

OF

GREEK AND ROMAN GEOGRAPHY.

EDITED BY

WILLIAM SMITH, LL.D.

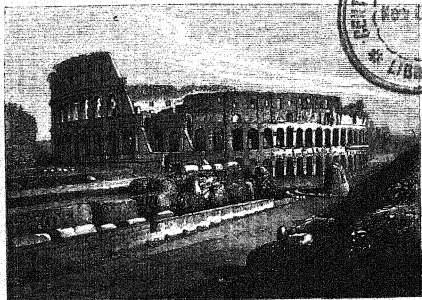
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IN TWO VOLUMES.

VOL. I.

ABACAENUM—HYTANIS.

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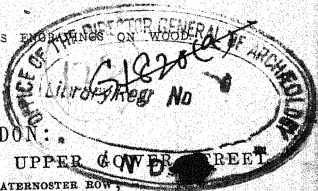
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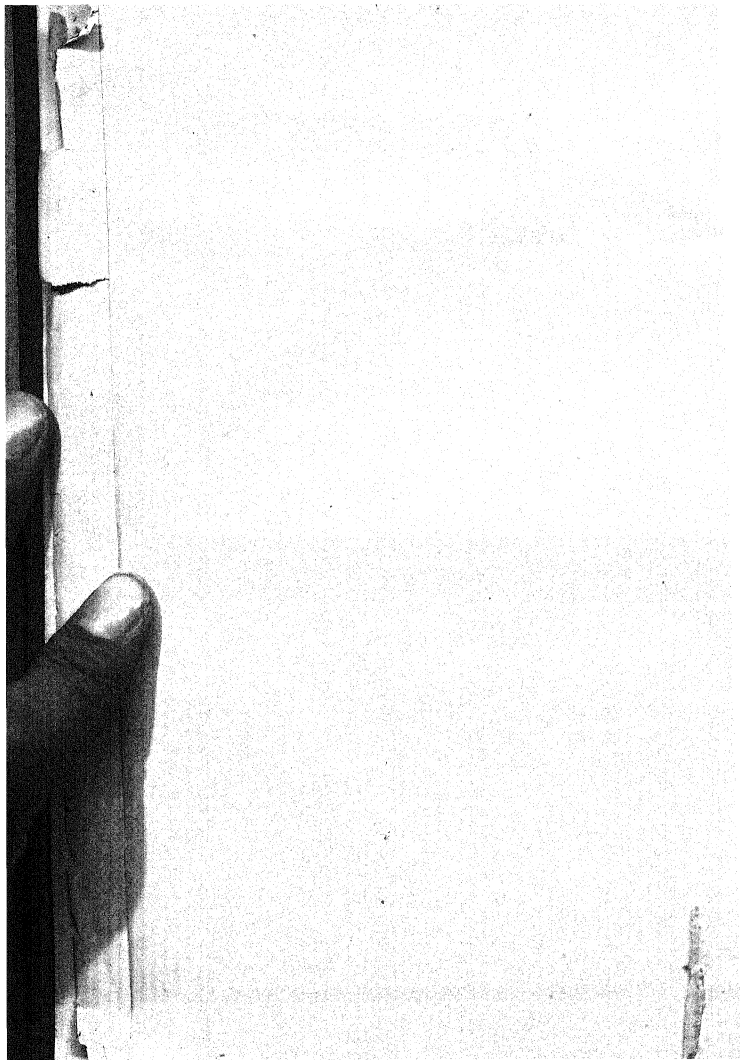
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P R E F A C E.

THE present work completes the Series of Classical Dictionaries, and forms, with the Dictionaries of "Greek and Roman Antiquities" and "Greek and Roman Biography" already published, an Encyclopædia of Classical Antiquity. The Dictionary of Geography, like the other two works, is designed mainly to illustrate the Greek and Roman writers, and to enable a diligent student to read them in the most profitable manner; but it has been thought advisable to include the geographical names which occur in the Sacred Scriptures, and thus to make the work a Dictionary of Ancient Geography in the widest acceptation of the term. The name "Greek and Roman" has however been retained, partly for the sake of uniformity, but chiefly to indicate the principal object of the work.

Our knowledge of ancient Geography has been much enlarged within the last few years by the researches of modern travellers, many of whom have united an accurate knowledge of the ancient writers with great powers of observation and accuracy of description. There are few countries of the ancient world which have not been explored and described by our own countrymen; but a knowledge of the results thus obtained is confined to a few, and has not yet been made available for the purposes of instruction. Hitherto there has not existed, either in the English or in the German language, any work sufficiently comprehensive and accurate to satisfy the demands of modern scholarship. The German works upon this subject are unusually scanty. In English, the only systematic works worthy of mention are the well-known treatises of Cramer upon Greece, Italy, and Asia Minor, which however have now become obsolete. Since the publication of his "Greece," for instance, we have had the incomparable travels of Colonel Leake, the results of the discoveries of the French Commission in the Peloponnesus, and the works of Ross, Ulrichs, Curtius, and other learned German travellers. No apology is therefore necessary for the publication of a new work upon Ancient Geography, which is in many respects more needed by the student than the two former Dictionaries.

This work is an historical as well as a geographical one. An account is given of the political history both of countries and cities under their respective names; and an attempt is made to trace, as far as possible, the history of the more important buildings of the cities, and to give an account of their present condition, wherever they still exist. The history is, for the most part, brought down to the fall of the Western Empire in the year 476 of our era: but it was impossible to observe any general rule upon

this point ; and it has sometimes been necessary to trace the history of a town through the middle ages, in order to explain the existing remains of antiquity.

Separate articles are given to the geographical names which occur in the chief classical authors, as well as to those which are found in the Geographers and Itineraries, wherever the latter are of importance in consequence of their connection with more celebrated names, or of their representing modern towns, or from other causes. But it has been considered worse than useless to load the work with a barren list of names, many of them corrupt, and of which absolutely nothing is known. The reader, however, is not to conclude that a name is altogether omitted till he has consulted the Index ; since in some cases an account is given, under other articles, of names which did not deserve a separate notice.

The Illustrations consist of plans of cities, districts, and battles, representations of public buildings and other ancient works, and coins of the more important places. The second volume of the work will be followed by an Atlas of Ancient Geography, which will be on a sufficiently large scale to be of service to the more advanced student.

WILLIAM SMITH.

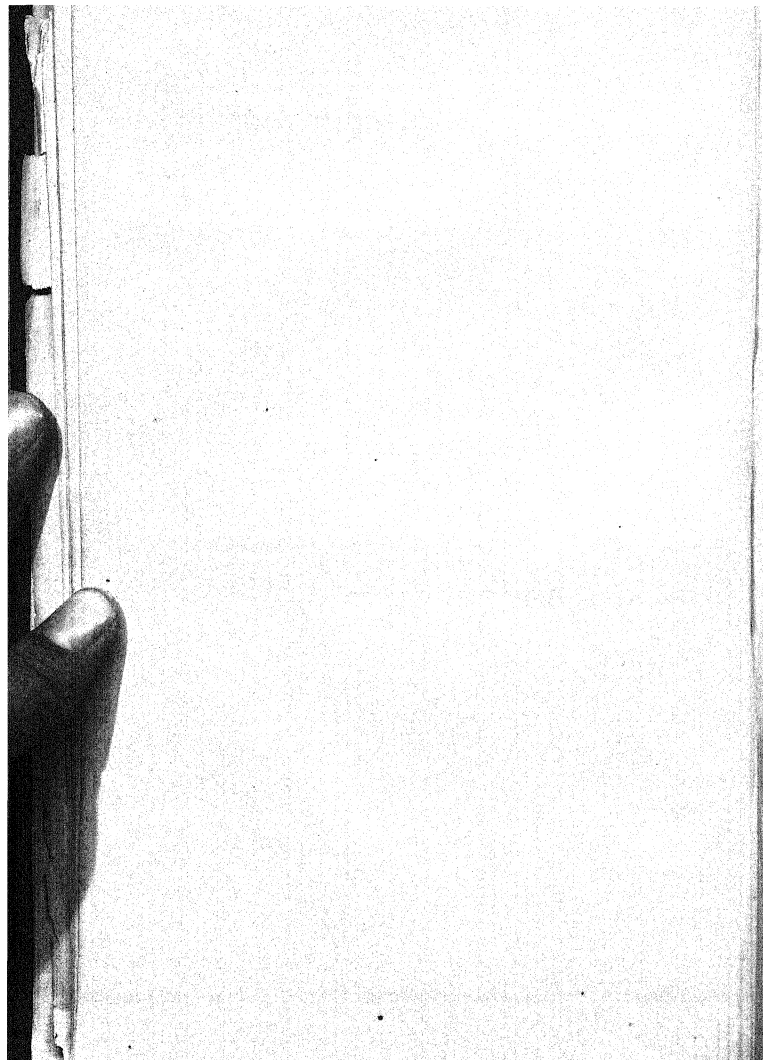
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A DICTIONARY OF GREEK AND ROMAN GEOGRAPHY.

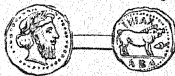
ABACAENUM.

ABACAENUM ('Αβάκων, Diod., Steph. Byz.: 'Αβάκων, Ptol.: *Eth.* 'Αβακωνίως: nr. *Tripi*, Ru.), a city of Sicily, situated about 4 miles from the N. coast, between Tyndaris and Mylae, and 8 from the former city. It was a city of the Siculi, and does not appear to have ever received a Greek colony, though it partook largely of the influence of Greek art and civilisation. Its territory originally included that of Tyndaris, which was separated from it by the elder Dionysius when he founded that city in B.C. 396 (Diod. xiv. 78). From the way in which it is mentioned in the wars of Dionysius, Agathocles, and Hieron (Diod. xiv. 90, xix. 65, 110, xxii. Exc. Hoeschel. p. 499), it is clear that it was a place of power and importance; but from the time of Hieron it disappears from history, and no mention is found of it in the *Verrine* orations of Cicero. Its name is, however, found in Ptolemy (iii. 4. § 12), so that it appears to have still continued to exist in his day. Its decline was probably owing to the increasing prosperity of the neighbouring city of Tyndaris.

There can be little doubt that the ruins visible in the time of Fazello, at the foot of the hill on which the modern town of *Tripi* is situated, were those of Abacaenum. He speaks of fragments of masonry, prostrate columns, and the vestiges of walls, indicating the site of a large city, but which had been destroyed to its foundations. The locality does not seem to have been examined by any more recent traveller. (Fazellus, de *Reb. Sic.* ix. 7; Cluver. *Sicil. Ant.* p. 386.)

There are found coins of Abacaenum, both in silver and copper. The bear and acorn, which are the common type of the former, evidently refer to the great forests of oak which still cover the neighbouring mountains, and afford pasture to large herds of swine.

[E.H.B.]



COIN OF ABACAENUM.

ABAE ('Αβα. *Eth.* 'Αβαίος: near *Ezarkhó*, Ru.), an ancient town of Phocis, near the frontiers of the Opuntian Locrians, said to have been built by the Argive Abas, son of Lynceus and Hypermetra, and grandson of Danaus. Near the town and on the road towards Hyampolis was an ancient

ABALUS.

temple and oracle of Apollo, who hence derived the surname of *Abaeus*. So celebrated was this oracle, that it was consulted both by Croesus and by Mardonius. Before the Persian invasion the temple was richly adorned with treasures and votive offerings. It was twice destroyed by fire; the first time by the Persians in their march through Phocis (B.C. 480), and a second time by the Boeotians in the Sacred or Phocian war (B.C. 346). Hadrian caused a smaller temple to be built near the ruins of the former one. In the new temple there were three ancient statues in brass of Apollo, Leto, and Artemis, which had been dedicated by the Abaei, and had perhaps been saved from the former temple. The ancient agora and the ancient theatre still existed in the town in the time of Pausanias. According to the statement of Aristotle, as preserved by Strabo, Thracians from the Phocian town of Abae emigrated to Euboea, and gave to the inhabitants the name of Abantes. The ruins of Abae are on a peaked hill to the W. of *Ezarkhó*. There are now no remains on the summit of the peak; but the walls and some of the gates may still be traced on the SW. side. There are also remains of the walls, which formed the inclosure of the temple. (Paus. x. 35; Herod. i. 46, viii. 134, 33; Diod. xvi. 530; Strab. pp. 423, 445; Steph. Byz. s.v.; Gell. *Itinerary*, p. 226; Leake, *Northern Greece*, vol. ii. p. 163, seq.)

ABALLABA, a Roman castle in Britannia Inferior, whose site is unknown. It is mentioned in the *Notitia Imperii* as the quarters of a troop of Numidian horse (*Mauri Aureliani*) in the 3rd century A.D. Antiquaries refer it to *Appleby* on the Eden, and its name, containing the Celtic word *Aron*, water, indicates its position near a stream. *Watchcross* in Cumberland also claims to be the ancient Aballaba. It was certainly, however, one of the forts upon the rampart erected by Hadrian in A.D. 120, between the rivers Esk and Tyne, to protect the province of Britain from the incursions of the Caledonians. [W.B.D.]

ABALUS, was said by Pytheas to be an island in the northern ocean, upon which amber was washed by the waves, distant a day's sail from the æstuary called Mentonomon, on which the Gothones dwelt. This island was called *Basilis* by Timæus, and *Baltia* by Xenophon of Lampascus. It was probably a portion of the Prussian coast upon the Baltic. (Plin. xxxvii. 7. s. 11; Diod. v. 23; Ukert, *Geographie*, vol. ii. pt. ii. p. 33, seq.)

ABANTES, ABANTIS. [EUBOEÆ.]

ABANTIA. [ABANTIA.]

ABARIS, the fortified camp of the Hyksos during their occupation of Egypt. For details see *ÆGYPTUS*.

ABAS (Aśas), a river of Iberia in Asia, mentioned by Plutarch (*Pomp.* 35) and Dion Cassius (xxxvii. 3) as crossed by Pompey, on his expedition into the Caucasian regions. Its course was E. of the Cambyzes; and it seems to be the same as the Alazonius or Alazon of Strabo and Pliny (*Alasan*, *Alacks*) which fell into the Cambyzes just above its confluence with the Cyrus. [P. S.]

ABASCI, ABASGI (Aśaskoi, Aśasyoi), a Scythian people in the N. of Colchis, on the confines of Sarmatia Asiatica (within which they are sometimes included), on the Alaksens or Abasgus, one of the small rivers flowing from the Caucasus into the NE. part of the Euxine. They carried on a considerable slave-trade, especially in beautiful boys, whom they sold to Constantinople for eunuchs. These practices were suspended for a time, on their nominal conversion to Christianity, during the reign of Justinian; but the slave-trade in these regions was at least as old as the time of Herodotus (iii. 97), and has continued to the present time. (Arrian. *Periplus Pont. Eux.* p. 12; Procop. *B. Goth.* iv. 3, *B. Pers.* ii. 29; Steph. B. s. v. *Σάσσυροι*.) [P. S.]

ABASCUS, ABASGUS. [ABASCI.]

ABATOS, a rocky island in the Nile, near Philae, which the priests alone were permitted to enter. (Sanec. *Q. N.* iv. 2; Lucan. c. 323.)

ABBASSUS or AMBASUM (Abassus, Liv.; *Ἀβασσος*, Steph. B. s. v.; *Eth.* *Ἀβασσός*), a town of Phrygia, on the frontiers of the Tolistoboi, in Galatia. (Liv. xxxviii. 15.) It is, perhaps, the same as the ALAMASSUS of Hierocles, and the AMADASSUS of the Councils. (Hierocles, p. 678, with Wesseling's note.)

ABDE'RA. 1. (τὰ Ἀδδῆρα, also Ἀδδῆρον or -ος; Abdera, -orum, Liv. xlv. 29; Abdera, -ae, Plin. xxv. 53; *Eth.* Ἀδδῆριτρον, Abderites or -ita; *Adj.* Ἀδδῆριτρος, Abderiticus, Abderitanus), a town upon the southern coast of Thrace, at some distance to the E. of the river Nestus. Herodotus, indeed, in one passage (vii. 126), speaks of the river as flowing through Abdera (ὁ δὲ Ἀδδῆρων πῶλον Νέστος, but cf. c. 109, κατὰ Ἀδδῆρα). According to mythology, it was founded by Heracles in honour of his favourite Abderus. (Strab. p. 331.) History, however, mentions Timotheus or Timotheus of Clazomenae as its first founder. (Herod. i. 168.) His colony was unsuccessful, and he was driven out by the Thracians. Its date is fixed by Eusebius, B. c. 656. In B. c. 541, the inhabitants of Teos, unable to resist Harpagus, who had been left by Cyrus, after his capture of Sardis, to complete the subjugation of Ionia, and unwilling to submit to him, took ship and sailed to Thrace, and there re-colonised Abdera. (Herod. i. c.; Scymnus Chius, 665; Strab. p. 644.) Fifty years afterwards, when Xerxes invaded Greece, Abdera seems to have become a place of considerable importance, and is mentioned as one of the cities which had the expensive honour of entertaining the great king on his march into Greece. (Herod. vii. 120.) On his flight after the battle of Salamis, Xerxes stopped at Abdera, and acknowledged the hospitality of its inhabitants by presenting them with a tiara and scymitar of gold. Thucydides (ii. 97) mentions Abdera as the westernmost limit of the kingdom of

the Odrysae when at its height at the beginning of the Peloponnesian war. In B. c. 408 Abdera was reduced under the power of Athens by Thrasybulus, then one of the Athenian generals in that quarter. (Diod. xiii. 72.) Diodorus speaks of it as being then in a very flourishing state. The first blow to its prosperity was given in a war in which it was engaged B. c. 376 with the Triballii, who had at this time become one of the most powerful tribes of Thrace. After a partial success, the Abderites were nearly cut to pieces in a second engagement, but were rescued by Chabrias with an Athenian force. (Diod. xv. 36.) But little mention of Abdera occurs after this. Pliny speaks of it as being in his time a free city (iv. 18). In later times it seems to have sunk into a place of small repute. It is said in the middle ages to have had the name of Polystylus. Dr. Clarke (*Travels*, vol. iii. p. 422) mentions his having searched in vain on the east bank of the Nestus for any traces of Abdera, probably from imagining it to have stood close to the river.

Abdera was the birthplace of several famous persons: among others, of the philosophers Protagoras, Democritus, and Anaxarchus. In spite of this, its inhabitants passed into a proverb for dullness and stupidity. (Juv. x. 50; Martial, x. 25. 4; Cic. *ad Att.* iv. 16, vii. 7.)

Mulletts from Abdera were considered especial dainties (Athen. p. 118). It was also famous for producing the cuttle-fish (*Id.* p. 324). [H. W.]



COIN OF ABDERA.

2. (τὰ Ἀδδῆρα, Ἀδδῆρα, Strab.; Ἀδδῆρα, Ptol.; τὸ Ἀδδῆρον, Ephor. ap. Steph. B.; *Eth.* Ἀδδῆριτρον; *Adra* or, according to some, *Alauria*), a city of Hispania Baetica, on the S. coast, between Malaca and Carthago Nova, founded by the Carthaginians. (Strab. p. 157, 8; Steph. B. s. v.; Plin. iii. 1. s. 3.) There are coins of the city, some of a very ancient period, with Phoenician characters, and others of the reign of Tiberius, from which the place appears to have been either a colony or a municipium. (Rasche, *s. v.*; Eckhel, vol. i. p. 13.) [P. S.]

ABELLA (Ἀβέλλα, Strab., Ptol.; *Eth.* Abellana, Inscr. ap. Orell. 3316, Avellanus, Plin.; *Avella Vescchia*), a city in the interior of Campania, about 5 miles NE. of Nola. According to Justin (xv. 1), it was a Greek city of Chalcidic origin, which would lead to suppose that it was a colony of Cumae; but at a later period it had certainly become an Ocean town, as well as the neighbouring city of Nola. No mention of it is found in history, though it must have been at one time a place of importance. Strabo and Pliny both notice it among the inland towns of Campania; and though we learn from the *Liber de Colonia*, that Vespasian settled a number of his freedmen and dependants there, yet it appears, both from that treatise and from Pliny, that it had not then attained the rank of a colony, a dignity which we find it enjoying in the time of Trajan. It pro-

bably became such in the reign of that emperor. (Strab. p. 249; Plin. iii. 5. § 9; Ptol. iii. 1. § 68; Lib. Colon. p. 230; Gruter. *Inscr.* p. 1096, 1; Zumpt, *de Colonis*, p. 400.) We learn from Virgil and Silianus Italici that its territory was not fertile in corn, but rich in fruit-trees (*maliferæ Abellæ*): the neighbourhood also abounded in filberts or hazelnuts of a very choice quality, which were called from thence *nuces Avellanae* (Virg. *Aen.* vii. 740; Sil. Ital. viii. 545; Plin. xv. 22; Serv. *ad Georg.* ii. 65). The modern town of *Avella* is situated in the plain near the foot of the Apennines; but the remains of the ancient city, still called *Avella Vecchia*, occupy a hill of considerable height, forming one of the underfalls of the mountains, and command an extensive view of the plain beneath; hence Virgil's expression "*despectant moenia Abellæ*." The ruins are described as extensive, including the vestiges of an amphitheatre, a temple, and other edifices, as well as a portion of the ancient walls. (Pratilli, *Via Appia*, p. 445; Lupuli, *Iter Venusin.* p. 19; Romanelli, vol. iii. p. 597; Swinburne, *Travels*, vol. i. p. 105.) Of the numerous relics of antiquity discovered here, the most interesting is a long inscription in the Oscan language, which records a treaty of alliance between the citizens of Abella and those of Nola. It dates (according to Mommsen) from a period shortly after the Second Punic War, and is not only curious on account of details concerning the municipal magistrates, but is one of the most important auxiliaries we possess for a study of the Oscan language. This curious monument still remains in the museum of the Seminary at Nola: it has been repeatedly published, among others by Passeri (*Linguae Oscæ Specimen Singulare*, fol. Romæ, 1774), but in the most complete and satisfactory manner by Lepsius (*Inscr. Umbr. et Osc.* tab. xxi.) and Mommsen (*Die Unter-Italischen Dialekte*, p. 119). [E. H. B.]

ABELLINUM (Ἀβελλῖνον, *Æth.* Abellinas-atis).

1. A considerable city of the Hirpini, situated in the upper valley of the Sabatus, near the frontier of Campania. Pliny, indeed, appears to have regarded it as included in that country, as he enumerates it among the cities of the first region of Augustus, but Ptolemy is probably correct in reckoning it among those of the Hirpini. It is placed by the Tabula Peutingeriana on the road from Beneventum to Salernum, at a distance of 16 Roman miles from the former city. No mention of it is found in history prior to the Roman conquest; and it appears to have first risen to be a place of importance under the Roman Empire. The period at which it became a colony is uncertain: Pliny calls it only an "oppidum," but it appears from the *Liber de Colonis* that it must have received a colony previous to his time, probably as early as the second Triumvirate; and we learn from various inscriptions of imperial times that it continued to enjoy this rank down to a late period. These mention numerous local magistrates, and prove that it must have been a place of considerable wealth and importance, at least as late as the time of Valentinian. (Plin. iii. 5. s. 9; Ptol. iii. 1. § 68; Lib. *de Colon.* p. 229; *Inscr. ap. Orell.* Nos. 1180, 1181; Lupuli, *Iter Venusin.* pp. 34, 55, 56.)

The ancient city was destroyed during the wars between the Greeks and the Lombards, and the inhabitants established themselves on the site of the modern *Avellino*, which has thus retained the name, but not the situation, of the ancient Abellinum. The

ruins of the latter are still visible about two miles from the modern city, near the village of *Atripaldi*, and immediately above the river *Sabbato*. Some vestiges of an amphitheatre may be traced, as well as portions of the city walls, and other fragments of reticulated masonry. Great numbers of inscriptions, bas-reliefs, altars, and minor relics of antiquity, have also been discovered on the site. (Lupuli, *l.c.* pp. 33, 34; Romanelli, vol. ii. p. 310; Swinburne, *Travels*, vol. i. p. 118; Craven, *Abuzzi*, vol. ii. p. 201.) The neighbourhood still abounds with filbert-trees, which are extensively cultivated, as they were in ancient times; on which account the name of the *nuces Avellanae* was frequently derived from Abellinum rather than Abella. (Harduin. *ad Plin.* xv. 22.)

2. Besides the Abellinum mentioned by Pliny in the first region of Italy, he enumerates also in the second, which included the Hirpini and Apulians, "Abellinates cognomine Protopri," and "Abellinates cognominati Marsi." The first have been generally supposed to be the inhabitants of the city already mentioned, but it would certainly appear that Pliny meant to distinguish them. No clue exists to the position of either of these two towns: the conjecture of the Italian topographers who have placed the Abellinates Marsi at *Marsico Vetere*, in Lucania, having nothing, except the slight similarity of name, to recommend it, as that site would have been in the third region. [E. H. B.]

ABLA (ἡ Ἀβλα: nr. *Zarnata*), a town of Messenia, on the Messenian gulf, and a little above the woody dell, named Choerici, which formed the boundary between Messenia and Laconia in the time of Pausanias. It is said to have been the same town as the Ira of the *Iliad* (ix. 292), one of the seven towns which Agamemnon offered to Achilles, and to have derived its later name from Abia, the nurse of Hyllus, the son of Hercules. Subsequently it belonged, with Thuria and Phæaræ, to the Achæan League. It continued to be a place of some importance down to the reign of Hadrian, as we learn from an extant inscription of that period. (Paus. iv. 30; Polyb. xxv. 1; Paciandi, *Monum. Pelopon.* ii. pp. 77, 145, cited by Hofmann, *Griechenland*, p. 1020; Leake, *Morea*, vol. i. p. 325.)

ABLANUS (Ἀβλανός), a river of Scythia (Sarmatia) falling into the Euxine, mentioned only in the work of Alexander on the Euxine, as giving name to the ABII, who dwelt on its banks. (Steph. Byz. s. v. Ἀβλοι.) Stephanus elsewhere quotes Alexander as saying that the district of Hyles on the Euxine was called Ἀβλοι, which he interprets by ὄπλα, woody (Steph. Byz. s. v. ὄπλα). [P. S.]

ABII (Ἀβιοι), a Scythian people, placed by Ptolemy in the extreme N. of Scythia extra Imaum, near the Hippophagi; but there were very different opinions about them. Homer (*Il.* xiii. 5, 6) represents Zeus, on the summit of M. Ida, as turning away his eyes from the battle before the Greek camp, and "looking down upon the land of the Thracians familiar with horses," Μυρῶν τ' ἀρχεμάχων, καὶ ἀγανῶν ἱππολογῶν, γλαυκοφάγων, Ἀβίων τε, δεικαοτάτων ἀνθρώπων. Ancient and modern commentators have doubted greatly which of these words to take as proper names, except the first two, which nearly all agree to refer to the Mysians of Thrace. The fact would seem to be that the poet had heard accounts of the great nomadic peoples who inhabited the steppes NW. and N. of the Euxine, whose whole wealth lay in their herds, especially of horses, on the milk of which

they lived, and who were supposed to preserve the innocence of a state of nature; and of them, therefore, he speaks collectively by epithets suited to such descriptions, and, among the rest, as *ἄβιοι, poor, with scanty means of life* (from *α* and *βίος*). The people thus described answer to the later notions respecting the Hyperboreans, whose name does not occur in Homer. Afterwards, the epithets applied by Homer to this supposed primitive people were taken as proper names, and were assigned to different tribes of the Scythians, so that we have mention of the Scythae Agavi, Hippemolgi, Galactophagi (and Galactopotae) and Abii. The last are mentioned as a distinct people by Aeschylus, who prefixes a guttural to the name, and describes the Gabii as the most just and hospitable of men, living on the self-sown fruits of the untillied earth; but we have no indication of where he placed them (*Prom. Solut.* Fr. 184). Of those commentators, who take the word in Homer for a proper name, some place them in Thracia, some in Scythia, and some near the Amazons, who in vain urged them to take part in an expedition against Asia (Eustath., *ad Il. l. c.* p. 916; Steph. Byz. *l. c.*); in fact, like the correspondent fabulous people, the Hyperborei, they seem to have been moved back, as knowledge advanced, further and further into the unknown regions of the north. In the histories of Alexander's expedition we are told that ambassadors came to him at Maracanda (*Samarakand*) from the Abii Scythae, a tribe who had been independent since the time of Cyrus, and were renowned for their just and peaceful character (Arrian. *Anab.* iv. 1; Q. Curt. vii. 6); but the specific name of the tribe of Scythians who sent this embassy is probably only an instance of the attempts made to illustrate the old mythical geography by Alexander's conquests. In these accounts their precise locality is not indicated: Ammianus Marcellinus places them N. of Hyrcania (xxiii. 6). An extended discussion will be found in Strabo of the various opinions respecting the Abii up to his time (pp. 296, 303, 311, 553; Droysen, in the *Rhein. Mus.* vol. ii. p. 92, 1834). [P. S.]

ABILA (Ἀβίλα; *Eth.* Ἀβιληνός). It would appear that there were several towns bearing this appellation in the districts which border upon Palestine. The most important of these was a place of strength in Coele-Syria, now *Nebi Abel*, situated between Heliopolis and Damascus, in lat. 33° 38' N., long. 36° 18' W. It was the chief town of the tetrarchy of ABILENE, and is frequently termed, by way of distinction, Abila Lysaniæ (Ἀβίλα ἐνικαλομένη Λυσανίου). [ABILENE.]

Belleye has written a dissertation in the Transactions of the Academy of Belles Lettres to prove that this Abila is the same with *Leucas* on the river Chrysorrhoas, which at one period assumed the name of *Claudiopolis*, as we learn from some coins described by Eckhel. The question is much complicated by the circumstance that medals have been preserved of a town in Coele-Syria called Abila Leucas, which, as can be demonstrated from the pieces themselves, must have been different from Abila Lysaniæ. (Eckhel, vol. iii. pp. 337, 345; Ptol. v. 15. § 22; Plin. v. 18; Antonin. Itiner. pp. 198, 199, ed. Wessel.) [W. R.]

ABILENE, or simply ABILA (Ἀβιληνός, Ἀβίλα), a district in Coele-Syria, of which the chief town was ABILA. The limits of this region are nowhere exactly defined, but it seems to have included the eastern slopes of Antilibanus, and to

have extended S. and SE. of Damascus as far as the borders of Galilee, Batanaea, and Trachonitis. Abilene, when first mentioned in history, was governed by a certain Ptolemaeus, son of Menæus, who was succeeded, about B. C. 40, by a son named Lysanias. Lysanias was put to death in B. C. 33, at the instigation of Cleopatra, and the principality passed, by a sort of purchase apparently, into the hands of one Zenodorus, from whom it was transferred (B. C. 31) to Herod the Great. At the death of the latter (A. D. 3) one portion of it was annexed to the tetrarchy of his son Philip, and the remainder bestowed upon that Lysanias who is named by St. Luke (iii. 1). Immediately after the death of Tiberius (A. D. 37), Caligula made over to Herod Agrippa, at that time a prisoner in Rome, the tetrarchy of Philip and the tetrarchy of Lysanias, while Claudius, upon his accession (A. D. 41), not only confirmed the liberality of his predecessor towards Agrippa, but added all that portion of Judæa and Samaria which had belonged to the kingdom of his grandfather Herod the Great, together (says Josephus) with Abila, which had appertained to Lysanias (Ἀβίλα δὲ τὴν Λυσανίου), and the adjoining region of Libanus. Lastly, in A. D. 53, Claudius granted to the younger Agrippa the tetrarchy of Philip with Batanaea and Trachonitis and Abila — Ἀβιλα δὲ αὐτῇ ἐγγράφει τετραρχία. (Joseph. *Ant.* xiv. 4. § 4, 7. § 4, xviii. 7. § 10, xix. 5. § 1, xx. 6. § 1, B. J. i. 13. § 1, xx. 4.) Josephus, at first sight, seems to contradict himself, in so far that in one passage (*Ant.* xviii. 7. § 10) he represents Caligula as bestowing upon Herod Agrippa the tetrarchy of Lysanias, while in another (*Ant.* xix. 5. § 1) he states that Abila of Lysanias was added by Claudius to the former dominions of Agrippa, but, in reality, these expressions must be explained as referring to the division of Abilene which took place on the death of Herod the Great. We find Abila mentioned among the places captured by Placidus, one of Vespasian's generals, in A. D. 69 or 70 (Joseph. *B. J.* iv. 7. § 5), and from that time forward it was permanently annexed to the province of Syria. [W. R.]

ABNOBA (Ἀβνοβα; *Schwarz; nubl. Black Forest*), a range of hills in Germany, extending from the Oberland of Baden northward as far as the modern town of Pforzheim. In later times it was sometimes called *Silva Marciana*. On its eastern side are the sources of the Danube. Its name is sometimes spelt Arnoba or Arbona, but the correct orthography is established by inscriptions. (Orelli, *Inscr. Lat.* no. 1246.) Ptolemy (ii. 11. § 7) incorrectly places the range of the Arnoba too far N. between the Main and the source of the Ems. (Tacit. *German.* 1; Fest. Avien. *Descript. Orb.* 437; Plin. iv. 12. s. 24; Martian. Capell. vi. § 662; comp. Creuzer, *Zur Gesch. der Alt-Röm. Cultur*, pp. 65, 108.) [L. S.]

ABOCCIS or ABUNCIS (Ἀβουκίς), Ptol. iv. 7. § 16; Plin. vi. 29. s. 35. § 181, Abocis in old editions, Abuncis in Sillig's: *Abosinabel* or *Ipanubis*, a town in Aethiopia, between the Second Cataract and Syene, situated on the left bank of the Nile, celebrated on account of the two magnificent grotto temples, which were discovered at this place by Belzoni. The walls of the larger of the two temples are covered with paintings, which record the victories of Ramses III. over various nations of Africa and Asia. (Kenrick, *Ancient Egypt*, vol. i. p. 24, seq.)

ABODIACUM, AUODIACUM (Ἀβουδιακον,

Tab. Pent.; Ptol. ii. 13. § 5. *ABUZACUM*, Vit. S. Magn. 28), a town of Vindelicia, probably coinciding with the modern *Epfach* on the river *Lech*, where remains of Roman buildings are still extant. The stations, however, in the itineraries and the Peutingerian Table are not easily identified with the site of *Epfach*; and Abodiacum is placed by some topographers at the hamlet of *Peisenberg*, on the slope of a hill with the same name, or in the neighbourhood of *Rosenheim* in Bavaria. (Itin. Anton.; *Muchar, Noricum*, p. 283.) [W. B. D.]

ABOLLA (*Ἀβόλλα*), a city of Sicily, mentioned only by Stephanus Byzantinus (*s. v.*), who affords no clue to its position, but it has been supposed, on account of the resemblance of the name, to have occupied the site of *Avola*, between Syracuse and *Noto*. A coin of this city has been published by D'Orville (*Sicula*, pt. ii. tab. 20), but is of very uncertain authority. (Eckhel, vol. i. p. 189; *Castell. Sicil. Vet. Num.* p. 4.) [E. H. B.]

ABONI-TEICHOS (*Ἀβόνου τεῖχος*; *Ἑθ. Ἀβονο-τεχεῖτης*; *Ineboli*), a town on the coast of Paphlagonia with a harbour, memorable as the birthplace of the impostor Alexander, of whom Lucian has left us an amusing account in the treatise bearing his name. (*Dict. of Biogr.* vol. i. p. 123.) According to Lucian (*Alex.* § 58), Alexander petitioned the emperor (probably Antoninus Pius) that the name of his native place should be changed from Aboni-Teichos into Ionopolis; and whether the emperor granted the request or not, we know that the town was called Ionopolis in later times. Not only does this name occur in Marcianus and Hierocles; but on coins of the time of Antoninus and L. Verus we find the legend *ΙΟΝΟΠΟΛΙΤΩΝ*, as well as *ΑΒΟΝΟΤΕΙΧΙΤΩΝ*. The modern *Ineboli* is evidently only a corruption of Ionopolis. (Strab. p. 545; Arrian, *Periplus* p. 15; Lucian, *Alex.*, passing; Marcian, *Periplus* p. 72; Ptol. v. 4. § 2; Hierocl. p. 696; Steph. B. *s. v.* Ἀβόνου τεῖχος.)

ABORIGINES (*Ἀβορύγινες*), a name given by all the Roman and Greek writers to the earliest inhabitants of Latium, before they assumed the appellation of *LATINI*. There can be no doubt that the obvious derivation of this name (*ab origine*) is the true one, and that it could never have been a national title really borne by any people, but was a mere abstract appellation invented in later times, and intended, like the *Autochthones* of the Greeks, to designate the primitive and original inhabitants of the country. The other derivations suggested by later writers, — such as *Aberrigines*, from their wandering habits, or the absurd one which Dionysius seems inclined to adopt, “*ab ὄρεσι*,” from their dwelling in the mountains, — are mere etymological fancies, suggested probably with a view of escaping from the difficulty, that, according to later researches, they were not really autochthones, but foreigners coming from a distance (Dionys. i. 10; Aur. Vict. *Orig. Gent. Rom.* 4). Their real name appears to have been *CASCI* (Saufens, *ap. Serv. ad Aen.* i. 6), an appellation afterwards used among the Romans to signify anything primitive or old-fashioned. The epithet of *Sacerati*, supposed by Niebuhr to have been also a national appellation, would appear to have had a more restricted sense, and to have been confined to a particular tribe or subdivision of the race. But it is certainly remarkable that the name of Aborigines must have been established in general use at a period as early as the fifth century of Rome;

for (if we may trust the accuracy of Dionysius) it was already used by Callias, the historian of Agathocles, who termed Latinus “king of the Aborigines” (Dionys. i. 72); and we find that Lycophron (writing under Ptolemy Philadelphus) speaks of Aeneas as founding thirty cities “in the land of the *Boreigonoí*,” a name which is evidently a mere corruption of Aborigines. (Lycophr. *Alex.* 1253; Tzet. *ad loc.*; Niebuhr, vol. i. p. 80.)

A tradition recorded both by Cato and Varro, and which Niebuhr justly regards as one of the most credible of those transmitted to us from antiquity, related that these Aborigines first dwelt in the high mountain districts around Reate and in the valleys which extend from thence towards the *Mt. Velino* and the Lake Fucinus. From hence they were expelled by the Sabines, who descended upon them from the still more elevated regions around Ameternum, and drove them forwards towards the W. coast; yielding to this pressure, they descended into the valley of the Anio, and from thence gradually extended themselves into the plains of Latium. Here they came in contact with the Siculi, who were at that time in possession of the country; and it was not till after a long contest that the Aborigines made themselves masters of the land, expelled or reduced to slavery its Sicilian population, and extended their dominion not only over Latium itself, but the whole plain between the Volscian mountains and the sea, and even as far as the river Liris. (Dionys. i. 9, 10, 13, 14, ii. 49; Cato, *ap. Priscian.* v. 12. § 65.) In this war we are told that the Aborigines were assisted by a Pelasgian tribe, with whom they became in some degree intermingled, and from whom they first learned the art of fortifying their towns. In conjunction with these allies they continued to occupy the plains of Latium until about the period of the Trojan war, when they assumed the appellation of Latin, from their king Latinus. (Dionys. i. 9, 60; Liv. i. 1, 2.)

Whatever degree of historical authority we may attach to this tradition, there can be no doubt that it correctly represents the fact that the Latin race, such as we find it in historical times, was composed of two distinct elements: the one of Pelasgic origin, and closely allied with other Pelasgic races in Italy; the other essentially different in language and origin. Both these elements are distinctly to be traced in the Latin language, in which one class of words is closely related to the Greek, another wholly distinct from it, and evidently connected with the languages of the Oscan race. The Aborigines may be considered as representing the *non-Pelasgic* part of the Latin people; and to them we may refer that portion of the Latin language which is strikingly dissimilar to the Greek. The obvious relation of this to the Oscan dialects would at once lead us to the same conclusion with the historical traditions above related: namely, that the Aborigines or *Casci*, a mountain race from the central Apennines, were nearly akin to the *Aequi*, *Volsci*, and other ancient nations of Italy, who are generally included under the term of *Oscans* or *Ausonians*; and as clearly distinct from the tribes of Pelasgic origin, on the one hand, and from the great Sabellian family on the other. (Niebuhr, vol. i. p. 78—84; Donaldson, *Varronianus*, p. 3; Abeken, *Mittelalt.*, pp. 46, 47.)

Dionysius tells us that the greater part of the cities originally inhabited by the Aborigines in their mountain homes had ceased to exist in his time; but he has preserved to us (l. 14) a catalogue of them, as given by Varro in his *Antiquities*, which is of

much interest. Unfortunately most of the names contained in it are otherwise wholly unknown, and the geographical data are not sufficiently precise to enable us to fix their position with any certainty. The researches of recent travellers have, however, of late years given increased interest to the passage in question, by establishing the fact that the neighbourhood of Reate, and especially the valley of the *Salto*, a district commonly called the *Cicolano*, abound with vestiges of ancient cities, which, from the polygonal, or so-called Cyclopean style of their construction, have been referred to a very early period of antiquity. Many attempts have been consequently made to identify these sites with the cities mentioned by Varro; but hitherto with little success. The most recent investigations of this subject are those by Martelli (an Italian antiquarian whose local knowledge gives weight to his opinions) in his *Storia dei Siculi* (Aquila, 1830, 8vo.), and by Bunsen (*Antichi Stabilimenti Italici*, in the *Annali dell'Istituto di Corrispondenza Archeologica*, vol. vi. p. 100, seq.). But the complete diversity of their results proves how little certainty is to be attained. In the following enumeration of them, we can only attempt to give the description of the localities according to Varro, and to notice briefly their supposed identifications.

1. **PALATIUM**, from which the city on the Palatine hill at Rome was supposed to have derived its name (Varr. de L. L. v. § 53; Solin. 1. § 14), is placed by Varro at 25 stadia from Reate; and would appear to have been still inhabited in his time. (See Bunsen, p. 129, whose suggestion of *πόλις οἰκουμένη* for *πόλεως οἰκουμένης* is certainly very plausible.) Ruins of it are said to exist at a place still called *Pallanti*, near Torricella, to the right of the *Via Salaria*, at about the given distance from Reate. (Martelli, p. 195.) Gell, on the other hand, places it near the convent of *La Foresta*, to the N. of *Rieti*, where remains of a polygonal character are also found. Bunsen concurs in placing it in this direction, but without fixing the site.

2. **TRIBULA** (Τρίβουλα), about 60 stadia from Reate; placed by Bunsen at *Santa Felice*, below the modern town of *Cantalice*, whose polygonal walls were discovered by Dodwell. Martelli appears to confound it with *TRIBULA MUTUSCA*, from which it is probably distinct.

3. **SUESBULA**, or **VESBULA** (the MSS. of Dionysius vary between *Συεσθῦλα* and *Ουεσθῦλα*), at the same distance (60 stadia) from Tribula, near the Ceraunian Mountains. These are otherwise unknown, but supposed by Bunsen to be the *Monti di Leonessa*, and that Suesbula was near the site of the little city of *Leonessa*, from which they derive their name.

4. **SUNA** (Σούνη), distant 40 stadia from Suesbula, with a very ancient temple of Mars: 5. **MEPHYLA** (Μεφύλα), about 30 stadia from Suna, of which some ruins and traces of walls were still visible in the time of Varro: and 6. **ORVINTUM** (Ὀρβίντιον), 40 stadia from Mephyla, the ruins of which, as well as its ancient sepulchres, attested its former magnitude;—are all wholly unknown, but are probably to be sought between the *Monti di Leonessa* and the valley of the *Velino*. Martelli, however, transfers this whole group of cities (including Tribula and Suesbula), which are placed by Bunsen to the N. of *Rieti*, to the valleys of the *Turano* and *Salto S.* of that city.

7. **CORSULA** (Κορσούλα), a city destroyed shortly before the time of Varro, is placed by him at 80 stadia from Reate, along the *VIA CRUA*, at the foot of *Mt. CORETUM*. This road is otherwise unknown*, but was probably that which led from Reate towards *Terni* (Interamna), and if so, Corsula must have been on the left bank of the *Velinus*, but its site is unknown.

In the same direction were: 8. *Issa*, a town situated on an island in a lake, probably the same now called the *Lago del Piè di Lago*; and 9. **MARRUVIUM** (Μαρουβιον), situated at the extremity of the same lake. Near this were the *SEPTEN AQCAE*, the position of which in this fertile valley between Reate and Interamna is confirmed by their mention in Cicero (*ad Att.* iv. 15).

10. Returning again to Reate, and proceeding along the valley of the *Salto* towards the Lake *Fucinus* (Dionysius has *τὴν ἐπὶ Λατίνῳ ὄρεϊ εἰσέσθαι*, for which Bunsen would read *τὴν ἐπὶ Ἀλμῳ*; but in any case it seems probable that this is the direction meant), Varro mentions first *BATIA* or *VATTA* (*Baria*), of which no trace is to be found: then comes

11. **TIORA**, surmounted **MATIENE** (Τιάρα, ἡ καλουμένη Μάτινη), where there was a very ancient oracle of Mars, the responses of which were delivered by a woodpecker. This is placed, according to Varro, at 300 stadia from Reate, a distance which so much exceeds all the others, that it has been supposed to be corrupt; but it coincides well with the actual distance (36 miles) from *Rieti* to a spot named *Castore*, near *Sta. Anatolia*, in the upper valley of the *Salto*, which was undoubtedly the site of an ancient city, and presents extensive remains of walls of polygonal construction. (Bunsen, p. 115; Abeken, *Mittelitalien*, p. 87.) We learn also from early Martyrologies, that *Sta. Anatolia*, who has given name to the modern village, was put to death "in civitate Thora, apud lacum Velinum." (Cluver, *Ital.* p. 684.) Hence it seems probable that the name of *Castore* is a corruption of *Cas-Tora* (*Castellum Torae*), and that the ruins visible there are really those of Tiora.†

12. **LISTA** (Λίστα), called by Varro the metro-polis of the Aborigines, is placed by him, according to our present text of Dionysius, at 24 stadia from Tiora; but there seem strong reasons for supposing that this is a mistake, and that *Lista* was really situated in the immediate neighbourhood of Reate, [*LISTA*.]

13. The last city assigned by Varro to the Aborigines is **COTYLLA**, or **CUTILLA** (Κοτύλια), celebrated for its lake, concerning the site of which (between *Civita Ducale* and *Androdeco*) there exists no doubt. [*CUTILLA*.]

Among the cities of Latium itself, Dionysius (i. 44, ii. 35) expressly assigns to the Aborigines the foundation of *Antennae*, *Cacina*, *Ficulna*, *Tellenae*, and *Tibur*: some of which were wrested

* The MSS. of Dionysius have *δαὶ τῆς Ἰουπίας ὁδοῦ*, a name which is certainly corrupt. Some editors would read *Ἰουπίας*, but the emendation of *Kouplias* suggested by Bunsen is far more probable. For the further investigation of this point, see REATE.

† Holstenius, however (*Not. ad Cluver.* p. 114), places Tiora in the valley of the *Turano*, at a place called *Colle Piccolo*, where there is also a celebrated church of *Sta. Anatolia*.

by them from the Sicilians, others apparently new settlements. Little historical dependence can of course be placed on these statements, but they were probably meant to distinguish the cities in question from those which were designated by tradition as of Pelasgic origin, or colonies of Alba.

Sallust (*Cut.* 6) speaks of the Aborigines as a rude people, without fixed laws or dwellings, but this is probably a mere rhetorical exaggeration: it is clear that Varro at least regarded them as possessed of fortified towns, temples, oracles, &c.; and the native traditions of the Latins concerning Janus and Saturn indicate that they had acquired all the primitive arts of civilisation before the period of the supposed Trojan colony. [E. H. B.]

ABORRHAS. [CHABORAS.]

ABRAUANNUS (Ἀβραυάννος, Ptol. ii. 3. § 2), a river of Britannia Barbara, which discharged itself a little northward of the Promontorium Novantum, or Mull of Galloway into Luce-Bay. Abrauvannus is probably the stream which flows through Loch Ryan into the sea—Ab-Ryan, or the offspring of Ryan, being easily convertible into the Roman form of the word Ab-Ryan-us—Abrauvannus. [W. B. D.]

ABRETTE'NE. [MYSLA.]

ABRINCATUI, a Gallic tribe (Plin. iv. 18), not mentioned by Caesar, whose frontier was near the Curiosolites. Their town Ingena, called Abrincatue in the Notitia Imperii, has given its name to the modern *Avranches*; and their territory would probably correspond to the division of *Avenachin*. [G. L.]

ABROT'ONUM (Ἀβρότωνον), a Phoenician city on the coast of N. Africa, in the district of Tripolitana, between the Syrtis, usually identified with *SABRATA*, though Pliny makes them different places. (Scylax, p. 47; Strab. p. 835; Steph. B. s. v.; Plin. v. 4.) [P. S.]

ABSYRTIDES or APSYRTIDES (Ἀψυρτίδες; *Eth.* Ἀψυρτίες, Ἀψυρτος: *Cherso* and *Osero*), the name of two islands off the coast of Illyricum, so called because, according to one tradition, Absyrtus was slain here by his sister Medea and by Jason. Ptolemy mentions only one island *ARSONTUS* (Ἀρσόντος), on which he places two towns *Crepsea* (Κρέψα) and *Apsortus*. (Strab. p. 315; Steph. Byz. s. v.; Mel. ii. 7; Plin. iii. 26; Ptol. ii. 16. § 13.)

ABUS (ὁ Ἄβος) or ABA (Plin. v. 24. s. 20), a mountain in Armenia, forming a part of the E. prolongation of the Anti-Taurus chain, and separating the basins of the Araxes and of the Arsianus or S. branch of the Euphrates (*Mural*). The latter of these great rivers rises on its S. side, and, according to Strabo, the former also rises on its N. side. According to this statement, the range must be considered to begin as far W. as the neighbourhood of *Erzeroum*, while it extends E. to the Araxes S. of Artaxata. Here it terminates in the great isolated peak, 17,210 feet high, and covered with perpetual snow, which an almost uniform tradition has pointed out as the *Ararat* of Scripture (*Gen.* viii. 4), and which is still called *Ararat* or *Agri-Dagh*, and, by the Persians, *Kuh-i-Nuh* (*mountain of Noah*): it is situated in 39° 42' N. lat., and 44° 38' E. long. This summit forms the culminating point of W. Asia. The chain itself is called *Ala-dagh*. (Strab. pp. 527, 531; Ptol. v. 13.) [P. S.]

ABUS (Ἄβος, Ptol. ii. 3. § 6; *Humber*), one of the principal rivers, or rather estuaries in the Roman province of Maxima Caesariensis in Britain. It receives many tributaries, and discharges itself into the

German Ocean south of Ocelum Promontorium (*Spurn Head*). Its left bank was inhabited by the Celtic tribe, whom the Romans entitled *Parisi*, but according to a medieval poet cited by Camden, no great town or city anciently stood on its banks. [W. B. D.]

ABUS'INA, ABUSE'NA, a town of Vindelicia, situated on the river Abens, and corresponding nearly to the modern *Abensberg*. Abusina stood near to the eastern termination of the high road which ran from the Roman military station *Vindennissa* on the Aar to the Danube. Roman walls are still extant, and Roman remains still discovered at *Abensberg*. [W. B. D.]

ABY'DUS. I. (Ἄβυδος, *Abydum*, Plin. v. 32; *Eth.* Ἀβυδνός, *Abudeus*), a city of Mysia on the Hellespontus, nearly opposite Sestus on the European shore. It is mentioned as one of the towns in alliance with the Trojans. (*Il.* ii. 836.) *Aidos* or *Arido*, a modern village on the Hellespont, may be the site of *Abydos*, though the conclusion from a name is not certain. *Abydus* stood at the narrowest point of the Hellespontus, where the channel is only 7 stadia wide, and it had a small port. It was probably a Thracian town originally, but it became a Milesian colony. (Thuc. viii. 61.) At a point a little north of this town Xerxes placed his bridge of boats, by which his troops were conveyed across the channel to the opposite town of Sestus, B. C. 480. (Herod. vii. 33.) The bridge of boats extended, according to Herodotus, from *Abydus* to a promontory on the European shore, between Sestus and *Madytus*. The town possessed a small territory which contained some gold mines, but Strabo speaks of them as exhausted. It was burnt by Darius, the son of Hystaspes, after his Scythian expedition, for fear that the Scythians, who were said to be in pursuit of him, should take possession of it (Strab. p. 591); but it must soon have recovered from this calamity, for it was afterwards a town of some note; and Herodotus (v. 117) states that it was captured by the Persian general, Daurises, with other cities on the Hellespont (B. C. 498), shortly after the commencement of the Ionian revolt. In B. C. 411, *Abydus* revolted from Athens and joined Dercylidas, the Spartan commander in those parts. (Thuc. viii. 62.) Subsequently, *Abydus* made a vigorous defence against Philip II., king of Macedonia, before it surrendered. On the conclusion of the war with Philip (B. C. 196), the Romans declared *Abydus*, with other Asiatic cities, to be free. (Liv. xxxiii. 30.) The names of *Abydus* and *Sestus* are coupled together in the old story of *Hero* and *Leander*, who is said to have swum across the channel to visit his mistress at Sestus. The distance between *Abydus* and Sestus, from port to port, was about 30 stadia, according to Strabo. [G. L.]



COIN OF ABYDUS.

2. In ancient times termed *Tims*, in Coptic *Ebôt*, now *Arabat el Matfoon*, was the chief town of the NOMOS THINITES, and was situated on the *Bahr Yastuf*, at a short distance from the point where that water-course strikes off from the Nile, being about $7\frac{1}{2}$ miles to the west of the river, in lat. $26^{\circ} 10' N.$, long. $32^{\circ} 3' E.$ It was one of the most important cities in Egypt under the native kings, and in the Thebaid ranked next to Thebes itself. Here, according to the belief generally prevalent, was the burying-place of Osiris: here Menes, the first mortal monarch, was born, and the two first dynasties in Manetho are composed of Thinite monarchs. In the time of Strabo it had sunk to a mere village, but it was still in existence when Ammianus Marcellinus wrote, and the seat of an oracle of the god Besa.

Abydos has acquired great celebrity of late years in consequence of the important ruins, nearly buried in sand, discovered on the ancient site, and from the numerous tombs, some of them belonging to a very remote epoch, which are found in the neighbouring hills. Indeed Plutarch expressly states that men of distinction among the Egyptians frequently selected Abydos as their place of sepulture, in order that their remains might repose near those of Osiris. The two great edifices, of which remains still exist, are:—1. An extensive pile, called the Palace of Memnon (*Μεμνόνιον Βασίλειον, Memnonis regia*) by Strabo and Pliny; and described by the former as resembling the Labyrinth in general plan, although neither so extensive nor so complicated. It has been proved by recent investigations that this building was the work of a king belonging to the 18th dynasty, Ramses II., father of Ramses the Great. 2. A temple of Osiris, built, or at least completed by Ramses the Great himself. In one of the lateral apartments, Mr. Banks discovered in 1818 the famous list of Egyptian kings, now in the British Museum, known as the *Tablet of Abydos*, which is one of the most precious of all the Egyptian monuments hitherto brought to light. It contains a double series of 26 shields of the predecessors of Ramses the Great.

It must be observed that the identity of Abydos with This cannot be demonstrated. We find frequent mention of the Thinite Nome, and of Abydos as its chief town, but no ancient geographer names This except Stephanus Byzantinus, who tells us that it was a town of Egypt in the vicinity of Abydos. It is perfectly clear, however, that if they were distinct they must have been intimately connected, and that Abydos must have been obscured and eventually taken the place of This. (Strab. p. 813, seq.; Plut. *Is. et Os.* 18; Plin. v. 9; Ptol. iv. 5; Antonin. Itiner. p. 158, ed. Wessel.; Steph. B. s. v. *Θίς*; Amm. Marc. xix. 12. § 3; Wilkinson, *Topography of Thebes*, p. 397; Kenrick, *Ancient Egypt*, vol. i. p. 46.)

[W. R.]

ABYLA, or ABILA MONS or COLUMNA (*Ἀβύλη* or *Ἀβίλη στήλη*, *Ἀβυλὴ*, Eratosth. *Ximiera, Jebel-el-Mina, or Monte del Ilacho*), a high precipitous rock, forming the E. extremity of the S., or African, coast of the narrow entrance from the Atlantic to the Mediterranean (Fretum Gaditanum or Herculeum, *Straits of Gibraltar*). It forms an outlying spur of the range of mountains which runs parallel to the coast under the name of Septem Fratres (*Jebel Zaton, i. e. Ape's Hill*), and which appear to have been originally included under the name of Abyla. They may be regarded

as the NW. end of the Lesser Atlas. The rock is connected with the main range by a low and narrow tongue of land, about 3 miles long, occupied, in ancient times, by a Roman fortress (Castellum ad Septem Fratres), and now by the Spanish town of *Ceuta* or *Sebta*, the citadel of which is on the hill itself. The rock of Abyla, with the opposite rock of Calpe (*Gibraltar*) on the coast of Spain, formed the renowned "Columns of Hercules" (*Ῥακὰς αἰλὰς στήλαι*, or simply *στήλαι*), so called from the fable that they were originally one mountain, which was torn asunder by Hercules. (Strab. pp. 170, 829; Plin. iii. proem., v. 1; Mela, ii. 6; *Exploration Scientifique de l'Algérie*, tom. viii. p. 301.)

[P. S.]

ACACE'SIUM (*Ἀκακήσιον*; *Eth. Ἀκακήσιος*), a town of Arcadia in the district of Parnassia, at the foot of a hill of the same name, and 36 stadia on the road from Megalopolis to Phigalea. It is said to have been founded by Acacus, son of Lycæon; and according to some traditions Hermes was brought up at this place by Acacus, and hence derived the surname of *Acacesius*. Upon the hill there was a statue in stone, in the time of Pausanias, of Hermes Acacesius; and four stadia from the town was a celebrated temple of Despoena. This temple probably stood on the hill, on which are now the remains of the church of St. Elias. (Paus. viii. 3. § 2, viii. 27. § 4, viii. 36. § 10; Steph. Byz. s. v.; Ross, *Reisen in Peloponnes*, vol. i. p. 87.)

ACADEMIA. [ATHENÆ.]

ACADERA or ACADIRA, a region in the NW of India, traversed by Alexander. (Curt. viii. 10. § 19.)

[P. S.]

ACALANDREUS (*Ἀκαλάνδρεος*), a river of Lucania, flowing into the gulf of Tarentum. It is mentioned both by Pliny and Strabo, the former of whom appears to place it to the north of Heraclea: but his authority is not very distinct, and Strabo, on the contrary, clearly states that it was in the territory of Thurii, on which account Alexander of Epirus sought to transfer to its banks the general assembly of the Italian Greeks that had been previously held at Heraclea. [HERACLEA.] Cluverius and other topographers, following the authority of Pliny, have identified it with the *Salandrella*, a small river between the *Basiento* and *Agri*; but there can be little doubt that Barrio and Romanelli are correct in supposing it to be a small stream, still called the *Calandro*, flowing into the sea a little N. of *Roseto*, and about 10 miles S. of the mouth of the Siris or *Sinno*. It was probably the boundary between the territories of Heraclea and Thurii. (Plin. iii. 11. § 15; Strab. p. 280; Cluver. *Ital.* p. 1277; Barrius de *Ant. Calabr.* v. 20; Romanelli, vol. i. p. 244.)

[E. H. B.]

ACAMAS, ACAMANTIS. [CYPRUS.]

ACANTHUS (*Ἀκανθός*; *Eth. Ἀκανθός*; *Erisso*), a town on the E. side of the Isthmus, which connects the peninsula of Acte with Chalcidice, and about $1\frac{1}{2}$ mile above the canal of Xerxes. [ATHOS.] It was founded by a colony from Andros, and became a place of considerable importance. Xerxes stopped here on his march into Greece (B. C. 480) and praised the inhabitants for the zeal which they displayed in his service. Acanthus surrendered to Brasidas B. C. 424, and its independence was shortly afterwards guaranteed in the treaty of peace made between Athens and Sparta. The Acinthians maintained their independence against the Olynthians, but eventually became subject to the kings of Macedonia. In the war between the Romans and Philip

(n. c. 200) Acanthus was taken and plundered by the fleet of the republic. Strabo and Ptolemy erroneously place Acanthus on the Singitic gulf, but there can be no doubt that the town was on the Strymonic gulf, as is stated by Herodotus and other authorities: the error may have perhaps arisen from the territory of Acanthus having stretched as far as the Singitic gulf. At *Erissio*, the site of Acanthus, there are the ruins of a large ancient mole, advancing in a curve into the sea, and also, on the N. side of the hill upon which the village stands, some remains of an ancient wall, constructed of square blocks of grey granite. On the coin of Acanthus figured below is a lion killing a bull, which confirms the account of Herodotus (vii. 125), that on the march of Xerxes from Acanthus to Thermæ, lions seized the camels which carried the provisions. (Herod. vii. 115, seq. 121, seq.; Thuc. iv. 84, seq. v. 18; Xen. *Hell.* v. 2; Liv. xxxi. 45; Plut. *Quæst. Græcæ*. 30; Strab. p. 330; Leake, *Northern Greece*, vol. iii. p. 147.)



COIN OF ACANTHUS.

2. (*Dashour*), a city of Egypt, on the western bank of the Nile, 120 stadia S. of Memphis. It was in the Memphite Nome, and, therefore, in the Heptanomis. It was celebrated for a temple of Osiris, and received its name from a sacred enclosure composed of the Acanthus. (Strab. p. 809; Diod. i. 97; Steph. B. s. v.; Ptol. iv. 5. § 55, who calls the town 'Ακανθών Πόλις.)

ACARNANIA ('Ακαρνανία: 'Ακαρνάν, -άνωρ, Acarnan, -ānis), the most westerly province of Greece, was bounded on the N. by the Ambracian gulf, on the NE. by Amphilochia, on the W. and SW. by the Ionian sea, and on the E. by Aetolia. It contained about 1571 square miles. Under the Romans, or probably a little earlier, the river Achelous formed the boundary between Acarnania and Aetolia; but in the time of the Peloponnesian war, the territory of Oeniadae, which was one of the Acarnanian towns, extended E. of this river. The interior of Acarnania is covered with forests and mountains of no great elevation, to which some modern writers erroneously give the name of Crania. [CRANIA.] Between these mountains there are several lakes, and many fertile valleys. The chief river of the country is the Achelous, which in the lower part of its course flows through a vast plain of great natural fertility, called after itself the Paracheloitis. This plain is at present covered with marshes, and the greater part of it appears to have been formed by the alluvial depositions of the Achelous. Owing to this circumstance, and to the river having frequently altered its channel, the southern part of the coast of Acarnania has undergone numerous changes. The chief affluent of the Achelous in Acarnania is the Anapus ('Αναπος), which flowed into the main stream 80 stadia S. of Stratus. There are several promontories on the coast, but of these only two are especially named, the promontory of Actium, and

that of Crithote (Κριθωτή), on the W. coast, forming one side of the small bay, on which the town of Astacus stood. Of the inland lakes, the only one mentioned by name is that of Melite (Μελίτη: Τρικάρδο), 30 stadia long and 20 broad, N. of the mouth of the Achelous, in the territory of the Oeniadae. There was a lagoon, or salt lake, between Leucas and the Ambracian gulf, to which Strabo (p. 459) gives the name of Myruntium (Μυρυντίον). Although the soil of Acarnania was fertile, it was not much cultivated by the inhabitants. The products of the country are rarely mentioned by the ancient writers. Pliny speaks of iron mines (xxxvi. 19. s. 30), and also of a pearl-fishery off Actium (ix. 56). A modern traveller states that the rocks in Acarnania indicate, in many places, the presence of copper, and he was also informed, on good authority, that the mountains produce coal and sulphur in abundance. (*Journal of the Geographical Society*, vol. iii. p. 79.) The chief wealth of the inhabitants consisted in their herds and flocks, which pastured in the rich meadows in the lower part of the Achelous. There were numerous islands off the western coast of Acarnania. Of these the most important were the ECHINADES, extending from the mouth of the Achelous along the shore to the N.; the ΤΑΨΗΑΕ INSULAE, lying between Leucas and Acarnania, and LEUCAS itself, which originally formed part of the mainland of Acarnania, but was afterwards separated from the latter by a canal. (Respecting Acarnania in general see Strab. p. 459, seq.; Leake, *Northern Greece*, vol. iii. p. 488, seq.; Fiedler, *Reise durch Griechenland*, vol. i. p. 158, seq.)

Amphilochia, which is sometimes reckoned a part of Acarnania, is spoken of in a separate article. [AMPHILOCHIA.]

The name of Acarnania appears to have been unknown in the earliest times. Homer only calls the country opposite Ithaca and Cephalonia, under the general name of Epeirus (Ἠπειρος), or the mainland (Strab. p. 451, sub fin.), although he frequently mentions the Aetolians.*

The country is said to have been originally inhabited by the Taphii, or Teleboae, the Leleges, and the Curetes. The Taphii, or Teleboae were chiefly found in the islands off the western coast of Acarnania, where they maintained themselves by piracy. [TELEBOAE.] The Leleges were more widely disseminated, and were also in possession at one period of Aetolia, Locris, and other parts of Greece. [LELEGES.] The Curetes are said to have come from Aetolia, and to have settled in Acarnania, after they had been expelled from the former country by Aetolus and his followers (Strab. p. 465). The name of Acarnania is derived from Acarnan, the son of Alcmaeon, who is said to have settled at the mouth of the Achelous. (Thuc. ii. 102.) If this tradition is of any value, it would intimate that an Argive colony settled on the coast of Acarnania at an early period. In the middle of the 7th century

* In the year n. c. 239, the Acarnanians, in the embassy which they sent to Rome to solicit assistance, pleaded that they had taken no part in the expedition against Troy, the ancestor of Rome, being the first time probably, as Thirlwall remarks, that they had ever boasted of the omission of their name from the Homeric catalogue. (Justin, xxviii. 1; Strab. p. 462; Thirlwall, *Hist. of Greece*, vol. viii. pp. 119, 120.)

B. C., the Corinthians founded Leucas, Anactorium, Solium, and other towns on the coast. (Strab. p. 452.) The original inhabitants of the country were driven more into the interior; they never made much progress in the arts of civilised life; and even at the time of the Peloponnesian war, they were a rude and barbarous people, engaged in continual wars with their neighbours, and living by robbery and piracy. (Thuc. i. 5.) The Acarnanians, however, were Greeks, and as such were allowed to contend in the great Pan-Hellenic games, although they were closely connected with their neighbours, the Agraeans and Amphilocheians on the gulf of Ambracia, who were barbarian or non-Hellenic nations. Like other rude mountaineers, the Acarnanians are praised for their fidelity and courage. They formed good light-armed troops, and were excellent slingers. They lived, for the most part dispersed in villages, retiring, when attacked, to the mountains. They were united, however, in a political League, of which Aristotle wrote an account in a work now lost. (*Ἀκαρνάνων Πόλις*, Strab. p. 321.) Thucydides mentions a hill, named Olpae, near the Amphilocheian Argos, which the Acarnanians had fortified as a place of judicial meeting for the settlement of disputes. (Thuc. iii. 105.) The meetings of the League were usually held at Stratus, which was the chief town in Acarnania (Xen. *Hell.* iv. 6. § 4; comp. Thuc. ii. 80); but, in the time of the Romans, the meetings took place either at Thyrium, or at Leucas, the latter of which places became, at that time, the chief city in Acarnania (Liv. xxxiii. 16, 17; Polyb. xxviii. 5.) At an early period, when part of Amphilocheia belonged to the Acarnanians, they used to hold a public judicial congress at Olpae, a fortified hill about 3 miles from Argos Amphilocheium. Of the constitution of their League we have scarcely any particulars. We learn from an inscription found at *Fanto*, the site of ancient Actium, that there was a Council and a general assembly of the people, by which decrees were passed. (*Ἐδοξε τῇ βουλῇ καὶ τῇ κοινῇ τῶν Ἀκαρνάνων*). At the head of the League there was a Strategus (*στρατηγός*) or General; and the Council had a Secretary (*γραμματεὺς*), who appears to have been a person of importance, as in the Achaean and Aetolian Leagues. The chief priest (*ιεραπόλος*) of the temple of Apollo at Actium seems to have been a person of high rank; and either his name or that of the Strategus was employed for official dates, like that of the first Archon at Athens. (Büchli, *Corpus Inscript.* No. 1793.)

The history of the Acarnanians begins in the time of the Peloponnesian war. Their hatred against the Corinthian settlers, who had deprived them of all their best ports, naturally led them to side with the Athenians; but the immediate cause of their alliance with the latter arose from the expulsion of the Amphilocheians from the town of Argos Amphilocheium by the Corinthian settlers from Ambracia, about B. C. 432. The Acarnanians espoused the cause of the expelled Amphilocheians, and in order to obtain the restoration of the latter, they applied for assistance to Athens. The Athenians accordingly sent an expedition under Phormio, who took Argos, expelled the Ambraciots, and restored the town to the Amphilocheians and Acarnanians. An alliance was now formally concluded between the Acarnanians and Athenians. The only towns of Acarnania which did not join it were Oeniadae and Astacus.

The Acarnanians were of great service in maintaining the supremacy of Athens in the western part of Greece, and they distinguished themselves particularly in B. C. 426, when they gained a signal victory under the command of Demosthenes over the Peloponnesians and Ambraciots at Olpae. (Thuc. iii. 105, seq.) At the conclusion of this campaign they concluded a peace with the Ambraciots, although they still continued allies of Athens (Thuc. iii. 114.) In B. C. 391 we find the Acarnanians engaged in war with the Achaean, who had taken possession of Calydon in Aetolia; and as the latter were hard pressed by the Acarnanians, they applied for aid to the Lacedaemonians, who sent an army into Acarnania, commanded by Agesilaus. The latter ravaged the country, but his expedition was not attended with any lasting consequences (Xen. *Hell.* iv. 6.) After the time of Alexander the Great the Aetolians conquered most of the towns in the west of Acarnania; and the Acarnanians in consequence united themselves closely to the Macedonian kings, to whom they remained faithful in their various vicissitudes of fortune. They refused to desert the cause of Philip in his war with the Romans, and it was not till after the capture of Leucas, their principal town, and the defeat of Philip at Cynoscephalae that they submitted to the Romans. (Liv. xxxiii. 16—17.) When Antiochus III. king of Syria, invaded Greece, B. C. 191, the Acarnanians were persuaded by their countryman Mnasilochus to espouse his cause; but on the expulsion of Antiochus from Greece, they came again under the supremacy of Rome. (Liv. xxxvi. 11—12.) In the settlement of the affairs of Greece by Aemilius Paulus and the Roman commissioners after the defeat of Perses (B. C. 168), Leucas was separated from Acarnania, but no other change was made in the country. (Liv. xlv. 31.) When Greece was reduced to the form of a Roman province, it is doubtful whether Acarnania was annexed to the province of Achaia or of Epirus, but it is mentioned at a later time as part of Epirus. [ACHAIA, No. 3.] The inhabitants of several of its towns were removed by Augustus to Nicopolis, which he founded after the battle of Actium [NICOPOLIS]; and in the time of this emperor the country is described by Strabo as utterly worn out and exhausted. (Strab. p. 460.)

The following is a list of the towns of Acarnania. On the Ambracian gulf, from E. to W.: LIMNARA, Echimus (*Ἐχίμος*, Steph. B. s. v.; Plin. iv. 2: *Al Vasilis*), Heraclaea (Plin. iv. 2: *Vonitae*), ANACTORIUM, ACTIUM. On or near the west of the Ionian sea, from N. to S.: THYRIUM, PALAFRIS, ALYZIA, SOLLIAUM, ASTACUS, OENIADAE. In the interior from S. to N.: Old OENI [OENIADAE], CORONTA, METROPOLIS, STRIATUS, RHYNCOS (*Ῥύνκος*), near STRATUS, of uncertain site (Pol. ap. Ath. iii. p. 95, d.); PHYTIA or PHOGETAE, MEDEON. The Roman Itineraries mention



COIN OF ACAERNANIA.

only one road in Acarnania, which led from Actium along the coast to Calydon in Aetolia.

ACCI ('Ακκι: *Guadix el viejo*, between *Granada* and *Baza*), a considerable inland city of Hispania Tarraconensis, on the borders of Baetica; under the Romans a colony, with the *Jus Latinum*, under the full name of *Colonia Julia Gemella Accitana*. Its coins are numerous, bearing the heads of Augustus, Tiberius, Germanicus, Drusus, and Caligula, and the ensigns of the legions iii. and vi., from which it was colonised by Julius or Augustus, and from which it derived the name of *Gemella* (Itin. Ant. pp. 402, 404; Plin. iii. 3. s. 4; Inscr. ap. Gruter, p. 271; Eckhel, vol. i. pp. 34—35; Rasche, s. v.) According to Macrobius (*Sat.* i. 19), Mars was worshipped here with his head surrounded with the sun's rays, under the name of *Netos*. Such an emblem is seen on the coins. [P. S.]

ACCIA, a small town of Apulia, mentioned only by Livy (xxiv. 20) as one of the places recovered by Q. Fabius from the Carthaginians in the fifth year of the Second Punic War, b. c. 214. It appears from this passage to have been somewhere in the neighbourhood of Luceria, but its exact site is unknown. [E. H. B.]

ACE ('Ακη: *Eth. 'Akaïos*), the ACCHO ('Ακχω) of the Old Testament (Judg. i. 31), the *Akka* of the Arabs, a celebrated town and harbour on the shores of Phoenicia, in lat. 32° 54', long. 35° 6' E. It is situated on the point of a small promontory, the northern extremity of a circular bay, of which the opposite or southern horn is formed by one of the ridges of Mount Carmel. During the period that Ptolemy Soter was in possession of Coele-Syria, it received the name of *PTOLEMAIS* (*Πτολεμαῖς*: *Eth. Πτολεμαῖος*, *Πτολεμαῖος*), by which it was long distinguished. In the reign of the emperor Claudius it became a Roman colony, and was styled *COLONIA CLAUDII CAESARIS PTOLEMAIS*, or simply *COLONIA PTOLEMAIS*; but from the time when it was occupied by the knights of St. John of Jerusalem, it has been generally known all over Christendom as *St Jean d'Acre*, or simply *Acre*.

The advantages offered by the position of Acre were recognised from an early period by those who desired to keep the command of the Syrian coast, but it did not rise to eminence until after the decay of Tyre and Sidon. When Strabo wrote (p. 758), it was already a great city; and although it has undergone many vicissitudes, it has always maintained a certain degree of importance. It originally belonged to the Phoenicians, and, though nominally included within the territory of the tribe of Asher, was never conquered by the Israelites. It afterwards passed into the hands of the Babylonians, and from them to the Persians. According to the first distribution of the dominions of Alexander it was assigned to Ptolemy Soter, but subsequently fell under the Seleucidae, and after changing hands repeatedly eventually fell under the dominion of Rome. It is said at present to contain from 15,000 to 20,000 inhabitants. [W. B.]

ACEULUM (*Asolo*), a town of the interior of Venetia, situated near the foot of the Alps, about 18 miles NW. of *Treviso*. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 30.) The name is written 'Akebow in our editions of Ptolemy, but the correctness of the form *Acelum* given by Pliny is confirmed by that of the modern town. We learn from Paulus Diaconus (iii. 25, where it is corruptly written *Aclium*), that it was a bishop's see in the 6th century. [E. H. B.]

ACERRAE ('Αχέρραι: *Aceranus*). 1. A city in the interior of Campania, about 8 miles NE. of Naples, still called *Acerca*. It first appears in history as an independent city during the great war of the Campanians and Latins against Rome; shortly after the conclusion of which, in b. c. 332, the *Acerani*, in common with several other Campanian cities, obtained the Roman "civitas," but without the right of suffrage. The period at which this latter privilege was granted them is not mentioned, but it is certain that they ultimately obtained the full rights of Roman citizens. (Liv. viii. 17; Festus, s. v. *Municipium*, *Municipes*, and *Praefectura*, pp. 127, 142, 233, ed. Müller.) In the second Punic war it was faithful to the Roman alliance, on which account it was besieged by Hannibal in b. c. 216, and being abandoned by the inhabitants in despair, was plundered and burnt. But after the expulsion of Hannibal from Campania, the *Acerani*, with the consent of the Roman senate, returned to and rebuilt their city, b. c. 210. (Liv. xxiii. 17, xxvii. 3.)

During the Social War it was besieged by the Samnite general, C. Papirius, but offered so vigorous a resistance that he was unable to reduce it. (Appian. B. C. i. 42, 45.) Virgil praises the fertility of its territory, but the town itself had suffered so much from the frequent inundations of the river *Clanina*, on which it was situated, that it was in his time almost deserted. (Virg. *Georg.* ii. 225; and *Servius ad loc.*; Sil. Ital. viii. 537; Vib. Seq. p. 21.) It subsequently received a colony under Augustus (Lib. Colon. p. 229), and Strabo speaks of it in conjunction with *Nola* and *Nuceria*, apparently as a place of some consequence. It does not seem, however, to have retained its colonial rank, but is mentioned by Pliny as an ordinary municipal town. (Strab. v. pp. 247, 249; Plin. iii. 5. s. 9; Orell. Inscr. no. 3716.) The modern town of *Acerca* retains the site as well as the name of the ancient one, but it does not appear that any vestiges of antiquity, except a few inscriptions, remain there. (Lupuli, *Iter Venu-sin.* p. 10—12.) The coins with an Æscan legend which were referred by Eckhel and earlier numismatists to *Aceræ*, belong properly to *ATELLA*. (Millingen, *Numismatique de l'Antiquité Italique*, p. 190; Friedländer, *Ostischen Münzen*, p. 15.)

2. A city of Cisalpine Gaul, in the territory of the *Insures*. Polybius describes it merely as situated between the Alps and the Po; and his words are copied by Stephanus of Byzantium; but Strabo tells us that it was near *Cremona*; and the *Tabula* places it on the road from that city to *Laus Pompeia* (*Lodi Vecchio*), at a distance of 22 Roman miles from the latter place, and 13 from *Cremona*. These distances coincide with the position of *Ghera* or *Gera*, a village, or rather suburb of *Pizzighettone*, on the right bank of the river *Adda*. It appears to have been a place of considerable strength and importance (probably as commanding the passage of the *Adda*) even before the Roman conquest; and in b. c. 222, held out for a considerable time against the consuls Marcellus and Scipio, but was compelled to surrender after the battle of *Clastidium*. (Pol. ii. 34; Plut. *Marc.* 6; Zonar. viii. 20; Strab. v. p. 247; Steph. B. s. v.; Tab. Pent.; Cluver. *Ital.* p. 244.)

3. A third town of the name, distinguished by the epithet of *VATRIAE*, is mentioned by Pliny (iii. 14. s. 19) as having been situated in Umbria, but it was already destroyed in his time, and all clue to its position is lost. [E. H. B.]

ACES ('Ακρη), a river of Asia, flowing through

a plain surrounded by mountains, respecting which a story is told by Herodotus (ii. 117). Geographers are not agreed as to the locality. It seems to be somewhere in Central Asia, E. of the Caspian. It is pretty clear, at all events, that the Aces of Herodotus is not the Indian river Acesines. [P. S.]

ACESINES (*Ἀκεσίνης*), a river of Sicily, which flows into the sea to the south of Tauromenium. Its name occurs only in Thucydides (iv. 25) on occasion of the attack made on Naxos by the Messenians in B. C. 425: but it is evidently the same river which is called by Pliny (iii. 8) *ASINUS*, and by Vibius Sequester (p. 4) *ASINUS*. Both these writers place it in the immediate neighbourhood of Tauromenium, and it can be no other than the river now called by the Arabic name of *Cantara*, a considerable stream, which, after following throughout its course the northern boundary of Aetna, discharges itself into the sea immediately to the S. of *Capo Schizo*, the site of the ancient Naxos. The *ONOBALAS* of Aprian (*B. C. v. 109*) is probably only another name for the same river. Cluverius appears to be mistaken in regarding the *Fiume Freddo* as the Acesines: it is a very small stream, while the *Cantara* is one of the largest rivers in Sicily, and could hardly have been omitted by Pliny. (Cluver. *Sicil.* p. 93; Mannert, vol. ix. pt. ii. p. 284.) [E. H. B.]

ACESINES (*Ἀκεσίνης*; *Chenab*: Dionysius Periegetes, v. 1138, makes the *ἰ* long, if any choose to consider this an authority), the chief of the five great tributaries of the Indus, which give the name of *Panjab* (i. e. *Five Waters*) to the great plain of NW. India. These rivers are described, in their connection with each other, under *INDIA*. The Acesines was the second of them, reckoning from the W., and, after receiving the waters of all the rest, retained its name to its junction with the Indus, in lat. 28° 55' N., long. 70° 28' E. Its Sanscrit name was *Chandrabhaga*, which would have been Hellenized into *Χανδροβάγος*, a word so like to *Ἀνδροβάγος*, or *Ἀλεξανδροβάγος*, that the followers of Alexander changed the name to avoid the evil omen, the more so perhaps on account of the disaster which befell the Macedonian fleet at the turbulent junction of the river with the Hydaspes (Ritter, *Erzkunde von Asien*, vol. iv. pt. i. p. 456: for other references see *INDIA*.) [P. S.]

ACESTA. [SEGESTA.]

ACESTAEI (*Ἀχαιῶν*), one of the four races into which the Hellenes are usually divided. In the heroic age they are found in that part of Thessaly in which Phthia and Hellas were situated, and also in the eastern part of Peloponnesus, more especially in Argos and Sparta. Argos was frequently called the Achaean Argos (*Ἄργος Ἀχαιῶν*, Hom. *Il.* ix. 141) to distinguish it from the Pelasgian Argos in Thessaly; but Sparta is generally mentioned as the head-quarters of the Achaean race in Peloponnesus. Thessaly and Peloponnesus were thus the two chief abodes of this people; but there were various traditions respecting their origin, and a difference of opinion existed among the ancients, whether the Thessalian or the Peloponnesian Achaeans were the more ancient. They were usually represented as descendants of Achaëus, the son of Xuthus and Creusa, and consequently the brother of Ion and grandson of Hellen. Pausanias (vii. 1) related that Achaëus went back to Thessaly, and recovered the dominions of which his father, Xuthus, had been deprived; and then, in order to

explain the existence of the Achaeans in Peloponnesus, he adds that Archander and Architeles, the sons of Achaëus, came back from Phthiotis to Argos, married the two daughters of Danaus, and acquired such influence at Argos and Sparta, that they called the people Achaeans after their father Achaëus. On the other hand, Strabo in one passage says (p. 383), that Achaëus having fled from Attica, where his father Xuthus had settled, settled in Laeodaeum and gave to the inhabitants the name of Achaeans. In another passage, however, he relates (p. 365), that Pelops brought with him into Peloponnesus the Phthiotian Achaeans, who settled in Laconia. It would be unprofitable to pursue further the variations in the legends; but we may safely believe that the Achaeans in Thessaly were more ancient than those in Peloponnesus, since all tradition points to Thessaly as the cradle of the Hellenic race. There is a totally different account, which represents the Achaeans as of Pelasgic origin. It is preserved by Dionysius of Halicarnassus (i. 17), who relates that Achaëus, Phthius, and Pelasgus were sons of Poseidon and Larissa; and that they migrated from Peloponnesus to Thessaly, where they divided the country into three parts, called after them Achaia, Phthiotis and Pelasgiotis. A modern writer is disposed to accept this tradition so far, as to assign a Pelasgic origin to the Achaeans, though he regards the Phthiotian Achaeans as more ancient than their brethren in the Peloponnesus. (Thirlwall, *Hist. of Greece*, vol. i. p. 109, seq.) The only fact known in the earliest history of the people, which we can admit with certainty, is their existence as the predominant race in the south of Thessaly, and on the eastern side of Peloponnesus. They are represented by Homer as a brave and warlike people, and so distinguished were they that he usually calls the Greeks in general Achaeans or Panachaeans (*Παναχαιοί*, *Il.* i. 404, vii. 73, &c.). In the same manner Peloponnesus, and sometimes the whole of Greece, is called by the poet the Achaean land. (*Ἀχαιῶν γαῖα*, Hom. *Il.* i. 254, *Od.* xiii. 249.) On the conquest of Peloponnesus by the Dorians, 80 years after the Trojan war, the Achaeans were driven out of Argos and Laconia, and those who remained behind were reduced to the condition of a conquered people. Most of the expelled Achaeans, led by Tisamenus, the son of Orestes, proceeded to the land on the northern coast of Peloponnesus, which was called simply Aegialius (*Αἰγιάλιος*) or the "Coast," and was inhabited by Ionians. The latter were defeated by the Achaeans and crossed over to Attica and Asia Minor, leaving their country to their conquerors, from whom it was henceforth called Achaia. (Strab. p. 383; Paus. vii. 1; Pol. ii. 41; comp. Herod. i. 145.) The further history of the Achaeans is given under *ACHAIA*. The Achaeans founded several colonies, of which the most celebrated were Croton and Sybaris. [CROTOS; SYBARIS.]

ACHAÏA (*Ἀχαιῖα*, Ion. *Ἀχαιῖα*; *Eth.* *Ἀχαιοί*, Achaeus, Achivus, fem. and adj. *Ἀχαιῖς*, Achaias, Achais; Adj. *Ἀχαιῶς*, Achaius, Achaius). 1. A district in the S. of Thessaly, in which Phthia and Hellas were situated. It appears to have been the original abode of the Achaeans, who were hence called Phthiotian Achaeans (*Ἀχαιοὶ οἱ Φθιώται*) to distinguish them from the Achaeans in the Peloponnesus. [For details see *ACHAEI*.] It was from this part of Thessaly that Achilles came, and Homer says that the subjects of this hero were

called Myrmidons, and Hellenes, and Achaeans. (Il. ii. 684.) This district continued to retain the name of Achaia in the time of Herodotus (vii. 173, 197), and the inhabitants of Phthia were called Phthiotan Achaeans till a still later period. (Thuc. viii. 3.) An account of this part of Thessaly is given under THESSALIA.

2. Originally called AEGIALUS or AEGIALEIA (*Αἰγιάλευς*, *Αἰγιάλεια*, Hom. Il. ii. 575; Paus. vii. 1. § 1; Strab. p. 383), that is, "the Coast," a province in the N. of Peloponnesus, extended along the Corinthian gulf from the river Larissus, a little S. of the promontory Araxus, which separated it from Elis, to the river Sythas, which separated it from Sicyonia. On the S. it was bordered by Arcadia, and on the SW. by Elis. Its greatest length along the coast is about 65 English miles: its breadth from about 12 to 20 miles. Its area was probably about 650 square miles. Achaia is thus only a narrow slip of country, lying upon the slope of the northern range of Arcadia, through which are deep and narrow gorges, by which alone Achaia can be invaded from the south. From this mountain range descend numerous ridges running down into the sea, or separated from it by narrow levels. The plains on the coast at the foot of these mountains and the valleys between them are generally very fertile. At the present day cultivation ends with the plain of Patrae, and the whole of the western part of Achaia is forest or pasture. The plains are drained by numerous streams; but in consequence of the proximity of the mountains to the sea the course of these torrents is necessarily short, and most of them are dry in summer. The coast is generally low, and deficient in good harbours. Colonel Leake remarks, that the level along the coast of Achaia "appears to have been formed in the course of ages by the soil deposited by the torrents which descend from the lofty mountains that rise immediately at the back of the plains. Wherever the rivers are largest, the plains are most extensive, and each river has its correspondent promontory proportioned in like manner to its volume. These promontories are in general nearly opposite to the openings at which the rivers emerge from the mountains." (*Peloponnesiaca*, p. 390.)

The highest mountain in Achaia is situated behind Patrae; it is called MOUNT PANACHAICUS by Polybius, and is, perhaps, the same as the Scioessa of Pliny (*τὸ Παναχαϊκὸν ὄρος*, Pol. v. 30; Plin. iv. 6; *Völklin*). It is 6322 English feet in height. (Leake, *Travels in Morea*, vol. ii. p. 138, *Peloponnesiaca*, p. 204.) There are three conspicuous promontories on the coast. 1. DREPANUM (*Δρέπανον*; C. *Drepano*), the most northerly point in Peloponnesus, is confounded by Strabo with the neighbouring promontory of Rhium, but it is the low sandy point 4 miles eastward of the latter. Its name is connected by Pausanias with the sickle of Cronus; but we know that this name was often applied by the ancients to low sandy promontories, which assume the form of a *δρέπανον*, or sickle. (Strab. p. 335; Paus. vii. 23. § 4; Leake, *Morea*, vol. iii. p. 415.) 2. RHIMUM (*Ῥίον*; *Castle of the Morea*), 4 miles westward of Drepanum, as mentioned above, is opposite the promontory of ANTI-RHIMUM, sometimes also called Rhium (*Ἀντιῤῥίον*; *Castle of Rumili*), on the borders of Aetolia and Locris. In order to distinguish them from each other the former was called *τὸ Ἀχαϊκόν*, and the latter *τὸ Μολυκρεῖον*, from its vicinity to the town

of Molycreium. These two promontories formed the entrance of the Corinthian gulf. The breadth of the strait is stated both by Dodwell and Leake to be about a mile and a half; but the ancient writers make the distance less. Thucydides makes it 7 stadia, Strabo 5 stadia, and Pliny nearly a Roman mile. On the promontory of Rhium there was a temple of Poseidon. (Thuc. ii. 86; Strab. pp. 335, 336; Plin. iv. 6; Steph. B. s. v.; Dodwell, *Classical Tour*, vol. i. p. 126; Leake, *Morea*, vol. ii. p. 147.) 3. ARAXUS (*Ἄραξος*; *Kalogria*), W. of Dyme, formerly the boundary between Achaia and Elis, but the confines were afterwards extended to the river Larissus. (Pol. iv. 65; Strab. pp. 335, 336; Paus. vi. 26. § 10.)

The following is a list of the rivers of Achaia from E. to W. Of these the only two of any importance are the Crathis (No. 3) and the Peirus (No. 14). 1. SYTHAS, or *Σῦς* (*Σύδας*, *Süs*), forming the boundary between Achaia and Sicyonia. We may infer that this river was at no great distance from Sicyon, from the statement of Pausanias, that at the festival of Apollo there was a procession of children from Sicyon to the Sythas, and back again to the city. (Paus. ii. 7. § 8, ii. 12. § 2, vii. 27. § 12; Ptol. iii. 16. § 4; comp. Leake, *Morea*, vol. iii. p. 383, *Peloponnesiaca*, p. 403.) 2. CRISUS (*Κρίσις*), rising in the mountains above Pellene, and flowing into the sea a little W. of Aegira. (Paus. vii. 27. § 11.) 3. CRATHIS (*Κράθις*; *Alvratz*), rising in a mountain of the same name in Arcadia, and falling into the sea near Aegae. It is described as *ἀεργαῖος*, to distinguish it from the other streams in Achaia, which were mostly dry in summer, as stated above. The Styx, which rises in the Arcadian mountain of Aroania, is a tributary of the Crathis. (Herod. i. 145; Callim. in *Jor.* 26; Strab. p. 386; Paus. vii. 25. § 11, vii. 15. §§ 8, 9, vii. 18. § 4; Leake, *Morea*, vol. iii. pp. 394, 407.) 4. BURAIUS (*Βουραϊκὸς*; river of *Kalavryta*, or river of Bura), rising in Arcadia, and falling into the sea E. of Bura. It appears from Strabo that its proper name was Erasinus. (Paus. vii. 25. § 10; Strab. p. 371; Leake, l. c.) 5. CERYNITES (*Κερυνίτης*; *Bokhusia*), flowing from the mountain Ceryneia, in Arcadia, and falling into the sea probably E. of Helice. (Paus. vii. 25. § 5; Leake, l. c.) 6. SELINUS (*Σελινός*; river of *Vostiza*), flowing into the sea between Helice and Aegium. Strabo erroneously describes it as flowing through Aegium. (Paus. vii. 24. § 5; Strab. p. 387; Leake, l. c.) 7. 8. MEGANTIS (*Μεγαντίτης*) and PHOENIX (*Φοῖνιξ*), both falling into the sea W. of Aegium. (Paus. vii. 23. § 5.) 9. BOLINAEUS (*Βολινάιος*), flowing into the sea a little E. of the promontory Drepanum, so called from an ancient town Bolina, which had disappeared in the time of Pausanias. (Paus. vii. 24. § 4.) 10. SELEMNUS (*Σέλεμνος*), flowing into the sea between the promontories Drepanum and Rhium, a little E. of Argyn. (Paus. vii. 23. § 1.) 11, 12. CHADRABUS (*Χάδραβος*; river of *Velvite*) and MELICHUS (*Μελίχους*; river of *Sykona*), both falling into the sea between the promontory Rhium and Patrae. (Paus. vii. 22. § 11, vii. 19. § 9, 20. § 1.) 13. GLAUCUS (*Γλαῦκος*; *Lefka*, or *Lafka*), falling into the sea, a little S. of Patrae. (Paus. vii. 18. § 2; Leake, vol. ii. p. 123.) 14. PEIRUS (*Πείρος*; *Kamoniaca*, also called Achelous, falling into the sea near Olenus. This river was mentioned by Hesiod

under the name of Peirus, as we learn from Strabo. It is described by Leake as wide and deep in the latter end of February, although no rain had fallen for some weeks. Into the Peirus flowed the Teuthæas (*Τευθάας*), which in its turn received the Canon. The Peirus flowed past Pharae, where it was called Piërus (*Πίερος*), but the inhabitants of the coast called it by the former name. (Strab. p. 342; Herod. i. 145; Paus. vii. 18. § 1, 22. § 1; Leake, vol. ii. p. 155.) Strabo in another passage calls it Melas (*Μέλας*), but the reading is probably corrupt. Dionysius Periegetes mentions the Melas along with the Crathis among the rivers flowing from Mt. Erymanthus. (Strab. p. 386; Dionys. 416.) 15. LARISUS (*Λάρισος*; *Μάνα*), forming the boundary between Achaia and Elis, rising in Mt. Scollis, and falling into the sea 30 stadia from Dyme. (Paus. vii. 17. § 5; Strab. p. 387; Liv. xxvii. 31.)

The original inhabitants of Achaia are said to have been Pelasgians, and were called Aegialeis (*Αἰγιαλεῖς*), or the "Coast-Men," from Aegialus, the ancient name of the country, though some writers sought a mythical origin for the name, and derived it from Aegialeus, king of Sicyonia. (Herod. vii. 94; Paus. vii. 1.) The Ionians subsequently settled in the country. According to the mythical account, Ioa, the son of Xuthus, crossed over from Attica at the head of an army, but concluded an alliance with Selinus, the king of the country, married his daughter Helice, and succeeded him on the throne. From this time the land was called Ionia, and the inhabitants Ionians or Aegialian Ionians. The Ionians remained in possession of the country till the invasion of Peloponnesus by the Dorians, when the Achæans, who had been driven out of Argos and Lacedæmon by the invaders, marched against the Ionians in order to obtain new homes for themselves in the country of the latter. Under the command of their king Tisamenus, the son of Orestes, they defeated the Ionians in battle. The latter shut themselves up in Helice, where they sustained a siege for a time, but they finally quitted the country and sought refuge in Attica. The Achæans thus became masters of the country, which was henceforth called after them Achaia. (Herod. i. 145; Pol. ii. 41; Paus. vii. 1; Strab. p. 383.) This is the common legend, but it should be observed that Homer takes no notice of Ionians on the northern coast of Peloponnesus; but on the contrary, the catalogue in the *Iliad* distinctly includes this territory under the dominions of Agamemnon. Hence there seems reason for questioning the occupation of northern Peloponnesus by the Ionians and their expulsion from it by Tisamenus; and it is more probable that the historical Achæans in the north part of Peloponnesus are a small undisturbed remnant of the Achæan population once distributed through the whole peninsula. (Grote, *History of Greece*, vol. ii. p. 17.)

The Ionians are said to have dwelt in villages, and the cities in the country to have been first built by the Achæans. Several of these villages were united to form a town; thus Patrae was formed by an union of seven villages, Dyme of eight, and Aegium also of seven or eight. The Achæans possessed twelve cities, the territory of each of which was divided into seven or eight demi. (Strab. p. 386.) This number of 12 is said to have been borrowed from the Ionians, who were divided into 12 parts (*μῆτρες*), when they occupied the country, and who accordingly refused to allow of more than twelve cities in their league. Although there are

good reasons for believing that there were more than twelve independent cities in Achaia (Grote, *Hist. of Greece*, vol. ii. p. 614), yet the ancient writers always recognize only 12, and this seems to have been regarded as the established number of the confederacy. These cities continued to be governed by the descendants of Tisamenus down to Ogygus, after whose death they abolished the kingly rule and established a democracy. Each of the cities formed a separate republic, but were united together by periodical sacrifices and festivals, where they arranged their disputes and settled their common concerns. In the time of Herodotus (i. 145) the twelve cities were Pellene, Aegae, Aegae, Bura, Helice, Aegium, Rhypes, Patraeis (ae), Phareis (ae), Olenus, Dyme, Tritaeeis (Tritaen). This list is copied by Strabo (pp. 385, 386); but it appears from the list in Polybius (ii. 41), that Leontium and Ceryneia were afterwards substituted in the place of Rhypes and Aegae, which had fallen into decay. Pausanias (vii. 6. § 1) retains both Rhypes and Aegae, and substitutes Ceryneia for Patrae; but his authority is of no value in opposition to Polybius. The bond of union between these cities was very loose, and their connection was of a religious rather than of a political nature. Thus we find them sometimes acting quite independently of one another. Pellene alone joined the Lacedæmonians at the commencement of the Peloponnesian war, while the rest remained neutral; and at a later period of the war Patrae alone espoused the Athenian cause. (Thuc. ii. 9. v. 52.) Their original place of meeting was at Helice, where they offered a common sacrifice to Poseidon, the tutelary god of the place; but after this city had been swallowed up by the sea in B. C. 373 [HELICE], they transferred their meetings to Aegium, where they sacrificed to Zeus Homagnus, or Homagnus, and to the Panachaean Demeter. (Paus. vii. 24; Pol. v. 94.)

The Achæans are rarely mentioned during the flourishing period of Grecian history. Being equally unconnected with the great Ionian and Doric races, they kept aloof for the most part from the struggles between the Greek states, and appear to have enjoyed a state of almost uninterrupted prosperity down to the time of Philip. They did not assist the other Greeks in repelling the Persians. In B. C. 454 they formed an alliance with the Athenians, but the latter were obliged to surrender Achaia in the truce for thirty years, which they concluded with Sparta and her allies in B. C. 445. (Thuc. i. 111, 115.) In the course of the Peloponnesian war they joined the Lacedæmonians, though probably very reluctantly. (Thuc. ii. 9.) They retained, however, a high character among the other Greeks, and were esteemed on account of their sincerity and good faith. So highly were they valued, that at an early age some of the powerful Greek colonies in Italy applied for their mediation and adopted their institutions, and at a later time they were chosen by the Spartans and Thebans as arbiters after the battle of Leuctra. (Pol. ii. 39.) The first great blow which the Achæans experienced was at the battle of Chacronia (B. C. 338), when they fought with the Athenians and Boeotians against Philip and lost some of their bravest citizens. Eight years afterwards (B. C. 330) all the Achæan towns, with the exception of Pellene, joined the Spartans in the cause of Grecian freedom, and shared in the disastrous defeat at Mantinea, in which Agis fell. This severe blow left them so prostrate that they were unable to render

any assistance to the confederate Greeks in the Lamiian war after the death of Alexander. (Paus. vii. 6.) But their independent spirit had awakened the jealousy of the Macedonian rulers, and Demetrius, Cassander, and Antigonus Gonatas placed garrisons in their cities, or held possession of them by means of tyrants. Such a state of things at length became insupportable, and the commotions in Macedonia, which followed the death of Lysimachus (B. C. 281), afforded them a favourable opportunity for throwing off the yoke of their oppressors; and the Gaulish invasion which shortly followed effectually prevented the Macedonians from interfering in the affairs of the Peloponnesus. Patrae and Dyme were the first two cities which expelled the Macedonians. Their example was speedily followed by Tritaea and Pharæ; and these four towns now resolved to renew the ancient League. The date of this event was B. C. 280. Five years afterwards (B. C. 275) they were joined by Aegium and Bura, and the accession of the former city was the more important, as it had been the regular place of meeting of the earlier League after the destruction of Helice, as has been already related. The main principles of the constitution of the new League were now fixed, and a column was erected inscribed with the names of the confederate towns. Almost immediately afterwards Ceryneia was added to the League. There were now only three remaining cities of the ancient League, which had not joined the new confederation, namely, Leontium, Aegira, and Pellene; for Helice had been swallowed up by the sea, and Olenus was soon afterwards abandoned by its inhabitants. The three cities mentioned above soon afterwards united themselves to the League, which thus consisted of ten cities. (Pol. ii. 41; Strab. p. 384; Paus. vii. 18. § 1.)

The Achaean League thus renewed eventually became the most powerful political body in Greece; and it happened by a strange coincidence that the people, who had enjoyed the greatest celebrity in the heroic age, but who had almost disappeared from history for several centuries, again became the greatest among the Greek states in the last days of the nation's independence. An account of the constitution of this League is given in the Dictionary of Antiquities (art. *Achaicum Foedus*), and it is therefore only necessary to give here a brief recapitulation of its fundamental laws. The great object of the new League was to effect a much closer political union than had existed in the former one. No city was allowed to make peace or war or to treat with any foreign power apart from the entire nation, although each was allowed the undisturbed control of its internal affairs. This sovereign power resided in the federal assembly (*σύνδοτος, ἐκκλησία, συνέδριον*) which was held twice a year originally at Aegium, afterwards at Corinth or other places, though extraordinary meetings might be convened by the officers of the League either at Aegium or elsewhere. At all these meetings, every Achaean, who had attained the age of 30, was allowed to speak; but questions were not decided by an absolute majority of the citizens, but by a majority of the cities, which were members of the League. In addition to the general assembly there was a Council (*βουλή*), which previously decided upon the questions that were to be submitted to the assembly. The principal officers of the League were: 1. The Strategus or general (*στρατηγός*), whose duties were partly military and partly civil, and who was the acknowledged head of the confederacy. For the

first 25 years there were two Strategoi; but at the end of that time (B. C. 255) only one was appointed. Marcus of Ceryneia was the first who held the sole office. (Pol. ii. 43; Strab. p. 385.) It was probably at this time that an *Hipparchus* (*ἵππαρχος*) or commander of the cavalry was then first appointed in place of the Strategus, whose office had been abolished. We also read of an Under-Strategus (*ὑποστρατηγός*), but we have no account of the extent of his powers or of the relation in which he stood to the chief Strategus. 2. A *Secretary of State* (*γραμματεὺς*). 3. Ten *Demiurgi* (*δημοῦργοι*), who formed a kind of permanent committee, and who probably represented at first the 10 Achaean cities, of which the League consisted. The number of the Demiurgi, however, was not increased, when new cities were subsequently added to the League. All these officers were elected for one year at the spring meeting of the assembly, and the Strategus was not eligible for re-election till a year had elapsed after the expiration of his office. If the Strategus died under the period of his office, his place was filled up by his predecessor, until the time for the new elections arrived.

It remains to give a brief sketch of the history of the League. At the time of its revival its numbers were so inconsiderable, that the collective population of the confederate states was scarcely equal to the inhabitants of a single city according to Plutarch. (Arat. 9) Its greatness may be traced to its connection with Aratus. Up to this time the League was confined to the Achaean cities, and the idea does not seem to have been entertained of incorporating foreign cities with it. But when Aratus had delivered his native city Sicyon from its tyrant, and had persuaded his fellow-citizens to unite themselves to the League (B. C. 251), a new impulse was given to the latter. Aratus, although only 20 years of age, became the soul of the League. The great object of his policy was to liberate the Peloponnesian cities from their tyrants, who were all more or less dependent upon Macedonia, and to incorporate them with the League; and under his able management the confederacy constantly received fresh accessions. Antigonus Gonatas, king of Macedonia, and his successor Demetrius II., used every effort to crush the growing power of the Achaeans, and they were supported in their efforts by the Aetolians, who were equally jealous of the confederacy. Aratus however triumphed over their opposition and for many years the League enjoyed an uninterrupted succession of prosperity. In B. C. 243 Aratus surprised Corinth, expelled the tyrant, and united this important city to the League. The neighbouring cities of Megara, Troezen, and Epidaurus followed the example thus set them, and joined the League in the course of the same year. A few years afterwards, probably in B. C. 239, Megalopolis also became a member of the League; and in B. C. 236 it received the accession of the powerful city of Argos. It now seemed to Aratus that the time had arrived when the whole of Peloponnesus might be annexed to the League, but he experienced a far more formidable opposition from Sparta than he had anticipated. Cleomenes III., who had lately ascended the Spartan throne, was a man of energy; and his military abilities proved to be far superior to those of Aratus. Neither he nor the Spartan government was disposed to place themselves on a level with the Achaean towns; and accordingly when Aratus attempted to obtain possession of Orchomenus, Tegea,

and Mantinea, which had joined the Aetolian League and had been ceded by the latter to the Spartans, war broke out between Sparta and the Achæan League, *B.C.* 227. In this war, called by Polybius the Cleonic war, the Achæans were defeated in several battles and lost some important places; and so unsuccessful had they been, that they at length resolved to form a coalition or alliance with Sparta, acknowledging Cleomenes as their chief. Aratus was unable to brook this humiliation, and in an evil hour applied to Antigonus Doseon for help, thus undoing the great work of his life, and making the Achæan cities again dependent upon Macedonia. Antigonus willingly promised his assistance; and the negotiations with Cleomenes were broken off, *B.C.* 224. The war was brought to an end by the defeat of Cleomenes by Antigonus at the decisive battle of Sellasia, *B.C.* 221. Cleomenes immediately left the country and sailed away to Egypt. Antigonus thus became master of Sparta; but he did not annex it to the Achæan League, as it was no part of his policy to aggrandize the latter.

The next war, in which the Achæans were engaged, again witnessed their humiliation and dependence upon Macedonia. In *B.C.* 220 commenced the Social war, as it is usually called. The Aetolians invaded Peloponnesus and defeated the Achæans, whereupon Aratus applied for aid to Philip, who had succeeded Antigonus on the Macedonian throne. The young monarch conducted the war with striking ability and success; and the Aetolians having become weary of the contest were glad to conclude a peace in *B.C.* 217. The Achæans now remained at peace for some years; but they had lost the proud pre-eminence they had formerly enjoyed, and had become little better than the vassals of Macedonia. But the influence of Aratus excited the jealousy of Philip, and it was commonly believed that his death (*B.C.* 213) was occasioned by a slow poison administered by the king's order. The regeneration of the League was due to Philopoemen, one of the few great men produced in the latter days of Grecian independence. He introduced great reforms in the organization of the Achæan army, and accustomed them to the tactics of the Macedonians and to the close array of the phalanx. By the ascendancy of his genius and character, he acquired great influence over his countrymen, and breathed into them a martial spirit. By these means he enabled them to fight their own cause, and rendered them to some extent independent of Macedonia. His defeat of Machanidas, tyrant of Sparta (*B.C.* 208), both established his own reputation, and caused the Achæan arms again to be respected in Greece. In the war between the Romans and Philip, the Achæans espoused the cause of the former, and concluded a treaty of peace with the republic, *B.C.* 198. About this time, and for several subsequent years, the Achæans were engaged in hostilities with Nabis, who had succeeded Machanidas as tyrant of Sparta. Nabis was slain by some Aetolians in *B.C.* 192; whereupon Philopoemen hastened to Sparta and induced the city to join the League. In the following year (*B.C.* 191) the Messenians and the Eleans also joined the League. Thus the whole of Peloponnesus was at length annexed to the League; but its independence was now little more than nominal, and its conduct and proceedings were regulated to a great extent by the decisions of the Roman senate. When the Achæans under Philopoemen ventured to punish Sparta in

B.C. 188 by razing the fortifications of the city and abolishing the laws of Lycurgus, their conduct was severely censured by the senate; and every succeeding transaction between the League and the senate showed still more clearly the subject condition of the Achæans. The Romans, however, still acknowledged in name the independence of the Achæans; and the more patriotic part of the nation continued to offer a constitutional resistance to all the Roman encroachments upon the liberties of the League, whenever this could be done without affording the Romans any pretext for war. At the head of this party was Philopoemen, and after his death, Lycortas, Xenon, and Polybius. Callicrates on the other hand was at the head of another party, which counselled a servile submission to the senate, and sought to obtain aggrandizement by the subjection of their country. In order to get rid of his political opponents, Callicrates, after the defeat of Perseus by the Romans, drew up a list of 1000 Achæans, the best and purest part of the nation, whom the Romans carried off to Italy (*B.C.* 167) under the pretext of their having afforded help to Persens. The Romans never brought these prisoners to trial, but kept them in the towns of Italy; and it was not till after the lapse of 17 years, and when their number was reduced to 300, that the senate gave them permission to return to Greece. Among those who were thus restored to their country, there were some men of prudence and ability, like the historian Polybius; but there were others of weak judgment and violent passions, who had been exasperated by their long and unjust confinement, and who now madly urged their country into a war with Rome. A dispute having arisen between Sparta and the League, the senate sent an embassy into Greece in *B.C.* 147, and required that Sparta, Corinth, Argos, and other cities should be severed from the League, thus reducing it almost to its original condition when it included only the Achæan towns. This demand was received with the utmost indignation, and Critolaus, who was their general, used every effort to inflame the passions of the people against the Romans. Through his influence the Achæans resolved to resist the Romans, and declared war against Sparta. This was equivalent to a declaration of war against Rome itself, and was so understood by both parties. In the spring of 146 Critolaus marched northwards through Boeotia into the S. of Thessaly, but retreated on the approach of Metellus, who advanced against him from Macedonia. He was, however, overtaken by Metellus near Scarpheia, a little S. of Thermopylae; his forces were put to the rout, and he himself was never heard of after the battle. Metellus followed the fugitives to Corinth. Diaeus, who had succeeded Callicrates in the office of General, resolved to continue the contest, as he had been one of the promoters of the war and knew that he had no hope of pardon from the Romans. Meantime the consul Mummius arrived at the Isthmus as the successor of Metellus. Encouraged by some trifling success against the Roman outposts, Diaeus ventured to offer battle to the Romans. The Achæans were easily defeated and Corinth surrendered without a blow. Signal vengeance was taken upon the unfortunate city. The men were put to the sword; the women and children were reserved as slaves; and after the city had been stripped of all its treasures and works of art, its buildings were committed to the flames, *B.C.* 146. [CORINTHIUS.] Thus perished the Achæan

League, and with it the independence of Greece; but the recollection of the Achaean power was perpetuated by the name of Achaia, which the Romans gave to the south of Greece, when they formed it into a province. (Paus. vii. 16, sub fin.)

The history of the Achaean League has been treated with ability by several modern writers. The best works on the subject are:—Helwing, *Geschichte des Achäischen Bundes*, Lemgo, 1829; Schorn, *Geschichte Griechenlands von der Entstehung des Aetol. und Achäischen Bundes bis auf die Zerstörung Corinth*, Bonn, 1833; Flathe's *Geschichte Macedoniens*, vol. ii., Leipzig, 1832; Merleker, *Achaicorum Libri III.*, Darmst. 1837; Brandstätter, *Gesch. des Aetolischen Landes, Volkes und Bundes*, Berlin, 1844; Droysen, *Hellenismus*, vol. ii., Hamburg, 1843; Thirlwall, *History of Greece*, vol. viii.

The following is a list of the towns of Achaia from E. to W.: PELLENE, with its harbour Aristonautae, and its dependent fortresses Olurus and Gonossa, or Donussa: AEGEIRA, with its fortress Phelloi: AEGAE: BURIA: CEITYNEIA: HELICE: AEGIUM, with the dependent places Leuctrum and Erineum: the harbour of PANORMUS between the promontories of Drepanum and Rhium: PATRAE, with the dependent places Bolinae and Argyn: OLENUS with the dependent places Peirae and Euryteiae: DYME, with the dependent places Teichos, Hecatonbaeon and Langon. In the interior PHARAE: LEONTUM: TRITAEA. The following towns, of which the sites are unknown, are mentioned only by Stephanus Byzantinus: Acarta (Ἀκαρτὰ): Alos (Ἄλος): Amee (Ἀνάει): Ascheion (Ἀσχειών): Azotus (Ἀζωτός): Pella (Πέλλα): Phaestus (Φαιστός): Politeia (Πολιτεία): Psophis (Ψοφίς): Scolis (Σκόλις): Tarne (Τάρνη): Teneium (Τήνειον): Thrius (Θρύος), which first belonged to Achaia, afterwards to Elis, and lay near Patrae. Athenaeus (xiv. p. 658) mentions an Achaean town, named Tromileia (Τρομίλεια) celebrated for its cheese.

Respecting the geography of Achaia in general see Müller, *Dorians*, vol. ii. p. 428, seq.; Leake's *Morae*, vols. ii. & iii., and *Peloponnesiaca*; Boblaye, *Recherches*, p. 15, seq.; Curtius, *Peloponnesos*, vol. i. p. 403. seq.



COIN OF ACHIA.

3. ACHATA, the Roman province, including the whole of Peloponnesus and the greater part of Hellas proper with the adjacent islands. The time, however, at which this country was reduced to the form of a Roman province, as well as its exact limits, are open to much discussion. It is usually stated by modern writers that the province was formed on the conquest of the Achaeans in B. C. 146; but there are several reasons for questioning this statement. In the first place it is not stated by any ancient writer that Greece was formed into a province at this time. The silence of Polybius on the subject would be conclusive, if we possessed entire that part of his history which related the conquest of the Achaeans; but in the existing fragments of that portion of his work, there is no

allusion to the establishment of a Roman province, although we find mention of various regulations adopted by the Romans for the consolidation of their power. 2. Many of these regulations would have been unnecessary if a provincial government had been established. Thus we are told that the government of each city was placed in the hands of the wealthy, and that all federal assemblies were abolished. Through the influence of Polybius the federal assemblies were afterwards allowed to be held, and some of the more stringent regulations were repealed. (Pol. xi. 8—10; Paus. vii. 16. § 10.) The re-establishment of these ancient forms appears to have been described by the Romans as a restoration of liberty to Greece. Thus we find in an inscription discovered at Dyme mention of ἡ ἀποδοθεμένη κατὰ κοινὸν τοῖς Ἑλλήσιν ἐλευθερία, and also of ἡ ἀποδοθεῖσα τοῖς Ἀχαιοῖς ἐπὶ Ῥωμαίων πολιτεία, language which could not have been used if the Roman jurisdiction had been introduced into the country. (Büchch, *Corp. Inscript.* No. 1543; comp. Thirlwall, vol. viii. p. 458.) 3. We are expressly told by Plutarch (*Cim.* 2), that in the time of Lucullus the Romans had not yet begun to send praetors into Greece (οὐκ αὖ εἰς τὴν Ἑλλάδα Ῥωμαῖοι στρατηγὸς διεπέμποντο); and that disputes in the country were referred to the decision of the governor of Macedonia. There is the less reason for questioning this statement, since it is in accordance with the description of the proceedings of L. Piso, when governor of Macedonia, who is represented as plundering the countries of southern Greece, and exercising sovereignty over them, which he could hardly have done, if they had been subject to a provincial administration of their own. (Cic. c. Pis. 40.) It is probable that the south of Greece was first made a separate province by Julius Caesar; since the first governor of the province of whom any mention is made (as far as we are aware) was Serv. Sulpicius, and he was appointed to this office by Caesar. (Cic. *ad Fam.* vi. 6. § 10.)

In the division of the provinces made by Augustus, the whole of Greece was divided into the provinces of Achaia, Macedonia, and Epeirus, the latter of which formed part of Illyria. Achaia was one of the provinces assigned to the senate and was governed by a proconsul. (Strab. p. 840; Dion Cass. liii. 12.) Tiberius in the second year of his reign (A. D. 16) took it away from the senate and made it an imperial province (Tac. *Ann.* i. 76), but Claudius gave it back again to the senate (Suet. *Claud.* 25). In the reign of this emperor Corinth was the residence of the proconsul, and it was here that the Apostle Paul was brought before Junius Gallio as proconsul of Achaia. (*Acta Apost.* vii. 12.) Nero abolished the province of Achaia, and gave the Greeks their liberty; but Vespasian again established the provincial government and compelled the Greeks to pay a yearly tribute. (Paus. vii. 17. §§ 3, 4; Suet. *Vesp.* 8.)

The boundaries between the provinces of Macedonia, Epeirus, and Achaia, are difficult to determine. Strabo (p. 840), in his enumeration of the provinces of the Roman empire, says: Ἐβδόμη Ἀχαιῶν μέχρι Θεσσαλίας καὶ Αἰτωλῶν καὶ Ἀκαρνανῶν, καὶ τινῶν Ἑπειρωτικῶν ἰσθμῶν, ὅσα τῇ Μακεδονίᾳ προσόρισται. "The seventh (province) is Achaia, up to Thessaly and the Aetolians and Acarnanians and some Epeiroi tribes, which border upon Macedonia." Most modern writers understand μέχρι as inclusive, and consequently make Achaia include Thessaly,

Aetolia, and Acarnania. Their interpretation is confirmed by a passage in Tacitus, in which Nicopolis in the south of Epeirus is called by Tacitus (*Ann.* ii. 53) a city of Achaia; but too much stress must not be laid upon this passage, as Tacitus may only have used Achaia in its widest significance as equivalent to Greece. If *Ἀχαιοί* is not inclusive, Thessaly, Aetolia, and Acarnania must be assigned either wholly to Macedonia, or partly to Macedonia and partly to Epeirus. Ptolemy (iii. 2, seq.), in his division of Greece, assigns Thessaly to Macedonia, Acarnania to Epeirus, and Aetolia to Achaia; and it is probable that this represents the political division of the country at the time at which he lived (A.D. 150). Achaia continued to be a Roman province governed by praefects down to the time of Justinian. (Krusse, *Hellas*, vol. i. p. 573.)

ACHAÏACA (*Ἀχαιῶνα*), a village of Lydia, on the road from Tralles to Nyssa, with a Plutonium or a temple of Pluto, and a cave, named Charonium, where the sick were healed under the direction of the priests. (Strab. xiv. pp. 649, 650.)

ACHARNÆ (*Ἀχαρναί*; *Elh. Ἀχαρνέες*, Acharnanus, Nep. *Them.* 1.; *Adj. Ἀχαρνούς*), the principal demus of Attica, belonging to the tribe Oeneis, was situated 60 stadia N. of Athens, and consequently not far from the foot of Mt. Parnes. It was from the woods of this mountain that the Acharnians were enabled to carry on that traffic in charcoal for which they were noted among the Athenians. (Aristoph. *Acharn.* 332.) Their land was fertile; their population was rough and warlike; and they furnished at the commencement of the Peloponnesian war 3000 hoplites, or a tenth of the whole infantry of the republic. They possessed sanctuaries or altars of Apollo Agæus, of Heracles, of Athena Hygieia, of Athena Hippia, of Dionysus Melpomenus, and of Dionysus Cissus, so called, because the Acharnians said that the ivy first grew in this demus. One of the plays of Aristophanes bears the name of the Acharnians. Leake supposes that branch of the plain of Athens, which is included between the foot of the hills of *Khassiti* and a projection of the range of *Aegaleos*, stretching eastward from the northern termination of that mountain, to have been the district of the demus Acharnia. The exact situation of the town has not yet been discovered. Some Hellenic remains, situated $\frac{1}{2}$ of a mile to the westward of *Menidhi*, have generally been taken for those of Archarnia; but *Menidhi* is more probably a corruption of *Παυονίδα*. (Thuc. ii. 13, 19—21; Lucian, *Icaro-Menip.* 18; Pind. *Nem.* ii. 25; Paus. i. 31. § 6; Athen. p. 234; Steph. B. s. v.; Leake, *Demi of Attica*, p. 35, seq.)

ACHARRÆ, a town of Thessaly in the district Thessaliotis, on the river Panisus, mentioned only by Livy (xxxii. 13), but apparently the same place as the Acharne of Pliny (iv. 9. s. 16).

ACHATES (*Ἀχαιῆς*), a small river in Sicily, noticed by Silius Italicus for the remarkable clearness of its waters (*perlucentem splendentem gurgite Achatem*, xiv. 228), and by various other writers as the place where agates were found, and from whence they derived the name of "lapid. Achatem," which they have retained in all modern languages. It has been identified by Cluverius (followed by most modern geographers) with the river *Dirillo*, a small stream on the S. coast of Sicily, about 7 miles E. of *Terranova*, which is indeed remarkable for the clearness of its waters; but Pliny, the only author who affords any clue to its position, distinctly places the

Achates between Thermae and Selinus, in the SW. quarter of the island. It cannot, therefore, be the *Dirillo*, but its modern name is unknown. (Plin. iii. 8. s. 14, xxxvii. 10. s. 54; Theophrast. *de Lapid.* § 31; Vib. Seq. p. 3; Solin. 5. § 25; Cluver. *Sicil.* p. 201.) [E. H. B.]

ACHELOÛS (*Ἀχελῷος*, Epic *Ἀχελώϊος*), 1. (*Aspropotamo*), the largest and most celebrated river in Greece, rose in Mount Pindus, and after flowing through the mountainous country of the Dolopians and Agræans, entered the plain of Acarnania and Aetolia near Stratus, and discharged itself into the Ionian sea, near the Acarnanian town of Oeniadae. It subsequently formed the boundary between Acarnania and Aetolia, but in the time of Thucydides the territory of Oeniadae extended east of the river. It is usually called a river of Acarnania, but it is sometimes assigned to Aetolia. Its general direction is from north to south. Its waters are of a whitish yellow or cream colour, whence it derives its modern name of *Aspropotamo* or the White river, and to which Dionysius (432) probably alludes in the epithet *ἀργυροπότης*. It is said to have been called more anciently *Thæas*, Axenus and Thestius (Thuc. ii. 102; Strab. pp. 449, 450, 458; Plut. *de Fluc.* 22; Steph. B. s. v.). We learn from Leake that the reputed sources of the Achelous are at a village called *Khaliki*, which is probably a corruption of Chalcis, at which place Dionysius Periegetes (496) places the sources of the river. Its waters are swelled by numerous torrents, which it receives in its passage through the mountains, and when it emerges into the plain near Stratus its bed is not less than three-quarters of a mile in width. In winter the entire bed is often filled, but in the middle of summer the river is divided into five or six rapid streams, of which only two are of a considerable size. After leaving Stratus the river becomes narrower; and, in the lower part of its course, the plain through which it flows was called in antiquity *Parachelotis* after the river. This plain was celebrated for its fertility, though covered in great part with marshes, several of which were formed by the overflows of the Achelous. In this part of its course the river presents the most extraordinary series of wanderings; and these deflexions, observes a recent traveller, are not only so sudden, but so extensive, as to render it difficult to trace the exact line of its bed,—and sometimes, for several miles, having its direct course towards the sea, it appears to flow back into the mountains in which it rises. The Achelous brings down from the mountains an immense quantity of earthy particles, which have formed a number of small islands at its mouth, which belong to the group anciently called *Echinades*; and part of the mainland near its mouth is only alluvial deposition. [ECHINADES.] (Leake, *Northern Greece*, vol. i. p. 136, seq., vol. iii. p. 513, vol. iv. p. 211; Mure, *Journal of a Tour in Greece*, vol. i. p. 102.) The chief tributaries of the Achelous were:—on its left, the *CAMPYLUS* (*Καμπύλος*, Diod. xix. 67; *Mealyhora*), a river of considerable size, flowing from Dolopia through the territory of the *Dryopes* and *Eurytanes*, and the *CYATHUS* (*Κυάθος*, Pol. ap. Ath. p. 424, c.) flowing out of the lake Hyrie into the main stream just above Conope:—on its right the *PETTITARUS* (Liv. xlii. 22) in Aperantia, and the *ANAPUS* (*Ἀναπός*), which fell into the main stream in Acarnania 80 stadia S. of Stratus. (Thuc. ii. 82.)

The Achelous was regarded as the ruler and representative of all fresh water in Hellas. Hence he is called by Homer (*Il.* xx. 194) *Κηελω* 'Ἀχελῷος, and was worshipped as a mighty god throughout Greece. He is celebrated in mythology on account of his combat with Heracles for the possession of Deianeira. The river-god first attacked Heracles in the form of a serpent, and on being worsted assumed that of a bull. The hero wrenched off one of his horns, which forthwith became a cornucopia, or horn of plenty. (*Soph. Trach.* 9; *Ov. Met.* ix. 8, seq.; *Apollod.* ii. 7. § 5.) This legend alludes apparently to some efforts made at an early period to check the ravages, which the inundations of the river caused in this district; and if the river was confined within its bed by embankments, the region would be converted in modern times into a land of plenty. For further details respecting the mythological character of the Achelous, see *Dict. of Biogr. and Myth.* s. v.

In the Roman poets we find *Acheloides*, i. e. the Sirenes, the daughters of Achelous (*Ov. Met.* v. 552): *Achelou Callirhoë*, because Callirhoë was the daughter of Achelous (*Ov. Met.* ix. 413): *puella Acheloia*, i. e. water in general (*Virg. Georg.* i. 9): *Achelous heros*, that is, Tydeus, son of Oeneus, king of Calydon, *Achelous* here being equivalent to Aetolian. (*Stat. Theb.* ii. 142.)

2. A river of Thessaly, in the district of Malis, flowing near Lamia. (*Strab.* pp. 434, 450.)

3. A mountain torrent in Arcadia, flowing into the Alphens, from the north of Mount Lycaeus. (*Paus.* viii. 38. § 9.)

4. Also called *PERUS*, a river in Achaia, flowing near Dyme. (*Strab.* pp. 342, 450.)

ACHERDUS (Ἀχέρδους, -δούρος : *Eth.* Ἀχέρδουσιος), a demus of Attica of uncertain site, belonging to the tribe Hippothoontis. Aristophanes (*Ecol.* 362) in joke, uses the form Ἀχράδουσιος instead of Ἀχέρδουσιος. (*Steph. B. s. v.* Ἀχέρδους, Ἀχράδους; *Aeschin. in Tim.* § 110, ed. Bekker; *Leake, Demi of Attica*, p. 185.)

ACHERINI, the inhabitants of a small town in Sicily, mentioned only by Cicero among the victims of the oppressions of Verres. Its position is quite uncertain; whence modern scholars propose to read either Scherini, or Achetini from ACHETUM, a town supposed to be mentioned by Silius Italicus (*xiv.* 268); but the "pubes liquentis Acheti" (or *Achaeti*, as the name stands in the best MSS.) of that author would seem to indicate a river rather than a town. There is, however, no authority for either emendation. (*Cic. Verr.* iii. 43; Zumpt *ad loc.*; *Orell. Onomast.* p. 6; *Cluver. Sicil.* p. 381.) [E. H. B.]

ACHERON (Ἀχέρων), the name of several rivers, all of which were, at least at one time, believed to be connected with the lower world. The Acheron as a river of the lower world, is described in the *Dict. of Biogr. and Myth.*

1. A river of Epeirus in Thesprotia, which passed through the lake Acherusia (Ἀχέρουσια λίμνη), and after receiving the river Cocytus (Κόκυτος), flowed into the Ionian sea, S. of the promontory Cheimerium. Pliny (iv. 1) erroneously states that the river flowed into the Ambraciot gulf. The bay of the sea into which it flowed was usually called Glycys Limen (Γλυκὺς λιμήν) or Sweet-Harbour, because the water was fresh on account of the quantity poured into it from the lake and river. Scylax and Ptolemy call the harbour Elaea (Ἐλαία), and

the surrounding district bore according to Thucydides the name of Eleatis (Ἐλααίς). The Acheron is the modern *Gavla* or river of *Sali*, the Cocytus is the *Vuvó*, and the great marsh or lake below *Kastri* the Acherusia. The water of the *Vuvó* is reported to be bad, which agrees with the account of Pausanias (i. 17. § 5) in relation to the water of the Cocytus (ὕδωρ ἀρεπτότατον). The Glycys Limen is called *Port Fanári*, and its water is still fresh; and in the lower part of the plain the river is commonly called the river of *Fanári*. The upper part of the plain is called *Glyky*; and thus the ancient name of the harbour has been transferred from the coast into the interior. On the Acheron Aidoneus, the king of the lower world, is said to have reigned, and to have detained here Theseus as a prisoner; and on its banks was an oracle called *νεκρομαντεῖον* (*Herod.* v. 92. § 7), which was consulted by evoking the spirits of the dead. (*Thuc.* i. 46; *Liv.* viii. 24; *Strab.* p. 324; *Steph. B. s. v.*; *Paus.* i. 17. § 5; *Dion Cass.* i. 12; *Scylax*, p. 11; *Ptolem.* iii. 14. § 5; *Leake, Northern Greece*, vol. i. p. 232, seq. iv. p. 53.)

2. A river of Elis, a tributary of the Alpheius. (*Strab.* p. 344; *Leake, Morea*, vol. ii. p. 89.)

ACHERON (Ἀχέρων), a small river in Bruttium, near Pandosia. Its name is mentioned in conjunction with that city both by Strabo and Justin, from whom we learn that it was on its banks that Alexander, king of Epirus, fell in battle against the Lucanians and Brutians, A. C. 326. (*Strab.* p. 256; *Justin.* xii. 2.) Pliny also mentions it as a river of Bruttium (iii. 5. s. 10.), but appears erroneously to connect it with the town of Acherontia in Lucania. It has been supposed to be a small stream, still called the *Acheront*, which falls into the river Crathis just below Consentia; but its identification must depend upon that of Pandosia. [*PANDOSIA*.] [E. H. B.]

ACHERONTIA (Ἀχερωντία or Ἀχερωντία), a small town of Apulia, near the frontiers of Lucania, situated about 14 miles S. of Venusia, and 6 SE. of Ferentum. Its position on a lofty hill is alluded to by Horace in a well-known passage (*celsum nidum Acherontiae*, *Carm.* iii. 4. 14; and *Acheron qd loc.*), and the modern town of *Acerenza* retains the site as well as name of the ancient one. It is built on a hill of considerable elevation, precipitous on three sides, and affording only a very steep approach on the fourth. (*Romanelli*, vol. ii. p. 238.) It seems to have been always but a small town, and is not mentioned by any ancient geographer; but the strength of its position gave it importance in a military point of view: and during the wars of the Goths against the generals of Justinian, it was occupied by Totila with a garrison, and became one of the chief strongholds of the Gothic leaders throughout the contest. (*Procop.* de B. G. iii. 23, 26, iv. 26, 33.) The reading *Acherunto* in Livy (ix. 20), which has been adopted by Romanelli and Cramer, and considered to refer to the same place, is wholly unsupported by authority. (*Alschekski, ad loc.*) The coins assigned to this city belong to AQUILONIA. [E. H. B.]

ACHERUSIA PALUS (Ἀχέρουσια λίμνη), the name of several lakes, which, like the various rivers of the name of Acheron, were at some time believed to be connected with the lower world, until at last the Acherusia came to be considered in the lower world itself. The most important of these was the lake in Thesprotia, through which the Acheron flowed. [*ACHERON*.] There was a small lake of

this name near Hermione in Argolis. (Paus. ii. 35. § 10.)

ACHERUSIA PALUS (Ἀχέρουσια λίμνη), the name given to a small lake or saltwater pool in Campania separated from the sea only by a bar of sand, between Cumae and Cape Misenum, now called *Lago di Fusaro*. The name appears to have been bestowed on it (probably by the Greeks of Cumae) in consequence of its proximity to Avernus, when the legends connecting that lake with the entrance to the infernal regions had become established. [AVERNUS.] On this account the name was by some applied to the Lucrine lake, while Arctemidorus maintained that the Acherusian lake and Avernus were the same. (Strab. v. pp. 243, 245; Plin. iii. 5. s. 9.) The *Lago di Fusaro* could never have had any direct connection with the volcanic phenomena of the region, nor could it have partaken of the gloomy and mysterious character of Lake Avernus. The expressions applied to it by Lycophron (*Alex.* 695) are mere poetical hyperbole; and Virgil, who he speaks of *tenebrosa palus Acheronte refuso* (*Aen.* vi. 107), would seem to refer to Avernus itself rather than to the lake in question. In later times, its banks were adorned, in common with the neighbouring shores of Baiae, with the villas of wealthy Romans; one of these, which belonged to Servilius Vatia, is particularly described by Seneca (*Ep.* 55). [É. H. B.]

ACHETUM. [ACHERINT.]

ACHILLA, ACHOLLA, or ACHULLA (Ἀχὺλλα; *Eth.* Ἀχολλαῖος, Achillitānus; *El Ailah*, large Ru.), a town on the sea-coast of Africa Propria (Byzaceana), a little above the N. extremity of the Lesser Syrtis, and about 20 G. miles S. of Thapsus. It was a colony from the island of Melita (*Malta*), the people of which were colonists from Carthage. Under the Romans, it was a free city. In the African war, B. C. 46, it submitted to Caesar, for whom it was held by Messius; and it was in vain besieged by the Pompeian commander Cossinius. Among its ruins, of a late style, but very extensive, there has been found an interesting bilingual inscription, in Phoenician and Latin, in which the name is spelt Achulla (Steph. B. s. v.; Strab. p. 831; Liv. xxxiii. 48; Appian. *Pun.* 94; Hirtius, *Bell. Afric.* 33–43; Plin. v. 4; Ptol.; Tab. Peut., name corrupted into Anolla; Shaw's *Travels*, p. 193; Barth, *Wanderungen*, *ſſe.* vol. i. p. 176; Gesenius, *Monum. Phœnic.* p. 139.) [P. S.]

ACHILLE'OS DROMOS (Δρόμος Ἀχιλλῆος, or Ἀχιλλῆος, or Ἀχιλλῆος, or Ἀχιλλῆος), a long narrow strip of land in the Euxine, NW. of the Chersonesus Taurica (*Crimea*) and S. of the mouth of the Borysthenes (*Dnieper*), running W. and E., with a slight inclination N. and S., for about 80 miles, including that portion of the coast from which it is a prolongation both ways. It is now divided by a narrow gap, which insulates its W. portion, into two parts, called *Kosa* (i. e. *tongue*) *Tendr*a on the W., and *Kosa Djarilgatch* on the E. In the ancient legends, which connected Achilles with the NW. shores of the Euxine, this strip of land was pitched upon as a sort of natural stadium on which he might have exercised that swiftness of foot which Homer sings; and he was supposed to have instituted games there. Further to the W., off the mouth of the Ister, lay a small island, also sacred to the hero, who had a temple there. This island, called Achillis Insula, or Leuce (Ἀχιλλῆος ἢ Λευκὴ νῆσος), was said to be the place to which Thetis transported the body of Achilles. By some it was made the abode of the

shades of the blest, where Achilles and other heroes were the judges of the dead. Geographers identify it with the little island of *Zmievo*, or *Odan Adassi* (i. e. *Serpents' Island*) in 30° 10' E long., 45° 13' N. lat. (Herald. iv. 55, 76; Eurip. *Iphig.* in *Taur.* 438; Pind. *Olymp.* ii. 85; Pans. iii. 19. § 11; Strab. pp. 306–308, foll.; and other passages collected by Ukert, vol. iii. p. 2, pp. 442, foll., and Forbiger, vol. iii. pp. 1121–1122.) [P. S.]

ACHILLE'UM (Ἀχιλλεῖον), a small town near the promontory Sigæum in the Troad (Herald. v. 94), where, according to tradition, the tomb of Achilles was. (Strab. p. 594.) When Alexander visited the place on his Asiatic expedition, B. C. 334, he placed chaplets on the tomb of Achilles. (Arrian, i. 12.) [G. L.]

ACHILLIS INSULA. [ACHILLEOS DROMOS.]

ACHOLLA. [ACHILLA.]

ACHRADUS. [ACHERUSIA.]

ACHRIS, or ACHRITA. [LYCHNIDUS.]

ACHILA (Ἀχιλα), which seems to be identical with OCELLIS (Ὀκελλίς), now *Zee Hill* or *Gheul*, a seaport of the Sabæi Nomades, in Arabia Felix, a short distance to the S. of *Mocha*, and to the N. of the opening of the strait of *Babel Mandeb*. (Strab. p. 769; Plin. vi. 23. s. 26, 28. s. 32; Ptol. vi. 7. § 7.) By some geographers it is identified with the *Βουλκάδος* of the Homerists mentioned by Procopius (*B. P.* i. 19). [W. R.]

ACINCUM, ACUMINCUM (Ἀκύνικον, Ptol. ii. 16. § 5; *Alt-Salancken*), a station or permanent cavalry barrack in Pannonia. (Amm. Marc. xix. 11. § 7; Notit. Imp.) By George of Ravenna (iv. 19), and on the Peutingerian Table, the name is written ACENUM. [W. B. D.]

ACINCUM, AQUINCUM (Ἀκύνικον, Ptol. ii. 16. § 4; Tab. Peut.; Orelli, *Inscript.* 506, 959, 963, 3924; Amm. Marc. xxx. 5; Itin. Anton., a Roman colony and a strong fortress in Pannonia, where the legion Adjutrix Secunda was in garrison (Dion. Cass. iv. 24), and where also there was a large manufactory of bucklers. Acincum, being the centre of the operations on the Roman frontier against the neighbouring Iazyges (*Slovaks*), was occasionally the head-quarters of the emperors. It answers to the present *Alt-Buda*, where Roman basements and broken pillars of aqueducts are still visible. On the opposite bank of the Danube, and within the territory of the Iazyges, stood a Roman fort or outpost called, from its relative position, Contra-Acincum (Not. Imp.), which was connected with Acincum by a bridge. Contra-Acincum is named Πέσσιον by Ptolemy (iii. 7. § 2). [W. B. D.]

ACINIPO (Ἀκίνιπον; *Romula la Vicina*, Ru. 2 leagues N. of *Ronda*), a town of Hispania Baetica, on a lofty mountain. Ptolemy calls it a city of the Celtici (ii. 4. § 15.) Its site is marked by the ruins of an aqueduct and a theatre, amidst which many coins are found inscribed with the name of the place. (Flores, *Exp. Sagr.* vol. ix. pp. 16–60; Eckhel, vol. i. p. 14.) [P. S.]



COIN OF ACINIPO.

ACIRIS (*Ἀκίρις*), a river of Lucania, mentioned both by Pliny and Strabo, as flowing near to Heraclea on the N. side, as the Siris did on the S. It is still called the *Acri* or *Agri*, and has a course of above 50 miles, rising in the Apennines near *Marsico Nuovo*, and flowing into the Gulf of Tarentum, a little to the N. of *Policeo*, the site of the ancient Heraclea. (Plin. iii. 11. s. 15; Strab. p. 264.) The *Acirios* of the Itinerary is supposed by Claverius to be a corruption of this name, but it would appear to be that of a town, rather than a river. (Itin. Ant. p. 104.) [E. H. B.]

ACIS (*Ἀκίς*), a river of Sicily, on the eastern coast of the island, and immediately at the foot of Aetna. It is celebrated on account of the mythological fable connected with its origin, which was ascribed to the blood of the youthful Acis, crushed under an enormous rock by his rival Polyphemus. (Ovid. *Met.* xiii. 750, &c.; Sil. Ital. xiv. 221—226; Anth. Lat. i. 148; Serv. ad *Virg. Ecl.* ix. 39, who erroneously writes the name *Acimius*.) It is evidently in allusion to the same story that Theocritus speaks of the "sacred waters of Acis." (*Ἀκίδος ἱερὸν ὕδωρ*, *Idyll.* i. 69.) From this fable itself we may infer that it was a small stream gushing forth from under a rock; the extreme coldness of its waters noticed by Solinus (Solin. 5. § 17) also points to the same conclusion. The last circumstance might lead us to identify it with the stream now called *Fiume Freddo*, but there is every appearance that the town of Acium derived its name from the river, and this was certainly further south. There can be no doubt that Claverius is right in identifying it with the little river still called *Fiume di Juci*, known also by the name of the *Acque Grandi*, which rises under a rock of lava, and has a very short course to the sea, passing by the modern town of *Aci Reale* (Acium). The Acis was certainly quite distinct from the *Acesines* or *Asines*, with which it has been confounded by several writers. (Cluver. *Sicil.* p. 115; Smyth's *Sicily*, p. 132; Ortolani, *Diz. Geogr.* p. 9; Ferrara, *Descriz. dell' Etna*, p. 32.) [E. H. B.]

ACIUM, a small town on the E. coast of Sicily, mentioned only in the Itinerary (Itin. Ant. p. 87), which places it on the high road from Catania to Tauromenium, at the distance of 9 M. P. from the former city. It evidently derived its name from the little river Acis, and is probably identical with the modern *Aci Reale*, a considerable town, about a mile from the sea, in the neighbourhood of which, on the road to *Catania*, are extensive remains of Roman Thermae. (Biscari, *Viaggio in Sicilia*, p. 22; Ortolani, *Diz. Geogr.* p. 9.) [E. H. B.]

ACMONIA (*Ἀκμονία*: *Eth.* *Ἀκμωνίης*, *Ἀκμόνιος*, *Acmonensis*), a city of Phrygia, mentioned by Cicero (*Pro Flacc.* 15.) It was on the road from Dorylaeum to Philadelpia, 36 Roman miles SW. of Cotyaeum; and under the Romans belonged to the Conventus Juridicus of Apamea. The site has been fixed at *Ahatoki*; but it still seems doubtful. (Hamilton, *Researches*, &c. vol. i. p. 115.) [G. L.]



COIN OF ACMONIA.

ACONTIA or ACUTIA (*Ἀκοντία*, Strab. p. 152; *Ἀκοντία*, Steph. B.), a town of the Vaccæi, in Hispania Tarraconensis, on the river Duris (*Douro*), which had a ford here. Its site is unknown. [P. S.]

ACONTISMA, a station in Macedonia on the coast and on the Via Egnatia, 8 or 9 miles eastward of Neapolis, is placed by Leake near the end of the passes of the Sapei, which were formed by the mountainous coast stretching eastward from *Kavila*. Tafel considers it to be identical with Christopolis and the modern *Kavila*. (Amm. Marc. xxvii. 4; It. Ant. and Hierocl.; Leake, *Northern Greece*, vol. iii. p. 180; Tafel, *De Viæ Egnatiæ Parte Orient.* p. 13, seq.)

ACORIS (*Ἀκορίς*), a town of Egypt, on the east bank of the Nile in the Cynopolite Nome, 17 miles N. of Antinoopolis. (Ptol. iv. 5. § 59; Tab. Pent.)

ACRA LEUCE (*Ἀκρα Λευκή*), a great city of Hispania Tarraconensis, founded by Hamilcar Barca (Diod. Sic. xxv. 2), and probably identical with the *Castrum Album* of Livy (xxiv. 41). Its position seems to have been on the coast of the Sinus Ilicitanus, N. of Ilici, near the modern *Alicante* (Ukert, vol. ii. pt. 1, p. 403.) [P. S.]

ACRAE (*Ἀκραι*, Thuc. et alii; *Ἀκρα*, Steph. B.; *Ἀκραται*, Ptol.; *Ἀκραίον*, Steph. B.; *Acreses*, Plin.; *Palazzolo*), a city of Sicily, situated in the northern portion of the island, on a lofty hill, nearly due W. of Syracuse, from which it was distant, according to the Itineraries, 24 Roman miles (Itin. Ant. p. 87; Tab. Pent.). It was a colony of Syracuse, founded, as we learn from Thucydides, 70 years after its parent city, i. e. 663 B. C. (Thuc. vi. 5), but it did not rise to any great importance, and continued almost always in a state of dependence on Syracuse. Its position must, however, have always given it some consequence in a military point of view; and we find Dion, when marching upon Syracuse, halting at Acrae to watch the effect of his proceedings. (Plut. *Dion.* 27, where we should certainly read *Ἀκρας* for *Μακράς*.) By the treaty concluded by the Romans with Hieron, king of Syracuse, Acrae was included in the dominions of that monarch (Diod. xxiii. Exc. p. 502), and this was probably the period of its greatest prosperity. During the Second Punic War it followed the fortunes of Syracuse, and afforded a place of refuge to Hippocrates, after his defeat by Marcellus at Acrillae, B. C. 214. (Liv. xxiv. 36.) This is the last mention of it in history, and its name is not once noticed by Cicero. It was probably in his time a mere dependency of Syracuse, though it is found in Pliny's list of the "stipendiaria civitates," so that it must then have possessed a separate municipal existence. (Plin. iii. 8; Ptol. iii. 4. § 14.) The site of Acrae was correctly fixed by Fazello at the modern *Palazzolo*, the lofty and bleak situation of which corresponds with the description of Silius Italicus ("tumulis glicialibus Acrae," xiv. 206), and its distance from Syracuse with that assigned by the Itineraries. The summit of the hill occupied by the modern town is said to be still called *Acromonte*. Fazello speaks of the ruins visible there as "egregium urbis cadaver," and the recent researches and excavations carried on by the Baron Judica have brought to light ancient remains of much interest. The most considerable of these are two theatres, both in very fair preservation, of which the largest is turned towards the N., while immediately adjacent to it on the W. is a much smaller one, hollowed out in great part from the rock, and supposed from some peculiarities in its construction to have been intended to

serve as an Odæum, or theatre for music. Numerous other architectural fragments, attesting the existence of temples and other buildings, have also been brought to light, as well as statues, pedestals, inscriptions, and other minor relics. On an adjoining hill are great numbers of tombs excavated in the rock, while on the hill of *Aceromonte* itself are some monuments of a singular character; figures as large as life, hewn in relief in shallow niches on the surface of the native rock. As the principal figure in all these sculptures appears to be that of the goddess Isis, they must belong to a late period. (Fazell. de *Reb. Sic.* vol. i. p. 452; Serra di *Antichità di Sicilia*, vol. iv. p. 158, seq.; *Judica, Antichità di Acere*.) [E. H. B.]

ACRAE ('Ακραι), a town in Actolia of uncertain site, on the road from Metapa to Conope. Stephanus erroneously calls it an Acarnanian town. (Pol. v. 13; Steph. B. s. v. *Ακραι.)

ACRAEA ('Ακραια), a mountain in Argolis, opposite the Heraeum, or great temple of Hera. (Paus. ii. 17. § 2; Leake, *Morea*, vol. ii. p. 393, *Peloponnesiaca*, p. 263.)

ACRAEPHIA, ACRAEPHIAE, ACRAEPHIUM, ACRAEPHIUM ('Ακραφία, Steph. B. s. v.; Herod. viii. 135, *Acraephia*, Liv. xxxiii. 29; Plin. iv. 7. s. 12; 'Ακραφία, Strab. p. 410; 'Ακραφίον, Strab. p. 413; 'Ακραφίον, Paus. ix. 23. § 5; τὰ 'Ακραφίον, Theopomp. ap. Steph. B. s. v.; *Eth.* 'Ακραφίαιος, 'Ακραφίος, 'Ακραφίονος, 'Ακραφίονος, 'Ακραφίονος, Steph. B. s. v.; 'Ακραφίονος, Böckh, *Inscr.* 1587: nr. *Karlistza*), a town of Boeotia on the slope of Mt. Ptium (Πτώον) and on the eastern bank of the lake Copais, which was here called 'Ακραφίς λίμνη from the town. Acraephia is said to have been founded by Athamas or Acraepheus, son of Apollo; and according to some writers it was the same as the Iomeric Arne. Here the Thebans took refuge, when their city was destroyed by Alexander. It contained a temple of Dionysus. (Steph. B. s. v.; Strab. p. 413; Paus. l. c.) At the distance of 15 stadia from the town, on the right of the road, and upon Mt. Ptium, was a celebrated sanctuary and oracle of Apollo Ptous. This oracle was consulted by Mardonius before the battle of Plataea, and is said to have answered his emissary, who was a Carian, in the language of the latter. The name of the mountain was derived by some from Ptous, a son of Apollo and Euxippe, and by others from Leto having been frightened (πτόω) by a boar, when she was about to bring forth in this place. Both Acraephia and the oracle belonged to Thebes. There was no temple of the Ptouan Apollo, properly so called; Plutarch (*Gryllus*, 7) mentions a δῶλος; but other writers speak only of a *τέμενος*, *ἱερόν*, *χρηστήριον* or *μαρτύριον*. (Steph. B. s. v.; Strab. l. c.; Paus. l. c., iv. 32. § 5; Herod. viii. 135; Plut. *Pelop.* 16.) According to Pausanias the oracle ceased after the capture of Thebes by Alexander; but the sanctuary still continued to retain its celebrity, as we see from the great Acraephian inscription, which Böckh places in the time of M. Aurelius and his son Commodus after A.D. 177. It appears from this inscription that a festival was celebrated in honour of the Ptouan Apollo every four years. (Böckh, *Inscr.* No. 1625.) The ruins of Acraephia are situated at a short distance to the S. of *Karlistza*. The remains of the acropolis are visible on an isolated hill, a spur of Mt. Ptium, above the Copais sea, and at its foot on the N. and W. are traces of the ancient town. Here stands the church of St. George built out of the stones of the old town, and containing

many fragments of antiquity. In this church Leake discovered the great inscription alluded to above, which is in honour of one of the citizens of the place called Epaminondas. The ruins near the fountain, which is now called *Perdikobrysis*, probably belong to the sanctuary of the Ptouan Apollo. The poet Alcæus (ap. Strab. p. 413) gave the epithet *τρυκίον* to Mt. Ptium, and the three summits now bear the names of *Palei*, *Stratizina*, and *Skropomiri* respectively. These form the central part of Mt. Ptium, which in a wider signification extended from the Tenearian plain as far as Larymna and the Euboean sea, separating the Copais lake on the E. from the lakes of Hylæ and Harma. (Leake, *Northern Greece*, vol. ii. p. 295, seq.; Ulrichs, *Reisen in Griechenland*, vol. i. p. 239, seq.; Forchhammer, *Hellenika*, p. 182.)

ACRAGAS. [AGHIGENTUM.]

ACRAEAE or ACRAEAE ('Ακραιά, Paus. iii. 21, § 7, 22. §§ 4, 5; Pol. 5. 19. § 8; 'Ακραία, Strab. pp. 343, 363; 'Ακραία, Ptol. iii. 16. § 9; *Eth.* 'Ακραίης), a town of Laconia, on the eastern side of the Laconian bay, 30 stadia S. of Helos. Strabo (l. c.) describes the Enotras as flowing into the sea between Acrae and Gythium. Acrae possessed a sanctuary and a statue of the mother of the gods, which was said by the inhabitants of the town to be the most ancient in the Peloponnesus. Leake was unable to discover any remains of Acrae; the French expedition place its ruins at the harbour of *Kokinio*. (Leake, *Morea*, vol. i. p. 229; Boblaye, *Recherches*, p. 95.)

ACRIDOPHAGI ('Ακριδοφάγοι), or "Locust-eaters," the name given by Diodorus (iii. 29) and Strabo (p. 770) to one of the half-savage tribes of Aethiopia bordering on the Red Sea, who received their denomination from their mode of life or their staple food. [W. R.]

ACRILLA or ACRILLAE ('Ακρίλλα), a town of Sicily, known only from Stephanus of Byzantium (s. v.), who tells us that it was not far from Syracuse. But there can be no doubt that it is the same place mentioned by Livy (xxiv. 35) where the Syracusan army under Hippocrates was defeated by Marcellus. The old editions of Livy have ACUTILLAE, for which Acrillae, the emendation of Cluverius, has been received by all the recent editors. From this passage we learn that it was on the line of march from Agrigentum to Syracuse, and not far from Acrae; but the exact site is undetermined. Plutarch (*Marcell.* 18), in relating the same event, writes the name 'Ακίλας or 'Ακίλαας. [E. H. B.]

ACRITAS ('Ακρίτας; *C. Gallo*), the most southerly promontory in Messenia. (Strab. p. 359; Paus. iv. 34. § 12; Ptol. iii. 16. § 7; Plin. iv. 5. s. 7; Leake, *Morea*, vol. i. p. 443.)

ACROCERAUNIA. [CERAUNI MONTES.]

ACROCORINTHUS. [CORINTHUS.]

ACROXIVUS LACUS. [BRIGANTINUS LACUS.]

ACROREIA ('Ακρόρεια), the mountainous district of Elis on the borders of Arcadia, in which the rivers Peneius and Ladoon take their rise. The inhabitants of the district were called Acroreii ('Ακρορείοι), and their towns appear to have been Thraustus, Alium, Opus, and Eugarium. The name is used in opposition to Κολών or Hollow Elis. Stephanus (s. v.), who is followed by many modern writers, makes Acroreii a town, and places it in Triphylia; but this error appears to have arisen from confounding the Acroreii with the *Paroreatae* in Triphylia. (Diod. xiv. 17; Xen. *Hell.* iii. 2. §

30, vii. 4. § 14; Leake, *Morea*, vol. ii. p. 203; Boblaye, *Recherches*, p. 123.)

ACROTHOUM, or ACROTHOI ('Ακρόθωον Her. vii. 22; 'Ακρόθωοι, Thuc. iv. 109; Strab. p. 331; Seyl. p. 26; Steph. B. s. v.; Acroathon, Mel. ii. 2; Acrothion, Plin. iv. 10. s. 17; Eth. 'Ακρόθωος, 'Ακροθώϊον), a town in the peninsula of Acte, in Chalcidice in Macedonia, situated near the extremity of the peninsula, probably upon the site of the modern *Lavra*. Strabo, Pliny, and Mela seem to have supposed that Acrothoum stood upon the site of Mt. Athos; but this is an impossibility. [ATHOS.] It was stated by Mela and other ancient writers that the inhabitants of Acrothoi lived longer than ordinary men. Mannert and others erroneously suppose Acrothoi to have been the same place as the inter Urnopolis. (Leake, *Northern Greece*, vol. iii. p. 149.)

ACTE' (Ἀκτή), signified a piece of land running into the sea, and attached to another larger piece of land, but not necessarily by a narrow neck. Thus Herodotus gives the name of Acte to Asia Minor as compared with the rest of Asia (iv. 38), and also to Africa itself as jutting out from Asia (iv. 41). Attica also was originally called *Acte*. (Steph. B. s. v.) [ATTICA.] The name of Acte, however, was more specifically applied to the easternmost of the three promontories jutting out from Chalcidice in Macedonia, on which Mt. Athos stands. It is spoken of under ATHOS.

ACTIUM ('Ἀκτιον; Eth. 'Ακτιος, Actius; Adj. 'Ακτιᾶς, Actiacus, also 'Ακτιος, Actius), a promontory in Acarnania at the entrance of the Ambraciot Gulf (*Gulf of Arta*) off which Augustus gained his celebrated victory over Antony and Cleopatra, on September 2nd, B. C. 31. There was a temple of Apollo on this promontory, which Thucydides mentions (i. 29) as situated in the territory of Anactorium. This temple was of great antiquity, and Apollo derived from it the surname of *Actius* and *Actiacus*. There was also an ancient festival named *Actia*, celebrated here in honour of the god. Augustus after his victory enlarged the temple, and revived the ancient festival, which was henceforth celebrated once in four years (πενταετηρίς, *iudi quinquennales*), with musical and gymnastic contests, and horse races. (Dion Cass. li. 1; Suet. Aug. 18.) We learn from a Greek inscription found on the site of Actium, and which is probably prior to the time of Augustus, that the chief priest of the temple was called Ἱεραπόλος, and that his name was employed in official documents, like that of the first Archon at Athens, to mark the date. (Büchh, *Corpus Inscript.* No. 1793.) Strabo says (p. 325) that the temple was situated on an eminence, and that below was a plain with a grove of trees, and a dock-yard; and in another passage (p. 451) he describes the harbour as situated outside of the gulf. On the opposite coast of Epirus, Augustus founded the city of Nicopolis in honour of his victory. [NICOPOLIS.] Actium was properly not a town, though it is sometimes described as such; but after the foundation of Nicopolis, a few buildings sprang up around the temple, and it served as a kind of suburb to Nicopolis.

The site of Actium has been a subject of dispute. The accompanying plan of the entrance of the Ambraciot gulf, taken from the map published by Lieut. Wolfe (*Journal of the Royal Geographical Society*, vol. iii.) will give the reader a clear idea of the locality.



PLAN OF ACTIUM.

- | | |
|----------------------------|----------------------|
| 1. Ruins of Prevesa. | 5. Temple of Apollo. |
| 2. C. La Scarra. | Port La Punta. |
| 3. Prom. Actium. La Punta. | 6. Azio. |
| 4. C. Madonna. | 7. Anactorium. |
| | 8. Vonitza. |
| | P. Bay of Prevesa. |

The entrance of the Ambraciot gulf lies between the low point of Acarnania, on which stands *Fort La Punta* (5), and the promontory of Epirus, on which stands the modern town of *Prevesa* (1), near the site of the ancient Nicopolis. The narrowest part of this entrance is only 700 yards, but the average distance between the two shores is half a mile. After passing through this strait, the coast turns abruptly round a small point to the SE., forming a bay about 4 miles in width, called the *Bay of Prevesa* (P). A second entrance is then formed to the larger basin of the gulf by the two high capes of *La Scarra* (2) in Epirus, and of *Madonna* (4) in Acarnania, the width of this second entrance being about one mile and a half. Now some modern writers, among others D'Anville, suppose Actium to have been situated on *Cape Madonna*, and Anactorium, which Strabo (p. 451) describes as 40 stadia from Actium, on *La Punta*. Two reasons have led them to adopt this conclusion: first, because the ruins on *C. Madonna* are sometimes called *Azio* (6), which name is apparently a corruption of the ancient Actium; and, secondly, because the temple of Apollo is said by Strabo to have stood on a height, which description answers to the rocky eminence on *C. Madonna*, and not to the low peninsula of *La Punta*. But these reasons are not conclusive, and there can be no doubt that the site of Actium corresponds to *La Punta*. For it should be observed, first, that the name *Azio* is unknown to the Greeks, and appears to have been introduced by the Venetians, who conjectured that the ruins on *C. Madonna* were those of Actium, and therefore invented the word; and, secondly, that though Strabo places the temple of Apollo on a height, he does not say that this height was on the sea, but on the contrary, that it was at some little distance from the sea. In other respects Strabo's evidence is decisive in favour of the identification of Actium with *La Punta*. He says that Actium is one point which forms the entrance of the bay; and it is clear that he considered the entrance of the bay to be between *Prevesa* and *La Punta*, because he makes the breadth of the strait "a little more than four stadia," or half a mile, which is true when applied to the first narrow entrance, but not to the second. That the strait between *Prevesa* and *La Punta* was regarded as the entrance of the Ambraciot gulf, is clear, not only from the distance assigned to it by Strabo, but from the statements of

Polybius (iv. 63), who makes it 5 stadia, of Seylax (v. *Καὶ σάου*), who makes it 4 stadia, and of Pliny (iv. 1) who makes it 500 paces. Anactorium is described by Strabo as "situated within the bay," while Actium makes "the mouth of the bay." (Strab. pp. 325, 451.) Anactorium, therefore, must be placed on the promontory of *C. Madonna*. [For its exact site, see ANACTORIUM.] The testimony of Strabo is confirmed by that of Dion Cassius. The latter writer says (l. 12) that "Actium is a temple of Apollo, and is situated before the mouth of the strait of the Ambraciot gulf, over against the harbours of Nicopolis." Cicero tells us (*ad Fam.* xvi. 6, 9) that in coasting from Patrae to Corcyra he touched at Actium, which he could hardly have done, if it were so far out of his way as the inner strait between *C. La Scara* and *C. Madonna*. Thus we come to the conclusion that the promontory of Actium was the modern *La Punta* (3), and that the temple of Apollo was situated a little to the S., outside the strait, probably near the *Fort La Punta* (5).

A few remarks are necessary respecting the site of the battle, which has conferred its chief celebrity upon Actium. The fleet of Antony was stationed in the *Bay of Prevesa* (P). His troops had built towers on each side of the mouth of the strait, and they occupied the channel itself with their ships. Their camp was near the temple of Apollo, on a level spacious ground. Augustus was encamped on the opposite coast of Epirus, on the spot where Nicopolis afterwards stood; his fleet appears to have been stationed in the Bay of Gomaros, now the harbour of Mitika, to the N. of Nicopolis, in the Ionian sea. Antony was absent from his army at Patrae; but as soon as he heard of the arrival of Augustus, he proceeded to Actium, and after a short time crossed over the strait to Prevesa, and pitched his camp near that of Augustus. But having experienced some misfortunes, he subsequently re-crossed the strait and joined the main body of his army at Actium. By the advice of Cleopatra he now determined to return to Egypt. He accordingly sailed out of the strait, but was compelled by the manoeuvres of Augustus to fight. After the battle had lasted some hours Cleopatra, who was followed by Antony, sailed through the middle of the contending fleets, and took to flight. They succeeded in making their escape, but most of their ships were destroyed. The battle was, therefore, fought outside of the strait, between *La Punta* and *Prevesa* (ἔξω τῶν στενῶν, Dion Cass. l. 31), and not in the Bay of Prevesa, as is stated by some writers. (Dion Cass. l. 12, seq.; Leake, *Northern Greece*, vol. iv. p. 28, seq.; Wolfe, l. c.)

ADADA (Ἀδάδα: *Eth.* Ἀδαδῶς, *Ptol.*; Ἀδαδάρη in old edit. of Strabo; Ὀδαδά, Hierocl.), a town in Pisidia of uncertain site. On coins of Valerian and Gallienus we find ΑΔΑΔΕΡΝ. Adada is mentioned in the Councils as the see of a bishop. (Artemid. *ap. Strab.* xii. p. 570; *Ptol.* v. 5. § 8; Hierocl. p. 674, with Wesseling's note.)

ADANA (ἡ Ἀδανῶν: *Eth.* Ἀδανῶς), a town of Cilicia, which keeps its ancient name, on the west side of the Sarus, now the *Syhook* or *Syhan*. It lay on the military road from Tarsus to Issus, in a fertile country. There are the remains of a portico. Pompey settled here some of the Cilician pirates whom he had compelled to submit. (Appian, *Mith.* 95.) Dion Cassius (xlvii. 31) speaks of Tarsus and Adana being always quarrelling. [G. L.]

ADANE (Ἀδάνη, Philostr. *H. E.* iii. 4), called ATHANA by Pliny (vi. 28. s. 32), and ARABIA FELIX (Ἀραβία εὐδαίμων), in the *Periplus* of Arrian (p. 14), now *Aden*, the chief seaport in the country of Homeritae on the S. coast of Arabia. It became at a very early period the great mart for the trade between Egypt, Arabia, and India; and although destroyed by the Romans, probably by Aelius Gallus in his expedition against Arabia, in the reign of Augustus, it speedily revived, and has ever since remained a place of note. It has revived conspicuously within the last few years, having fallen into the possession of the English, and become one of the stations for the steamers which navigate the Red Sea. [W. R.]

A'DDUA (δ' Ἀδδῶς: *Adda*), a river of Gallia Cisalpina, one of the largest of the tributaries which bring down the waters of the Alps to the Po. It rises in the Rhaetian Alps near *Bormio*, and flows through the *Valtelline*, into the *Lacus Larius* or *Lago di Como*, from which it again issues at its south-eastern extremity near *Lecco*, and from thence has a course of above 50 miles to the Po, which it joins between *Placentia* and *Crenoma*. During this latter part of its course it seems to have formed the limit between the *Insubres* and the *Cenomani*. It is a broad and rapid stream; the clearness of its blue waters, resulting from their passage through a deep lake, is alluded to by Claudian (*De VI. Cons. Hon.* 196). Strabo erroneously places its sources in *Mr. Adula*, where, according to him, the Rhine also rises; it is probable that he was imperfectly acquainted with this part of the Alps, and supposed the stream which descends from the *Splügen* to the head of the lake of *Como* to be the original *Adda*, instead of the much larger river which enters it from the *Valtelline*. (Strab. iv. p. 192, 204; v. p. 213; *Plin.* iii. 16. s. 20; *Pol. i.* 32, xxxiv. 10; *Tac. Hist.* ii. 40.) [E. H. E.]

ADIABENE (Ἀδίαβηνή). [ASSYRIA.] ADIS or ADES (Ἀδῖς, Ἀδης; prob. *Adab's*), a considerable city of Africa, on the Gulf of Tunis, in the Carthaginian territory, which Regulus besieged and took, and before which he defeated the Carthaginians, in the 10th year of the first Punic War, a. c. 255. (*Pol. i.* 30.) As there is no subsequent mention of the place, it is supposed to have been supplanted, or at least reduced to insignificance, by the later town of MAXULA. [P. S.]

ADONIS (Ἀδωνῖς: *Nahr el Ibrahim*), a small river of Syria, which rising in Mount Libanus enters the Mediterranean a few miles to the S. of Byblus. Mammrell records the fact which he himself witnessed, that after a sudden fall of rain, the river descending in floods is tinged of a deep red by the soil of the hills in which it takes its rise, and imparts this colour to the sea for a considerable distance. Hence some have sought to explain the legend of the beautiful Adonis, who was killed by a wild boar on Mount Libanus (Strab. p. 755; Lucian, *de Dea Syr.* 6; *Plin.* v. 20; Nonn. *Dionys.* iii. 80, xxi. 144.) [W. R.]

ADOREUS, the name of a mountain of Galatia, now *Eimah Dagh*, in the neighbourhood of Pessinus, in Asia. Livy (xxxviii. 18.) says that it contains the source of the river Sangarius. [G. L.]

ADORSI. [AORSI.] ADRAA (Ἀδράδα, Euseb. *Onomast.* : Ἀδρα, *Ptol.* v. 15. § 23 : LXX. Ἐδραβῶν, Ἐδραῖν : Eng. Vers. EDREI; and probably the Ἀδραράς of Hierocles, p. 273 : *Dræa*), a town in Palestine, near the sources

of the river Hieromax, and deeply embayed in the spurs of the mountain chain of Hermon. 'Before the conquest of Canaan by Joshua, it was one of the chief cities of Og, king of Bashan. After his defeat and death it was assigned to the half tribe of Manasseh, which settled on the eastern side of Jordan. It was the seat of a Christian bishop at an early time, and a bishop of Adraa sat in the council of Selencia (A. D. 381), and of Chalcodon (A. D. 461). By the Greeks it was called Adraa, and by the Crusaders Adratum. Its ruins cover a circuit of about 2 miles, of which the most important is a large rectangular building, surrounded by a double covered colonnade, and with a cistern in the middle. (Numbers, xxi. 33; Deuter. i. 4, iii. 10; Joshua xii. 4, xiii. 12, 31; Joseph. *Antiq.* iv. 5. § 42; Buckingham, *Travels*, vol. ii. p. 146; Burckhardt, *id.* p. 241.) [W. B. D.]

ADRAISTAÆ ('Αδραϊσταί), a people of N. India (the *Panjab*), with a capital city Pimprama (Πμπρᾶμα), which Alexander reached in a day's journey from the Hydrates (*Ravee*), on his march to Sangala. (Arrian. *Anab.* v. 22. § 3.) Lassen identifies them with the modern Arattas (*Pentapotamia*, p. 25). [P. S.]

ADRAMITÆ or ATRAMITÆ (Plin. vi. 28. s. 32; 'Αδραμίται, Ptol.; Arrian, *Perip.* p. 15), an Arabian tribe in the district Chatramotitis of Arabia Felix. They were situated on the coast of the Red Sea eastward of Aden, and their name is still preserved in the modern *Hadramaut*. Like their immediate neighbours in Arabia Felix, the Adramitæ were actively engaged in the drug and spice trade, of which their capital Sabbatha was the emporium. They were governed by a race of kings, who bore the family or official title of Eleazar. [CHATRAMOTITÆ.] [W. B. D.]

ADRAMYENTUS SINUS. [ADRAMYTIIUM; AEOLIS.]

ADRAMYTIIUM or ADAMYETUM ('Αδραμύτιον, 'Αδραμύτειον, 'Ατραμύτιον, 'Ατραμύτειον: Eth. 'Αδραμύττινός, Adramyttens: *Adramiti* or *Edremiti*), a town situated at the head of the bay, called from it Adramyttens, and on the river Caicus, in Mysia, and on the road from the Hellespontus to Pergamum. According to tradition it was founded by Adramys, a brother of Croesus, king of Lydia; but a colony of Athenians is said to have subsequently settled there. (Strab. p. 606.) The place certainly became a Greek town. Thucydides (v. 1; vii. 108) also mentions a settlement here from Delos, made by the Delians whom the Athenians removed from the island B. C. 422. After the establishment of the dynasty of the kings of Pergamum, it was a seaport of some note; and that it had some shipping, appears from a passage in the Acts of the Apostles (xxvii. 2). Under the Romans it was a *Conventus Juridicus* in the province of Asia, or place to which the inhabitants of the district resorted as the court town. There are no traces of ancient remains. [G. L.]

ADRANA (*Eder*), a river of Germany in the territory of the Chatti, near *Casseh*. (Tac. *Ann.* i. 56.)

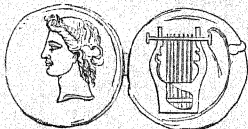
ADRANS, ADRA'NA, ADRA'NTE (Ἄδρανα, Zos. ii. 45; HADRANS, Itiner. Hieros. p. 560: *St. Onoald* on the Drauberg), a town in Noricum, situated between the towns Aemona and Celeia, in the valley separating Mt. Cetus from Mt. Carvancea. A vestige of its Roman origin or occupation still survives in its local appellation of *Trajaner-dorf* or *Trajan's-thorpe*. (Kin. Anton.) [W. B. D.]

ADRA'NUM, or HADRA'NUM ('Αδρανόν, Diod.

Steph. B. HADRANUM, Sil. Ital.: Eth. 'Αδρανίς, Hadrانيتας; *Adernò*), a city of the interior of Sicily, situated at the foot of the western slope of Mt. Aetna above the valley of the *Simeto*, and about 7 miles from Centuripi. We learn from Diodorus (xiv. 37) that there existed here from very ancient times a temple of a local deity named Adranus, whose worship was extensively spread through Sicily, and appears to have been connected with that of the Palici. (Hesych. s. v. Παλικοί.) But there was no city of the name until the year 400 B. C. when it was founded by the elder Dionysius, with a view to extend his power and influence in the interior of the island. (Diod. l. c.) It probably continued to be a dependency of Syracuse; but in 345 B. C. it fell into the hands of Timoleon. (Id. xvi. 68; Plut. *Timol.* 12.) It was one of the cities taken by the Romans at the commencement of the First Punic War (Diod. xxiii. Exc. Hoesch. p. 501), and probably on this account continued afterwards in a relation to Rome inferior to that of most other Sicilian cities. This may perhaps account for the circumstance that its name is not once mentioned by Cicero (see *Zumpt ad Cic. Ferr.* iii. 6, p. 437); but we learn from Pliny that it was in his time included in the class of the "stipendiarias civitates" of Sicily. (H. N. iii. 8.)

Both Diodorus and Plutarch speak of it as a small town owing its importance chiefly to the sanctity of its temple; but existing remains prove that it must have been at one time a place of some consideration. These consist of portions of the ancient walls and towers, built in a massive style of large squared blocks of lava; of massive substructions, supposed to have been those of the temple of Adranus; and the ruins of a large building which appears to have belonged to Roman *Thermae*. Numerous sepulchres also have been discovered and excavated in the immediate neighbourhood. The modern town of *Adernò* retains the ancient site as well as name: it is a considerable place, with above 6000 inhabitants. (Bisleri, *Viaggio in Sicilia*, pp. 57—60; Ortolani, *Dis. Geogr. della Sicilia*, p. 13; Bull. dell. Inst. Arch. 1843, p. 129.)

Stephanus Byzantinus speaks of the city as situated on a river of the same name: this was evidently no other than the northern branch of the *Simeto* (*Symmethus*) which is still often called the *Fiume d'Adernò*. [E. H. B.]



COIN OF ADRANUM.

ADRIA, ATRIA, HADRIA, or HA'TRIA ('Αδρία or Ἀτρία). It is impossible to establish any distinction between these forms, or to assign the one (as has been done by several authors) to one city, and another to the other. The oldest form appears to have been HATRIA, which we find on coins, while HADRIA is that used in all inscriptions: some MSS. of Livy have ADRIA, and others ATRIA. Pliny tells us that ATRIA was the more ancient form, which was afterwards changed into ADRIA, but the Greeks seem to have early used Ἀδρία for the city,

as well as *Adrias* for the sea. 1. A city of Cisalpine Gaul, situated between the Padus and the Adriatic, not far from their mouths, and still called *Adria*. It is now distant more than 14 miles from the sea, but was originally a sea-port of great celebrity. Its foundation is ascribed to Dionius by Stephanus Byzantinus, and some other late writers: Justin also (xx. 1), probably following Theopompus, calls it a city of Greek origin; but these testimonies are far outweighed by those of the Roman writers, who agree in describing it as an Etruscan colony. It was probably established at the same period with their other settlements on the north side of the Apennines, and became, from its position, the principal emporium for their trade with the Adriatic; by which means it attained to so flourishing a condition, as to have given name to the gulf, or portion of the sea in its immediate neighbourhood, from whence the appellation was gradually extended to the whole of the inland sea still called the Adriatic. To this period may also be ascribed the great canals and works which facilitated its communications with the adjoining rivers, and through them with the interior of Cisalpine Gaul, at the same time that they drained the marshes which would otherwise have rendered it uninhabitable. (Liv. v. 33; Plin. iii. 16. s. 20; Strab. v. p. 214; Varro de L. L. v. 161; Festus, p. 13, ed. Müller; Plut. Camill. 16.) Notwithstanding its early celebrity, we have scarcely any information concerning its history; but the decline of its power and prosperity may reasonably be ascribed to the conquest of the neighbouring countries by the Gauls, and to the consequent neglect of the canals and streams in its neighbourhood. The increasing commerce of the Greeks with the Adriatic probably contributed to the same result. It has been supposed by some writers that it received, at different periods, Greek colonies, one from Epidamnus and the other from Syracuse; but both statements appear to rest upon misconceptions of the passages of Diodorus, from which they are derived. (Diod. ix. Exe. Vat. p. 17, xv. 13; in both of which passages the words *Ἰνδὸν Ἀδρίας* certainly refer to the Adriatic sea or gulf, not to the city, the name of which is always *feminine*.) The abundance of vases of Greek manufacture found here, of precisely similar character with those of Nola and Vulci, sufficiently attests a great amount of Greek intercourse and influence, but cannot be admitted as any proof of a Greek colony, any more than in the parallel case of *Vulci*. (Rochette in the *Annali dell' Inst. Arch.* vol. vi. p. 292; Welcker, *Vasi di Adria* in the *Bullettino dell' Inst.* 1834, p. 134.) Under the Romans *Adria* appears never to have been a place of much consequence. Strabo (*l.c.*) speaks of it as a small town, communicating by a short navigation with the sea; and we learn from Tacitus (*Hist.* iii. 12) that it was still accessible for the light Liburnian ships of war as late as the time of Vitellius. After the fall of the Western Empire it was included in the exarchate of Ravenna, but fell rapidly into decay during the middle ages, though it never ceased to exist, and always continued an episcopal see. Since the opening of new canals it has considerably revived, and has now a population of 10,000 souls. Considerable remains of the ancient city have been discovered a little to the south of the modern town towards *Ravennano*; they are all of Roman date, and comprise the ruins of a theatre, baths, mosaic pavements, and part of the ancient walls, all which have been buried to a considerable depth under the accu-

mulations of alluvial soil. Of the numerous minor antiquities discovered there, the most interesting are the vases already alluded to. (See Müller, *Etrusker*, i. p. 229, and the authors there cited.) The coins ascribed to this city certainly belong to *Adria* in Picenum.

A river of the same name (*δ' Ἀδρίας*) is mentioned by Hecataeus (ap. Steph. Byz. s. r.), and by Theopompus (ap. Strab. vii. p. 317); it is called by Ptolemy *Ἀτταρὸς ποταμὸς*, and must probably be the same called by the Romans *Tartarus* (Plin. iii. 16. s. 20), and still known in the upper part of its course as the *Tartaro*. It rises in the hills to the SE. of the *Lago di Garsa*, and flows by the modern *Adria*, but is known by the name of *Canal Bianco* in the lower part of its course; it communicates, by canals, with the *Po* and the *Adige*.

2. A city of Picenum, still called *Atri*, situated about 5 miles from the Adriatic Sea, between the rivers Vomano and Matrinus. According to the Itinerary it was distant 15 Roman miles from Castrum Novum, and 14 from Teate. (Itin. Ant. pp. 308, 310, 313; comp. Tab. Pent.) It has been supposed, with much probability, to be of Etruscan origin, and a colony from the more celebrated city of the name (Mazzei, *Tab. Herod.* p. 532; Müller, *Etrusker*, vol. i. p. 145), though we have no historical evidence of the fact. It has also been generally admitted that a Greek colony was founded there by Dionysius the Elder, at the time that he was seeking to establish his power in the Adriatic, about B.C. 385; but this statement rests on very doubtful authority (Etym. Magn. v. *Ἀδρίας*), and no subsequent trace of the settlement is found in history. The first certain historical notice we find of *Adria* is the establishment of a Roman colony there about 282 B.C. (Liv. Epit. xi.; Madvig, *de Colonis*, p. 298.) In the early part of the Second Punic War (B.C. 217) its territory was ravaged by Hannibal; but notwithstanding this calamity, it was one of the 18 Latin colonies which, in B.C. 209, were faithful to the cause of Rome, and willing to continue their contributions both of men and money. (Liv. xxii. 9, xxvii. 10; Polyb. iii. 88.) At a later period, as we learn from the *Liber de Colonis*, it must have received a fresh colony, probably under Augustus; hence it is termed a *Colonia*, both by Pliny and in inscriptions. One of these gives it the titles of "*Colonia Aelia Hadriana*," whence it would appear that it had been re-established by the emperor Hadrian, whose family was originally derived from hence, though he was himself a native of Spain. (Lib. Colon. p. 227; Plin. H. N. iii. 13. s. 18; Orell. *Inscr.* no. 148, 3018; Gruter, p. 1022; Zumpt *de Colon.* p. 349; Scharf, *Hadrian.* i.; Victor, *Epit.* 14.) The territory of *Adria* (ager *Adrianus*), though subsequently included in Picenum, appears to have originally formed a separate and independent district, bounded on the N. by the river Vomano (*Vomano*), and on the S. by the Matrinus (*la Piomba*); at the mouth of this latter river was a town bearing the name of MATRINUM, which served as the port of *Adria*; the city itself stood on a hill a few miles inland, on the same site still occupied by the modern *Atri*, a place of some consideration, with the title of a city, and the see of a bishop. Great part of the circuit of the ancient walls may be still traced, and mosaic pavements and other remains of buildings are also preserved. (Strab. v. p. 241; Sil. Ital. viii. 439; Ptol. iii. 1. § 52; Mela, ii. 4; Romanelli, vol. iii. p. 307.) Ac-

according to the *Itin. Ant.* (pp. 308, 310) Adria was the point of junction of the Via Salaria and Valeria, a circumstance which probably contributed to its importance and flourishing condition under the Roman empire.

It is now generally admitted, that the coins of Adria (with the legend *HAT*.) belong to the city of Picenum; but great difference of opinion has been entertained as to their age. They belong to the class commonly known as Aes Grave, and are even among the heaviest specimens known, exceeding in weight the most ancient Roman asses. On this account they have been assigned to a very remote antiquity, some referring them to the Etruscan, others to the Greek, settlers. But there seems much reason to believe that they are not really so ancient, and belong, in fact, to the Roman colony, which was founded previous to the general reduction of the Italian brass coinage. (Eckhel, vol. i. p. 98; Müller, *Etrusker*, vol. i. p. 308; Büchli, *Metrologie*, p. 379; Mommsen, *Das Römische Münzwesen*, p. 231; Millingen, *Numismatique de l'Italie*, p. 216.) [E.H.B.]



COIN OF ADRIA.

ADRIATICUM MARE (*δ' Ἀδρίας*), is the name given both by Greek and Latin writers to the inland sea still called the *Adriatic*, which separates Italy from Illyricum, Dalmatia and Epeirus, and is connected at its southern extremity with the Ionian Sea. It appears to have been at first regarded by the Greeks as a mere gulf or inlet of the Ionian Sea, whence the expression *δ' Ἀδρίας* (*κόλπος* sc.), which first came into use, became so firmly established that it always maintained its ground among the Greek writers of the best ages, and it is only at a later period or in exceptional cases that we find the expressions *ἡ Ἀδριακή* or *Ἀδριατικὴ θάλασσα*. (The former expression is employed by Scymnus Chius, 368; and the latter in one instance by Strabo, iv. p. 204.) The Latins frequently termed it *MARE SUPRERUM*, the Upper Sea, as opposed to the Tyrrhenian or Lower Sea (*Mare Inferum*); and the phrase is copied from them by Polybius and other Greek writers. It appears probable indeed that this was the common or vernacular expression among the Romans, and that the name of the Adriatic was a mere geographical designation, perhaps borrowed in the first instance from the Greeks. The use of *ADRIA* or *HADRIA* in Latin for the name of the sea, was certainly a mere Graecism, first introduced by the poets (Hor. *Carm.* i. 3. 15, iii. 3. 5, &c.; Catull. xxxvi. 15), though it is sometimes used by prose writers also. (Senec. *Ep.* 90; Mela, ii. 2, &c.)

According to Herodotus (i. 163) the Phocaean were the first of the Greeks who discovered the Adriatic, or at least the first to explore its recesses, but the Phoenicians must have been well acquainted with it long before, as they had traded with the Venetians for amber from a very early period. It has, indeed, been contended, that *δ' Ἀδρίας* in Herodotus (both in this passage and in iv. 33, v. 9) means not the

sea or gulf so called, but a region or district about the head of it. But in this case it seems highly improbable that precisely the same expression should have come into general use, as we certainly find it not long after the time of Herodotus, for the sea itself.* Hecataeus also (if we can trust to the accuracy of Stephanus B. s. v. *Ἀδρίας*) appears to have used the full expression *κόλπος Ἀδρίας*.

The natural limits of the Adriatic are very clearly marked by the contraction of the opposite shores at its entrance, so as to form a kind of strait, not exceeding 40 G. miles in breadth, between the Acroceruanian promontory in Epirus, and the coast of Calabria near Hydruntum, in Italy. This is accordingly correctly assumed both by Strabo and Pliny as the southern limits of the Adriatic, as it was at an earlier period by Scylax and Polybius, the latter of whom expressly tells us that Oricus was the first city on the right hand after entering the Adriatic. (Strab. vii. p. 317; Plin. iii. 11. s. 16; Scylax, § 14, p. 5, § 27, p. 11; Pol. vii. 19; Mela, ii. 4.) But it appears to have been some time before the appellation was received in this definite sense, and the use of the name both of the Adriatic and of the Ionian Gulf was for some time very vague and fluctuating. It is probable, that in the earliest times the name of *δ' Ἀδρίας* was confined to the part of the sea in the immediate neighbourhood of Adria itself and the mouths of the Padus, or at least to the upper part near the head of the gulph, as in the passages of Herodotus and Hecataeus above cited; but it seems that Hecataeus himself in another passage (*ap. Steph. B. s. v. Ἰστροί*) described the Istrians as dwelling on the *Ionian gulf*, and Hellanices (*ap. Dion. Hal.* i. 28) spoke of the Padus as flowing into the *Ionian gulf*. In like manner Thucydides (i. 24) describes Epidamnus as a city on the right hand as you enter the Ionian gulf. At this period, therefore, the latter expression seems to have been at least the more common one, as applied to the whole sea. But very soon after we find the orators Lysias and Isocrates employing the term *δ' Ἀδρίας* in its more extended sense; and Scylax (who must have been nearly contemporary with the latter) expressly tells us that the Adriatic and Ionian gulfs were one and the same. (Lys. *Or. c. Diog.* § 38, p. 908; Isocr. *Philipp.* § 7; Scylax, § 27, p. 11.) From this time no change appears to have taken place in the use of the name, *δ' Ἀδρίας* being familiarly used by Greek writers for the modern Adriatic (Theophr. iv. 5. § 2, 6; Pseud. Aristot. *de Mirab.* §§ 80, 82; Scymn. Ch. 132, 193, &c.; Pol. ii. 17, iii. 86, 87, &c.) until after the Christian era. But subsequently to that date a very singular change was introduced: for while the name of the Adriatic Gulf (*δ' Ἀδρίας*, or *Ἀδριατικὸς κόλπος*) became restricted to the upper portion of the inland sea now known by the same name, and the lower portion nearer the strait or entrance was commonly known as the

* The expressions of Polybius (iv. 14, 16) cited by Müller (*Etrusker*, i. p. 141) in support of this view, certainly cannot be relied on, as the name of *δ' Ἀδρίας* was fully established as that of the sea long before his time, and is repeatedly used by himself in this sense. But his expressions are singularly vague and fluctuating: thus we find within a few pages, *δ' κατὰ τὸν Ἀδριακὸν κόλπον*, *δ' πρὸς ταῦτάς* *Ἀδριακὸν κόλπον*, *δ' Ἀδριατικὸς κόλπος*, *ἡ κατὰ τὸν Ἀδριακὸν θάλασσα*, etc. (See Schweighäuser's Index to Polybius, p. 197.)

Ionian Gulf, the sea without that entrance, previously known as the Ionian or Sicilian, came to be called the *Adriatic Sea*. The beginning of this alteration may already be found in Strabo, who speaks of the Ionian Gulf as a *part of the Adriatic*: but it is found fully developed in Ptolemy, who makes the promontory of Garganus the limit between the Adriatic Gulf (δ' Ἀδριακὸς πέλαγος) and the Ionian Sea ($\tauὸ$ Ἰόνιον πέλαγος), while he calls the sea which bathes the eastern shores of Bruttium and Sicily, the *Adriatic Sea* ($\tauὸ$ Ἀδριατικὸν πέλαγος); and although the later geographers, Dionysius Periegetes and Agathemerus, apply the name of the Adriatic within the same limits as Strabo, the common usage of historians and other writers under the Roman Empire is in conformity with that of Ptolemy. Thus we find them almost uniformly speaking of the Ionian Gulf for the lower part of the modern Adriatic; while the name of the latter had so completely superseded the original appellation of the Ionian Sea for that which bathes the western shores of Greece, that Philostratus speaks of the isthmus of Corinth as separating the Aegean Sea from the Adriatic. And at a still later period we find Procopius and Orosius still further extending the appellation as far as Crete on the one side, and Malta on the other. (Ptol. iii. 1. §§ 1, 10, 14, 17, 26, 4. §§ 1, 8; Dionys. Per. 92—94, 380, 481; Agathemer. i. 3, ii. 14; Appian, *Syr.* 63, *B. C.* ii. 39, iii. 9, v. 65; Dion Cass. xli. 44, xiv. 3; Herodian. viii. 1; Philostr. *Imag.* ii. 16; Pausan. v. 25. § 3, viii. 54. § 3; Hieronym. *Ep.* 86; Procop. *B. G.* i. 15, iii. 40, iv. 6, *B. V.* i. 13, 14, 23; Oros. i. 2.) Concerning the various fluctuations and changes in the application and signification of the name, see Larcher's *Notes on Herodotus* (vol. i. p. 157, Eng. transl.), and Letronne (*Recherches sur Dicuil*, p. 170—218), who has, however, carried to an extreme extent the distinctions he attempts to establish. The general form of the Adriatic Sea was well known to the ancients, at least in the time of Strabo, who correctly describes it as long and narrow, extending towards the NW., and corresponding in its general dimensions with the part of Italy to which it is parallel, from the Iapygian promontory to the mouths of the Padus. He also gives its greatest breadth pretty correctly at about 1200 stadia, but much overstates its length at 6000 stadia. Agathemerus, on the contrary, while he agrees with Strabo as to the breadth, assigns it only 3000 stadia in length, which is as much below the truth, as Strabo exceeds it. (Strab. ii. p. 123, v. p. 211; Agathemer. 14.) The Greeks appear to have at first regarded the neighbourhood of Adria and the mouths of the Padus as the head or inmost recess of the gulf, but Strabo and Ptolemy more justly place its extremity at the gulf near Aquileia and the mouth of the Tivemptions (*Tagliamento*). (Strab. ii. p. 123, iv. p. 206; Ptol. iii. 1. §§ 1, 26.)

The navigation of the Adriatic was much dreared on account of the frequent and sudden storms to which it was subject: its evil character on this account is repeatedly alluded to by Horace. (*Carm.* i. 3, 15, 33, 15, ii. 14, 14, iii. 9, 23, &c.)

There is no doubt that the name of the Adriatic was derived from the Etruscan city of Adria or Atria, near the mouths of the Padus. Livy, Pliny, and Strabo, all concur in this statement, as well as in extolling the ancient power and commercial influence of that city [ADRIA, No. 1], and it is probably only by a confusion between the two cities of

the same name, that some later writers have derived the appellation of the sea from Adria in Picenum, which was situated at some distance from the coast, and is not known to have been a place of any importance in early times. [E. H. D.]

ADRUMETUM.

[HADRUMETUM.]

ADRUS (*Albaragena*), a river of Hispania Lusitania, flowing from the N. into the Anas (*Guadiana*) opposite to *Budajoz* (*Ibid.* Ant. p. 418; Ukert, vol. ii. pt. 1, pp. 289—332). [P. S.]

ADUATICA or ADUATUCA, a castellum or fortified place mentioned by Caesar (*B. G.* vi. 32) as situated about the centre of the country of the Eburones, the greater part of which country lay between the Mosa (*Maas*) and the Rheus. There is no further indication of its position in Caesar. Q. Cicero, who was posted here with a legion in B. C. 53, sustained and repelled a sudden attack of the Siganbri (*B. G.* vi. 35, &c.), in the same camp in which Titurius and Aurunculeus had wintered in B. C. 54 (*B. G.* v. 26). If it be the same place as the Aduaca Tungorum of the Antonine Itinerary, it is the modern *Tongern*, in the Belgian province of Limburg, where there are remains of old walls, and many antiquities. Though only a castellum or temporary fort in Caesar's time, the place is likely enough to have been the site of a larger town at a later date. [G. L.]

ADUATICI (Ἀδριατικοί, Dion Cass.), a people of Belgic Gaul, the neighbours of the Eburones and Nervii. They were the descendants of 6000 Cimbric and Teutones, who were left behind by the rest of these barbarians on their march to Italy, for the purpose of looking after the baggage which their comrades could not conveniently take with them. After the defeat of the Cimbric and Teutones, near *Aix* by C. Marius (B. C. 102), and again in the north of Italy, these 6000 men maintained themselves in the country. (Caes. *B. G.* ii. 29.) Their head quarters were a strong natural position on a steep elevation, to which there was only one approach. Caesar does not give the place a name, and no indication of its site. D'Anville supposes that it is *Falais* on the *Mehaigne*. The tract occupied by the Aduatici appears to be in *South Brabant*. When their strong position was taken by Caesar, 4000 of the Aduatici perished, and 53,000 were sold for slaves. (*B. G.* ii. 33.) [G. L.]

ADULA MONS (δ' Ἀδουλᾶς), the name given to a particular group of the Alps, in which, according to the repeated statement of Strabo, both the Rhine and the Addua take their rise, the one flowing northwards, the other southward into the Larian Lake. This view is not however correct, the real source of the Addua being in the glaciers of the Rhaetian Alps, at the head of the *Valtelline*, while both branches of the Rhine rise much farther to the W. It is probable that Strabo considered the river which descends from the *Splügen* to the head of the lake of *Como* (and which flows from N. to S.) as the true Addua, overlooking the greatly superior magnitude of that which comes down from the *Valtelline*. The sources of this river are in fact not far from those of the branch of the Rhine now called the *Hinter Rhein*, and which, having the more direct course from S. to N., was probably regarded by the ancients as the true origin of the river. Mt. Adula would thus signify the lofty mountain group about the passes of the *Splügen* and *S. Bernardino*, and at the head of the valley of the *Hinter Rhein*, rather than the Mt. *St. Gothard*, as supposed by most

modern geographers, but we must not expect great accuracy in the use of the term. Ptolemy, who also represents the Rhine as rising in Mt. Adula, says nothing of the Addua; but erroneously describes this part of the Alps as that where the chain alters its main direction from N. to E. (Strab. iv. pp. 192, 204, v. p. 213; Ptol. ii. 9. § 5, iii. 1. § 1.) [E. H. B.]

ADULE or ADULIS (Ἀδούλη, Ptol. iv. 7. § 8, viii. 16. § 11; Arrian. *Periplus*; Eratosth. pp. 2, 3; Ἀδούλις, Steph. B. s. v.; Ἀδούλει, Joseph. *Antiq.* ii. 5; Procop. *B. Pers.* i. 19; oppidum adoulitán, Plin. *H. N.* vi. 29. s. 34: *Eth.* Ἀδουλίτης, Ptol. iv. 8. c. 1; Adulit, Plin. l. c.: *Adj.* Ἀδουλιτικός), the principal haven and city of the Adulitae, a people of mixed origin in the regio Troglodytica, situated on a bay of the Red Sea called Adulicinus Sinus (Ἀδουλικὸς κόλπος, *Annesley Bay*). Adule is the modern *Thulla* or *Zulla*, pronounced, according to Mr. Salt, *Azoole*, and stands in lat. 15° 35' N. Ruins are said to exist there. D'Anville, indeed, in his Map of the Red Sea, places Adule at *Arkeeko* on the same coast, about 22° N. of *Thulla*. According indeed to Cosmas, Adule was not immediately on the coast, but about two miles inland. It was founded by fugitive slaves from the neighbouring kingdom of Egypt, and under the Romans was the haven of Axume. Adule was an emporium for hides (river-horse and rhinoceros), ivory (elephant and rhinoceros tusks), and tortoise-shell. It had also a large slave-market, and was a caravan station for the trade of the interior of Africa. The apes which the Roman ladies of high birth kept as pets, and for which they often gave high prices, came principally from Adule. At Adule was the celebrated *Monumentum Adulitanum*, the inscription of which, in Greek letters, was, in the 6th century of the Christian era, copied by Cosmas the Indian merchant (Indicopleustes; see *Dict. of Biog. art. Cosmas*) into the second book of his "Christian Topography." The monument is a throne of white marble, with a slab of some different stone behind it. Both throne and slab seem to have been covered with Greek characters. Cosmas appears to have put two inscriptions into one, and thereby occasioned no little perplexity to learned men. Mr. Salt's discovery of the inscription at Axume, and the contents of the Adulitan inscription itself, show that the latter was bipartite.

The first portion is in the third person, and records that Ptolemy Energetes (B. C. 247—222) received from the Troglodyte Arabs and Aethiopians certain elephants which his father, the second king of the Macedonian dynasty, and himself, had taken in hunting in the region of Adule, and trained to war in their own kingdom. The second portion of the inscription is in the first person, and commemorates the conquests of an anonymous Aethiopian king in Arabia and Aethiopia, as far as the frontier of Egypt. Among other names, which we can identify with the extant appellations of African districts, occurs that of the most mountainous region in Abyssinia, the Semene, or Samen, and that of a river which is evidently the Astaboras or Tacaze, a main tributary of the Nile. The Adulitan inscription is printed in the works of Cosmas, in the *Collect. Nov. Patr. et Script. Graecae* by Montfaucon, pt. ii. pp. 113—146; in Chisull's *Antiq. Aet. et*; and in Fabricius, *Bibl. Graec.* iv. p. 245. The best commentary upon it is by Battmann, *Mus. der Alterthumsw.* ii. 1. p. 105. [W. B. D.]

ADULTAE. [ADULE.]

ADYRMA/CHIDAE (Ἀδύρμαχιδαι), a people of

N. Africa, mentioned by Herodotus as the first Libyan people W. of Egypt. (Herod. iv. 168.) Their extent was from the frontier of Egypt (that is, according to Herodotus, from the Sinus Plinthinetes (ii. 6), but according to Seylax (p. 44, Hudson), from the Canopic mouth of the Nile), to the harbour of Plynos, near the Catbathmus Major. Herodotus distinguishes them from the other Libyan tribes in the E. of N. Africa, who were chiefly nomade (iv. 191), by saying that their manners and customs resembled those of the Egyptians (iv. 168). He also mentions some remarkable usages which prevailed amongst them (l. c.). At a later period they are found further to the S., in the interior of Marmarica. (Ptol.; Plin. v. 6; Sil. Ital. iii. 278, foll., ix. 223, foll.) [P. S.]

AEA. [COLCHIS.]

AEACEUM. [AEGINA.]

AEANTIIUM (Ἀϊάντιον; *Trikeri*), a promontory in Magnesia in Thessaly, forming the entrance to the Pagasaeum bay. According to Ptolemy there was a town of the same name upon it. Its highest summit was called Mt. Tisaeum. (Plin. iv. 9. s. 16; Ptol. iii. 13. § 16; Leake, *Northern Greece*, vol. iv. p. 397.) [TISAEUM.]

AEAS. [AEGUS.]

AEBURA (Ἀἶβουρα; *Eth.* Ἀἰβουραῖος; prob. *Cuerva*), a town of the Carpetani, in Hispania Tarraconensis (Liv. xl. 30; Strab. *ap.* Steph. B. s. v.), probably the Ἀἰβόρα of Ptolemy (ii. 6). Its name appears on coins as Aipora and Apora. (Monnet, vol. i. p. 55, Suppl. vol. i. p. 111, 112.) [P. S.]

AECAE (Ἀἶκαι; *Eth.* Aecani; *Troja*), a town of Apulia mentioned both by Polybius and Livy, during the military operations of Hannibal and Fabius in that country. In common with many other Apulian cities it had joined the Carthaginians after the battle of Cannae, but was recovered by Fabius Maximus in B. C. 214, though not without a regular siege. (Pol. iii. 88; Liv. xxiv. 20.) Pliny also enumerates the Aecani among the inland towns of Apulia (iii. 11); but its position is more clearly determined by the Itineraries, which place it on the Apian Way between Equus Tuticus and Herdonia, at a distance of 18 or 19 miles from the latter city. (Itin. Ant. p. 116; Itin. Hier. p. 610; the Tab. Pent. places it between Equus Tuticus and Luceria, but without giving the distances.) This interval exactly accords with the position of the modern city of *Troja*, and confirms the statements of several chroniclers of the middle ages, that the latter was founded about the beginning of the eleventh century, on the ruins of the ancient Aecae. Cluverius erroneously identified Aecae with *Acadia*, a village in the mountains S. of *Bovino*; but his error was rectified by Holstenius. *Troja* is an episcopal see, and a place of some consideration; it stands on a hill of moderate elevation, rising above the fertile plain of Puglia, and is 9 miles S. of *Lucera*, and 14 SW. of *Foggia*. (Holsten. *Not. in Cluver.* p. 271; Romanelli, vol. ii. p. 227; Justiniani, *Dis. Geogr.* vol. ix. p. 260.) [E. H. B.]

AECLANUM, or AECLANUM (Ἀεκλάνιον, Apulian; Ptol.: *Eth.* Aeculanus, Plin.; but the contracted form Aeculanus and Aeculanensis is the only one found in inscriptions:—the reading Aeculanum in Cic. *ad Att.* xvi. 2, is very uncertain:—later inscriptions and the Itineraries write the name ECLANUM), a city of Samnium, in the territory of the Hirpini, is correctly placed by the Itinerary of Antoninus on the Via Appia, 15 Roman miles from Beneventum. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 71; Itin. Ant. p.

120; Tab. Pent.) No mention of it is found in history during the wars of the Romans with the Samnites, though it appears to have been one of the chief cities of the Hirpini: but during the Social War (B. C. 89) it was taken and plundered by Sulla, which led to the submission of almost all the neighbouring cities. (Appian, *B. C.* i. 51.) It appears to have been soon after restored: the erection of its new walls, gates, and towers being recorded by an inscription still extant, and which probably belongs to a date shortly after the Social War. At a later period we find that part of its territory was portioned out to new colonists, probably under Octavian, but it retained the condition of a municipium (as we learn from Pliny and several inscriptions) until long afterwards. It was probably in the reign of Trajan that it acquired the rank and title of a colony which we find assigned to it in later inscriptions. (Lib. Colon. pp. 210, 260; Orell. *Inscr.* no. 566, 3108, 5020; Zumpt, *de Colonia*, p. 401.)

The site of Aciculannum was erroneously referred by Cluverius (*Ital.* p. 1203) to *Frigeno*. Holstenius was the first to point out its true position at a place called *le Grotte*, about a mile from *Mirabella*, and close to the *Taverna del Passo*, on the modern high road from Naples into *Puglia*. Here the extensive remains of an ancient city have been found: a considerable part of the ancient walls, as well as ruins and foundations of *Thermae*, aqueducts, temples, an amphitheatre and other buildings have been discovered, though many of them have since perished; and the whole site abounds in coins, gems, bronzes, and other minor relics of antiquity. The inscriptions found here, as well as the situation on the Appian Way, and the distance from Benevento, clearly prove these remains to be those of Aciculannum, and attest its splendour and importance under the Roman empire. It continued to be a flourishing place until the 7th century, but was destroyed in A. D. 662, by the emperor Constans II. in his wars with the Lombards. A town arose out of its ruins, which obtained the name of *QUINTODECIMUM* from its position at that distance from Benevento, and which continued to exist to the 11th century when it had fallen into complete decay, and the few remaining inhabitants removed to the castle of *Mirabella*, erected by the Normans on a neighbouring hill. (Holsten. *Not. in Cluver.* p. 273; Lupuli, *Iter Venusin.* pp. 74—128; Guarini, *Ricerche sull' antica Città di Eclano*, 4to. Napoli, 1814; Romanelli, vol. ii. pp. 323—328.) [E. H. B.]

AEDEPSUS (Αἰδέψος: *Eth.* Αἰδέψος: *Lipso*), a town on the NW. coast of Euboia, 160 stadia from Cynus on the opposite coast of the Opuntian Leeri. It contained warm baths sacred to Hercules, which were used by the dictator Sulla. These warm baths are still found about a mile above *Lipso*, the site of Aedepsus. (Strab. pp. 60, 425; Athen. p. 73; Plut. *Sull.* 26, *Symp.* iv. 4, where Αἰδέψος is a false reading; Steph. B. s. v.; Ptol. iii. 15. § 23; Plin. iv. 21; Leake, *Northern Greece*, vol. ii. p. 176; Walpole, *Travel*, &c., p. 71.)

AEDUI, HEDUI (Αἰδοῦ, Strab. p. 186), a Celtic people, who were separated from the Seguni by the Arar (*Saône*), which formed a large part of their eastern boundary. On the W. they were separated from the Bituriges by the upper course of the Ligeris (*Loire*), as Caesar states (*B. G.* vii. 5). To the NE. were the Liagones, and to the S. the Segusiani. The Aedui Ambarri (*B. G.* i. 11), kinsmen of the Aedui, were on the borders

of the Allobroges. The chief town of the Aedui in Caesar's time was Bibracte, and if we assume it to be on the site of the later town of Augustodunum (*Autun*), we obtain probably a fixed central position in the territory of the Aedui, in the old division of *Bourgogne*. The Aedui were one of the most powerful of the Celtic nations, but before Caesar's proconsulship of Gallia, they had been brought under the dominion of the Seguni, who had invited Germans from beyond the Rhine to assist them. The Aedui had been declared friends of the Roman people before this calamity befel them; and Divitiacus, an Aedui, went to Rome to ask for the assistance of the senate, but he returned without accomplishing the object of his mission. Caesar, on his arrival in Gaul (B. C. 58), restored these Aedui to their former independence and power. There was among them a body of nobility and a senate, and they had a great number of clientes, as Caesar calls them, who appear to have been in the nature of vassals. The clientes of the Aedui are enumerated by Caesar (*B. G.* vii. 75). The Aedui joined in the great rebellion against the Romans, which is the subject of the seventh book of the Gallic war (*B. G.* vii. 42, &c.); but Caesar reduced them to subjection. In the reign of Tiberius A. D. 21, Julius Sacerotis, a Gaul, attempted an insurrection among the Aedui and seized Augustodunum, but the rising was soon put down by C. Silius. (Tac. *Ann.* iii. 43—46.) The head of the commonwealth of the Aedui in Caesar's time was called Verobratrus. He was elected by the priests, and held his office for one year. He had the power of life and death over his people, as Caesar says, by which expression he means probably that he was supreme judge. (*B. G.* i. 16, vii. 33.)

The clientes, or small communities dependent on the Aedui, were the Segusiani, already mentioned; the Ambivareti, who were apparently on the northern boundary of the Aedui trans Mosam, (*B. G.* iv. 9); and the Aulerci Brannovices [AULERICI]. The Ambarri, already mentioned as kinsmen of the Aedui, are not enumerated among the clientes (*B. G.* vii. 55). One of the pagi or divisions of the Aedui was called Insulres (Liv. v. 34). Caesar allowed a body of Boii, who had joined the Helvetii in their attempt to settle themselves in Gaul, to remain in the territory of the Aedui (*B. G.* i. 28). Their territory was between the Loire and the Allier, a branch of the Loire. They had a town, Gergovia (*B. G.* vii. 9), the site of which is uncertain; if the reading Gergovia is accepted in this passage of Caesar, the place must not be confounded with the GERGOVIA of the Arverni. [G. L.]

AEGAE in Europe (Αἰγαί: *Eth.* Αἰγαίαι, Αἰγέδρις, Αἰγαίος). 1. Or AEGIA (Αἰγιά), a town of Achaia, and one of the 12 Achaean cities, was situated upon the river Crathis and upon the coast, between Aegeira and Bura. It is mentioned by Homer, and was celebrated in the earliest times for its worship of Poseidon. It was afterwards deserted by its inhabitants, who removed to the neighbouring town of Aegeira; and it had already ceased to be one of the 12 Achaean cities on the renewal of the League in B. C. 280, its place being occupied by Ceryneia. Its name does not occur in Polybius. All traces of Aegae have disappeared, but it probably occupied the site of the Khan of *Akrata*, which is situated upon a commanding height rising from the left bank of the river. Neither Strabo nor Pausanias mention on which bank of the Crathis it

stood, but it probably stood on the left bank, since the right is low and often inundated. (Hom. *Il.* viii. 203; Herod. i. 145; Strab. pp. 386—387; Paus. vii. 25. § 12; Leake, *Morea*, vol. iii. p. 394; Curtius, *Peloponnesos*, vol. i. p. 472.)

2. A town in Emathia in Macedonia, and the burial-place of the Macedonian kings, is probably the same as Edessa, though some writers make them two different towns. [EDESSA.]

3. A town in Euboea on the western coast N. of Chalcis, and a little S. of Orobææ. Strabo says that it was 120 stadia from Anthedon in Boeotia. It is mentioned by Homer, but had disappeared in the time of Strabo. It was celebrated for its worship of Poseidon from the earliest times; and its temple of this god still continued to exist when Strabo wrote, being situated upon a lofty mountain. The latter writer derives the name of the Aegæan Sea from this town. Leake supposes it to have stood near *Linni*. (Hom. *Il.* xiii. 21; Strab. pp. 386, 405; Steph. B. s. v.; Leake, *Northern Greece*, vol. iii. p. 275.)

AEGAE in Asia, 1. (*Αἰγαί, Αἰγαία, Αἰγαί:* *Eth. Αἰγαίος, Αἰγαίηνος; Aias Kala, or Kalassy*), a town on the coast of Cilicia, on the north side of the bay of Issus. It is now separated from the outlet of the Pyramus (*Jyhoon*) by a long narrow estuary called *Ayas Bay*. In Strabo's time (p. 676) it was a small city with a port. (Comp. Lucan, iii. 227.) Aegæa was a Greek town, but the origin of it is unknown. A Greek inscription of the Roman period has been discovered there (Deanfort, *Karamunia*, p. 299); and under the Roman dominion it was a place of some importance. Tacitus calls it *Aegæa* (*Ann.* xiii. 8.)

2. (*Αἰγὰι: Eth. Αἰγῆος, Αἰγῆεύς*), an Aeolian city (Herod. i. 149), a little distance from the coast of Mysia, and in the neighbourhood of Cume and Temnus. It is mentioned by Xenophon (*Hellen.* iv. 8. § 5) under the name *Αἰγῆς*, which Schneider has altered into *Αἰγὰι*. It suffered from the great earthquake, which in the time of Tiberius (A. D. 17) desolated 12 of the cities of Asia. (Tacit. *Ann.* ii. 47.) [G. L.]

AEGAEAE. [AEGIAE.]

AEGAEUM MARE (τὸ Αἰγαίον πέλαγος, Herod. iv. 85; Aesch. *Agam.* 659; Strab. *passim*; or simply τὸ Αἰγαίον, Herod. vii. 55; δ Αἰγαίος πέλαγος, Herod. ii. 97), the part of the Mediterranean now called the *Archipelago*, and by the Turks the *White Sea*, to distinguish it from the Black Sea. It was bounded on the N. by Macedonia and Thrace, on the W. by Greece and on the E. by Asia Minor. At its NE. corner it was connected with the Propontis by the Hellespont. [HELLESPONTUS.] Its extent was differently estimated by the ancient writers; but the name was generally applied to the whole sea as far S. as the islands of Crete and Rhodes. Its name was variously derived by the ancient grammarians, either from the town of Aegæa in Euboea; or from Aegæus, the father of Theseus, who threw himself into it; or from Aegæa, the queen of the Amazons, who perished there; or from Aegæon, who was represented as a marine god living in the sea; or, lastly, from *αἰγίς*, a squall, on account of its storms. Its real etymology is uncertain. Its navigation was dangerous to ancient navigators on account of its numerous islands and rocks, which occasion eddies of wind and a confused sea, and also on account of the Etesian or northerly winds, which blow with great fury, especially about the equinoxes.

To the storms of the Aegæan the poets frequently allude. Thus Horace (*Carm.* ii. 16): *Otiūm divos rogat in patenti prenuis Aegæo*; and Virgil (*Aen.* xii. 365): *Ac velut Edoni Boreæ cum spiribus alto insonat Aegæo*. The Aegæan contained numerous islands. Of these the most numerous were in the southern part of the sea; they were divided into two principal groups, the Cyclades, lying off the coasts of Attica and Peloponnesus, and the Sporades, lying along the coasts of Caria and Ionia. [CYCLADES; SPORADES.] In the northern part of the sea were the larger islands of Euboea, Thasos and Samothrace, and off the coast of Asia those of Samos, Chios and Lesbos.

The Aegæan sea was divided into: 1. MARE THRACIUM (δ Ὠρήκιος πόντος, Hom. *Il.* xiii. 230; τὸ Ὠρήκιον πέλαγος, Herod. vii. 176; comp. Soph. *Oed. R.* 197), the northern part of the Aegæan, washing the shores of Thrace and Macedonia, and extending as far S. as the northern coast of the island of Euboea.

2. MARE MYRTIUM (Hor. *Carm.* i. l. 14; τὸ Μυρτῶν πέλαγος), the part of the Aegæan S. of Euboea, Attica and Argolis, which derived its name from the small island Myrtus, though others suppose it to come from Myrtilus, whom Pelops threw into this sea, or from the maiden Myrto. Pliny (v. 11. s. 18) makes the Myrtoan sea a part of the Aegæan; but Strabo (pp. 124, 323) distinguishes between the two, representing the Aegæan as terminating at the promontory Sunium in Attica.

3. MARE ICARIUM (Hor. *Carm.* i. l. 15; Ἰκάρου πόντος, Hom. *Il.* ii. 145; Ἰκάρου πέλαγος, Herod. vi. 95), the SE. part of the Aegæan along the coasts of Caria and Ionia, which derived its name from the island of Icaria, though according to tradition it was so called from Icarus, the son of Daedalus, having fallen into it.

4. MARE CRETICUM (τὸ Κρητικὸν πέλαγος, Thuc. iv. 53), the most southerly part of the Aegæan, N. of the island of Crete. Strabo (l. c.), however, makes this sea, as well as the Myrtoan and Icarian, distinct from the Aegæan.

AEGAELEOS (Αἰγάλεως, Herod. viii. 90; τὸ Αἰγάλεωv ὄρος, Thuc. ii. 19; *Skarmanga*), a range of mountains in Attica, lying between the plains of Athens and Eleusis, from which Xerxes witnessed the battle of Salamis. (Herod. l. c.) It ended in a promontory, called AMPHILAE (Ἀμφιάλη), opposite Salamis, from which it was distant only two stadia according to Strabo (p. 395). The southern part of this range near the coast was called CORYDALUS or CORYDALLUS (Κορυθαλδς, Κορυθαλλός) from a demus of this name (Strab. l. c.), and another part, through which there is a pass from the plain of Athens into that of Eleusis, was named PORCILEUM (Πορκίλειον, Paus. i. 37. § 7.) (Leake, *Dem. of Attica*, p. 2, seq.)

AEGATES INSULAE, the name given to a group of three small islands, lying off the western extremity of Sicily, nearly opposite to Drepanum and Lilybaeum. The name is supposed to be derived from the Greek Αἰγάδες, the "Goat islands;" but this form is not found in any Greek author, and the Latin writers have universally Aegates. Silius Italicus also (l. 61) makes the second syllable long. 1. The westernmost of the three, which is distant about 22 G. miles from the coast of Sicily, was called HIERA (Ἱερὰ νῆσος, Ptol. *Pol. yb.* Diod.), but at a later period obtained the name of MARITIMA, from its lying so far out to sea (Itin. Marit. p. 492), and

is still called *Maretime*. 2. The southernmost and nearest to Lilybaeum, is called, both by Ptolemy and Pliny, *AEGUSA* (*Αἰγούσα*); but the latter erroneously confounds it with Aetna. It is the largest of the three, on which account its name was sometimes extended to the whole group (*αἰ καλούμεναι Αἰγούσαι*, Pol. i. 44); it is now called *Favignana*, and has a considerable population. 3. The northernmost and smallest of the group, nearly opposite to Drepanum, is called by Ptolemy *PHOENANTIA* (*Φοιναντία*), but is probably the same with the *BUCINA* of Pliny, a name erroneously supposed by Steph. B. (*s. v. Βούκινα*) to be that of a city of Sicily. It is now called *Leranza*. (Ptol. iii. 4. § 17; Plin. iii. 8. s. 14; Synth's *Sicily*, pp. 244—247.)

These islands derive an historical celebrity from the great naval victory obtained by C. Lutatius Catulus over the Carthaginians in B.C. 241, which put an end to the First Punic War. Hanno, the Carthaginian admiral, had previous to the battle taken up his station at the island of Hiera, and endeavoured to take advantage of a fair wind to run straight in to Drepanum, in order to relieve the army of Hamilcar Barca, then blockaded on Mount Eryx; but he was intercepted by Catulus, and compelled to engage on disadvantageous terms. The consequence was the complete defeat of the Carthaginian fleet, of which 50 ships were sunk, and 70 taken by the enemy, with nearly 10,000 prisoners. (Pol. i. 60, 61; Diod. xxiv. Exc. H. p. 509; Liv. Epit. xix.; Oros. iv. 10; Flor. ii. 1; Eutrop. ii. 27; Corn. Nep. *Hamilc.* 1; Mela, ii. 7; Sil. Ital. i. 61.)

The island of Aegusa has been supposed by many writers to be the one described by Homer in the *Odyssey* (ix. 116) as lying opposite to the land of the Cyclopes, and abounding in wild goats. But all such attempts to identify the localities described in the wanderings of Ulysses may be safely dismissed as untenable. [E. H. B.]

AEGEIRA (*Αἰγείρα*; *Eth.* *Αἰγειράτης*, fem. *Αἰγειρίς*), a town of Achaia, and one of the 12 Achaean cities, situated between Aegae and Pellene, is described by Polybius as opposite Mount Parnassus, situated upon hills strong and difficult of approach, seven stadia from the sea, and near a river. This river was probably the Carius, which flowed into the sea, a little to the W. of the town. According to Pausanias the upper city was 12 stadia from its port, and 72 stadia from the oracle of Heracles Buraicus. (Herod. i. 146; Strab. viii. p. 386; Pol. ii. 41, iv. 57; Paus. vii. 26. § 1; Plin. iv. 6.) Pausanias (*l. c.*) relates that Aegira occupied the site of the Homeric *HYPERESIA* (*Ἰπέρησις*, *Il.* ii. 573, xv. 254; Strab. p. 383; *Eth.* *Ἰπέρησις*), and that it changed its name during the occupation of the country by the Ionians. He adds that the ancient name still continued in use. Hence we find that Icarus of Hyperesia was proclaimed victor in the 23rd Olympiad. (Paus. iv. 15. § 1.) On the decay of the neighbouring town of Aegae its inhabitants were transferred to Aegira. (Strab. p. 386.) In the first year of the Social war (B.C. 220) Aegira was surprised by a party of Aetolians, who had set sail from the opposite town of Oeanthela in Locris, but were driven out by the Aegirians after they had obtained possession of the place. (Pol. iv. 57, 58.) The most important of the public buildings of Aegira was a temple of Zeus. It also contained a very ancient temple of Apollo, and temples of Artemis, of Aphrodite Urania, who was worshipped in the town above all other divinities, and of the

Syrian goddess. (Paus. vii. 26.) The port of Aegira Leake places at *Μαύρα Λιθάρια*, i. e., the Black Rocks, to the left of which, on the summit of a hill, are some vestiges of an ancient city, which must have been Aegira. At the distance of 40 stadia from Aegira, through the mountains, there was a fortress called *PHILLION* (*Φελλιών*, near *Zukhulfi*), abounding in springs of water. (Paus. vii. 26. § 10; Leake, *Morea*, vol. iii. p. 387, seq.)

AEGEURUS.

AEGIAE or **AEGIAEAE** (*Αἰγία*, Paus. iii. 21. § 5; *Αἰγία*, Strab. p. 364; *Linné*), a town of Laconia, at the distance of 30 stadia from Gethium, supposed to be the same as the Homeric *Aegiae*, (*Αἰγία*, *Il.* ii. 583; comp. Steph. B. *s. v.*) It possessed a temple and lake of Neptune. Its site is placed by the French Commission at *Linné*, so called from an extensive marsh in the valley of the eastern branch of the river of *Passarà*. (Leake, *Peloponnesiaca*, p. 170.)

AEGIALEIA, AEGIALUS.

AEGIDA, a town of Istria, mentioned only by Pliny iii. 19. s. 23, which appears to have been in his time a place of little importance; but from an inscription cited by Cluverius (*Ital.* p. 210) it appears that it was restored by the emperor Justin II. who bestowed on it the name of *JUSTINOPOLIS*. This inscription is preserved at *Copo d'Istria*, now a considerable town, situated on a small island joined to the mainland by a causeway, which appears to have been termed *AEGIDUS INSULA*, and was probably the site of the Aegida of Pliny. [E. H. B.]

AE'GILA (*τὰ Αἰγίλα*), a town of Laconia with a temple of Demeter, of uncertain date, but placed by Leake on the gulf of *Skutári*. (Paus. iv. 17. § 1; Leake, *Morea*, vol. i. p. 278.)

AEGILIA (*Αἰγίλια*). 1. Or **AEGILIS** (*ἡ Αἰγίλος*, Theoc. i. 147; *Eth.* *Αἰγίλειος*), a deities in Attica belonging to the tribe *Antiochis*, situated on the western coast between Lampra and Spilietus. It was celebrated for its figs. (*Αἰγίλιες ἰσχάδες*, Athen. p. 652, c.; Theoc. *l. c.*) It is placed by Leake at *Tzúra*, the site of a ruined village on the shore, at the foot of Mt. Elymbos. (Strab. p. 398; Harpocrat., Steph. B. *s. v.*; Leake, *Demé*, p. 61.)

2. Or **AEGILEIA** (*Αἰγίλεια*), a small island off the western coast of Euboea, and near the town of Styra, to which it belonged. Here the Persians left the captive Eretrians, before they crossed over to Marathon. (Herod. vi. 490. (Herod. vi. 101, 107.)

3. Or **AEGILA** (*Αἰγίλα*; *Cerigotto*), a small island between Cythera and Crete. (Plat. *Cleom.* 31; Steph. B. *s. v.*; Plin. iv. 12. s. 19.)

AEGILIPI.

AEGIMURUS (*Αἰγίμυρος*; *Zovamour* or *Zembra*), a lofty island, surrounded by dangerous cliffs, off the coast of Africa, at the mouth of the gulph of Carthage. (Liv. xxx. 24; Strab. pp. 123, 277, 834.) Pliny calls it *Aegimori Arae* (v. 7); and there is no doubt that it is the same as the *Arae* of Virgil (*Aen.* i. 108). [P. S.]

AEGINA (*Αἰγίνα*; *Eth.* *Αἰγινήτης*, *Aeginéta*, *Aeginensis*, fem. *Αἰγινήτις*; *Adj.* *Αἰγινάιος*, *Αἰγινάκιος*, *Aeginetius*; *Eghina*), an island in the Saronic gulf, surrounded by Attica, Megaris, and Epidaurum, from each of which it was distant about 100 stadia. (Strab. p. 375.) It contains about 41 square English miles, and is said by Strabo (*l. c.*) to be 180 stadia in circumference. In shape it is an irregular triangle. Its western half consists of a plain, which, though

stony, is well cultivated with corn, but the remainder of the island is mountainous and unproductive. A magnificent conical hill now called *Mt. St. Elias*, or *Oros* (ὄρος, i. e. the mountain), occupies the whole of the southern part of the island, and is the most remarkable among the natural features of Aegina. There is another mountain, much inferior in size, on the north-eastern side. It is surrounded by numerous rocks and shallows, which render it difficult and hazardous of approach, as Pausanias (ii. 29. § 6) has correctly observed.

Notwithstanding its small extent Aegina was one of the most celebrated islands in Greece, both in the mythical and historical period. It is said to have been originally called Oenone or Oenopia, and to have received the name of Aegina from Aegina, the daughter of the river-god Asopus, who was carried to the island by Zeus, and there bore him a son Aeacus. It was further related that at this time Aegina was uninhabited, and that Zeus changed the ants (μυρμηκῆς) of the island into men, the Myrmidones, over whom Aeacus ruled (Paus. ii. 29. § 2.; Apollod. iii. 12. § 6; Ov. *Met.* vii. 472, seq.) Some modern writers suppose that this legend contains a mythical account of the colonization of the island, and that the latter received colonists from Phlius on the Asopus and from Phthia in Thessaly, the seat of the Myrmidones. Aeacus was regarded as the tutelary deity of Aegina, but his sons abandoned the island, Telamon going to Salamis, and Peleus to Phthia. All that we can safely infer from these legends is that the original inhabitants of Aegina were Achaeans. It was afterwards taken possession of by Dorians from Epidaurus, who introduced into the island the Doric customs and dialect. (Herod. viii. 46; Paus. ii. 29. § 5.) Together with Epidaurus and other cities on the mainland it became subject to Pheidon, tyrant of Argos, about B. C. 748. It is usually stated on the authority of Ephorus (Strab. p. 376), that silver money was first coined in Aegina by Pheidon, and we know that the name of Aeginetan was given to one of the two scales of weights and measures current throughout Greece, the other being the Euboic. There seems, however, good reason for believing with Mr. Grote that what Pheidon did was done in Argos and nowhere else; and that the name of Aeginetan was given to his coinage and scale, not from the place where they first originated, but from the people whose commercial activity tended to make them most generally known. (Grote, *Hist. of Greece*, vol. ii. p. 432.) At an early period Aegina became a place of great commercial importance, and gradually acquired a powerful navy. As early as B. C. 563, in the reign of Amasis, the Aeginetans established a footing for its merchants at Naucratis in Egypt, and there erected a temple of Zeus. (Herod. ii. 178.) With the increase of power came the desire of political independence; and they renounced the authority of the Epidaurians, to whom they had hitherto been subject. (Herod. v. 83.) So powerful did they become that about the year 500 they held the empire of the sea. According to the testimony of Aristotle (Athen. p. 272), the island contained 470,000 slaves; but this number is quite incredible, although we may admit that Aegina contained a great population. At the time of their prosperity the Aeginetans founded various colonies, such as Cydonia in Crete, and another in Umbria. (Strab. p. 376.) The government was in the hands of an aristocracy. Its citizens became wealthy by commerce, and gave great encouragement to the arts. In fact, for the half

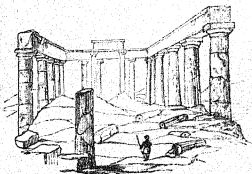
century before the Persian wars and for a few years afterwards, Aegina was the chief seat of Greek art, and gave its name to a school, the most eminent artists of which were Callon, Anaxagoras, Glaucias, Simon, and Onatas, of whom an account is given in the *Dict. of Biogr.*

The Aeginetans were at the height of their power when the Thebans applied to them for aid in their war against the Athenians about B. C. 505. Their request was readily granted, since there had been an ancient feud between the Aeginetans and Athenians. The Aeginetans sent their powerful fleet to ravage the coast of Attica, and did great damage to the latter country, since the Athenians had not yet any fleet to resist them. This war was continued with some interruptions down to the invasion of Greece by Xerxes. (Herod. v. 81, seq.; vi. 86, seq.; Thuc. i. 41.) The Aeginetans fought with 30 ships at the battle of Salamis (B. C. 480), and were admitted to have distinguished themselves above all the other Greeks by their bravery. (Herod. viii. 46, 93.) From this time their power declined. In 460 the Athenians defeated them in a great naval battle, and laid siege to their principal town, which after a long defence surrendered in 456. The Aeginetans now became a part of the Athenian empire, and were compelled to destroy their walls, deliver up their ships of war, and pay an annual tribute. (Thuc. i. 105, 108.) This humiliation of their ancient enemies did not, however, satisfy the Athenians, who feared the proximity of such discontented subjects. Pericles was accustomed to call Aegina the eye-sore of the Peiraeus (ἡ λήκη τοῦ Πειραιῶς, Arist. *Rhet.* iii. 10.; comp. Cic. *de Off.* iii. 11); and accordingly on the breaking out of the Peloponnesian war in 431, the Athenians expelled the whole population from the island, and filled their place with Athenian settlers. The expelled inhabitants were settled by the Lacedaemonians at Thyrea. They were subsequently collected by Lysander after the battle of Aegospotami (404), and restored to their own country, but they never recovered their former state of prosperity. (Thuc. ii. 27; Plut. *Per.* 34; Xen. *Hell.* ii. 2. § 9; Strab. p. 375.) Sulpicius, in his celebrated letter to Cicero, enumerates Aegina among the examples of fallen greatness (*ad Fam.* iv. 5).

The chief town in the island was also called Aegina, and was situated on the north-western side. A description of the public buildings of the city is given by Pausanias (ii. 29, 30). Of these the most important was the Acaesium (*Αἰδαῖον*), or shrine of Aeacus, a quadrangular inclosure built of white marble, in the most conspicuous part of the city. There was a theatre near the shore as large as that of Epidaurus, behind it a stadium, and likewise numerous temples. The city contained two harbours: the principal one was near the temple of Aphrodite; the other, called the secret harbour, was near the theatre. The site of the ancient city is marked by numerous remains, though consisting for the most part only of foundations of walls and scattered blocks of stone. Near the shore are two Doric columns of the most elegant form. To the S. of these columns is an oval port, sheltered by two ancient moles, which leave only a narrow passage in the middle, between the remains of towers, which stood on either side of the entrance. In the same direction we find another oval port, twice as large as the former, the entrance of which is protected in the same manner by ancient walls or moles, 15 or 20 feet thick. The latter of these ports seems to have been the large harbour,

and the former the secret harbour, mentioned by Pausanias. The walls of the city are still traced through their whole extent on the land side. They were about 10 feet thick, and constructed with towers at intervals not always equal. There appear to have been three principal entrances.

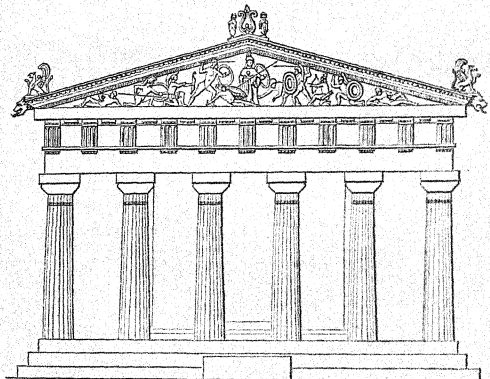
On the hill in the north-eastern extremity of the island are the remains of a magnificent temple of the Doric order, many of the columns of which are still



RUINS OF THE TEMPLE OF AEGINA.

standing. It stood near the sea in a sequestered and lonely spot, commanding a view of the Athenian coast and of the acropolis at Athens. The beautiful sculptures, which occupied the tympana of the pediment, were discovered in 1811, buried under the ruins of the temple. They are now preserved at Munich,

and there are casts from them in the British Museum. The subject of the eastern pediment appears to be the expedition of the Acæidae or Aeginetan heroes against Troy under the guidance of Athena: that of the western probably represents the contest of the Greeks and Trojans over the body of Patroclus. Till comparatively a late period it was considered that this temple was that of Zeus Panhellenius, which Acæus was said to have dedicated to this god. (Paus. ii. 30. §§ 3, 4.) But in 1826 Stackelberg, in his work on the temple of Phigalia, started the hypothesis, that the temple, of which we have been speaking, was in reality the temple of Athena, mentioned by Herodotus (iii. 59); and that the temple of Zeus Panhellenius was situated on the lofty mountain in the S. of the island. (Stackelberg, *Der Apollon-temple zu Bassæ in Arcadien*, Bonn, 1826.) This opinion has been adopted by several German writers, and also by Dr. Wordsworth, but has been ably combated by Leake. It would require more space than our limits will allow to enter into this controversy; and we must therefore content ourselves with referring our readers, who wish for information on the subject, to the works of Wordsworth and Leake quoted at the end of this article. This temple was probably erected in the sixth century B. C., and apparently before B. C. 563, since we have already seen that about this time the Aeginetans built at Naucratis a temple to Zeus, which we may reasonably conclude was in imitation of the great temple in their own island.

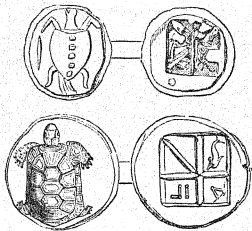


FRONT ELEVATION OF THE TEMPLE OF AEGINA RESTORED.

In the interior of the island was a town called OEA (Ofn), at the distance of 20 stadia from the city of Aegina. It contained statues of Demia and Auxesia. (Herod. v. 83; Paus. ii. 30. § 4.) The position of Oea has not yet been determined, but its name suggests a connection with Oenone, the ancient name of the island. Hence it has been conjectured that it was originally the chief place of the island, when safety required an inland situation for

the capital, and when the commerce and naval power which drew population to the maritime site had not yet commenced. On this supposition Leake supposes that Oea occupied the site of *Pala-Khoro*, which has been the capital in modern times whenever safety has required an inland situation. Pausanias (iii. 30. § 3) mentions a temple of Aphaea, situated on the road to the temple of Zeus Panhellenius. The Hieracleum, or temple of Hercules, and Tripyrgia

(*Τριπυρία*), apparently a mountain, at the distance of 17 stadia from the former, are both mentioned by Xenophon (*Hell.* v. 1. § 10), but their position is uncertain. (Dodwell, *Tour through Greece*, vol. i. p. 558; Leake, *Morea*, vol. ii. p. 431, seq.; *Peloponnesiaca*, p. 270, seq.; Wordsworth, *Athens and Attica*, p. 262, seq.; Boblaye, *Recherches Géographiques*, p. 64; Prokesch, *Denkwürdigkeiten*, vol. ii. p. 460, seq.; Müller, *Aegineticorum Liber*, Berol. 1817.)



COINS OF AEGINA.

AEGINIUM (*Αἰγίνιον*; *Eth.* *Αἰγινεύς*, Aeginensis; *Stagis*), a town of the Tymphaei in Thessaly, is described by Livy as a place of great strength and nearly impregnable (*Liv.* xxxii. 15). It is frequently mentioned in the Roman wars in Greece. It was given up to plunder by L. Aemilius Paulus for having refused to open its gates after the battle of Pydna. It was here that Caesar in his march from Apollonia effected a junction with Domitius. It occupied the site of the modern *Stagis*, a town at a short distance from the Peneus. At this place Leake found an inscription, in which Aeginium is mentioned. Its situation, fortified on two sides by perpendicular rocks, accords with Livy's account of its position. (*Strab.* p. 327; *Liv.* xxxii. 15, xxxvi. 13, xlv. 46, xlv. 27; *Caes.* B. C. iii. 79; Leake, *Northern Greece*, vol. i. p. 421, seq.)

AEGIPLANCTUS. [MEGARIS.]

AEGIROESSA (*Αἰγυρόεσσα*), a city which Herodotus (i. 149) enumerates among the 11 cities of Aeolis; but nothing is known of it. Forbiger conjectures that the historian may mean Aegerus (*Αἰγυρος*), in the island of Lesbos. [G. L.]

AEGISSUS or AEGYPSUS (*Αἰγύσος*, Hierocl. p. 637; *Αἰγύσος*, Procop. 4, 7; Aegyptus, Ov.), a town in Moesia, near the mouth of the Danube. It is mentioned by Ovid as having been taken from the king of Thrace, at that time under the protection of Rome, by a sudden incursion of the Getae, and recovered by Vitellius, who was in command of a Roman army in that quarter. Ovid celebrates the valour displayed by his friend Vestalis upon the occasion. (*Ep. ex Ponto*, i. 8. 13, iv. 7. 21.) [H. W.]

AEGITHALLUS (*Αἰγυθαλλος*, Diod.; *Αἰγυθαλος*, Zonar.; *Αἰγυθαρος*, Ptol.) a promontory on the W. coast of Sicily, near Lilybaeum, which was occupied and fortified by the Roman consul L. Junius during the First Punic War (B. C. 249), with a view to support the operations against Lilybaeum, but was recovered by the Carthaginian general Carthago, and occupied with a strong garrison. Diodorus tells us it was called in his time ACILLUM, but it

is evidently the same with the *Αἰγυθαρος ἄκρα* of Ptolemy, which he places between Drepanum and Lilybaeum; and is probably the headland now called *Capo S. Teodoro*, which is immediately opposite to the island of *Burrone*. (Diod. xxiv. Exc. H. p. 50; Zonar. viii. 15; Ptol. iii. 4. § 4; Cluver. *Sicil.* p. 248.) [E. H. B.]

AEGITIUM (*Αἰγίτιον*), a town in Aetolia Epictetus, on the borders of Locris, situated in the midst of mountains, about 80 stadia from the sea. Here Demosthenes was defeated by the Aetolians, B. C. 426. Leake places it near *Varnakova*, where he found the remains of an ancient city. (*Thuc.* iii. 97; Leake, *Northern Greece*, vol. ii. p. 617.)

AEGIUM (*Αἶγιον*, *Αἰγειον*, Athen. p. 606; *Eth.* *Αἰγινεύς*, Aeginensis; *Vostitza*), a town of Achaia, and one of the 12 Achaean cities, was situated upon the coast W. of the river Selinus, 30 stadia from Rhyphae, and 40 stadia from Helice. It stood between two promontories in the corner of a bay, which formed the best harbour in Achaia next to that of Patrae. It is said to have been formed out of an union of 7 or 8 villages. It is mentioned in the Homeric catalogue; and, after the destruction of the neighbouring city of Helice by an earthquake, in B. C. 373 [HELICE], it obtained the territory of the latter, and thus became the chief city of Achaia. From this time Aegium was chosen as the place of meeting for the League, and it retained this distinction, on the revival of the League, till Philopoemen carried a law that the meeting might be held in any of the towns of the confederacy. Even under the Roman empire the Achaeans were allowed to keep up the form of their periodical meetings at Aegium, just as the Amphictyons were permitted to meet at Thermopylae and Delphi. (*Paus.* vii. 24. § 4.) The meetings were held in a grove near the sea, called *Homagyrion* or *Homarium*, sacred to Zeus Homagyrus or Homarius (*Ὁμαγύριον*, *Ὁμάριον*; in *Strab.* pp. 385, 387, *Ὁμάριον* should be read instead of *Ἀρνάριον* and *Αἰνάριον*). Close to this grove was a temple of Demeter Panchea. The words *Homagyrion*, "assembly," and *Homarium*, "union,"* have reference to those meetings, though in later times they were explained as indicating the spot where Agamemnon assembled the Grecian chieftains before the Trojan War. There were several other temples and public buildings at Aegium, of which an account is given by Pausanias. (*Hom. Il.* ii. 574; *Herod.* i. 145; *Pol.* ii. 41, v. 93; *Strab.* pp. 337, 385, seq.; *Paus.* vii. 23, 24; *Liv.* xxxviii. 30; *Plin.* iv. 6.) *Vostitza*, which occupies the site of the ancient Aegium, is a place of some importance. It derives its name from the gardens by which it is surrounded (from *βόσται*, *βοστανί*, garden). It stands on a hill, terminating towards the sea in a cliff about 50 feet high. There is a remarkable opening in the cliff, originally perhaps artificial, which leads from the



COIN OF AEGIUM.

* Respecting these words, see Welcker, *Epische Cychus*, p. 128.

town to the ordinary place of embarkation. A great part of the town was destroyed by an earthquake in 1819, of which an account is given under *HILICE*. The principal remains of the ancient town have been lately discovered on a hill to the E. of *Vostitza*. There are also several fragments of architecture and sculpture, inserted in the walls of the houses at *Vostitza*. (Leake, *Morea*, vol. iii. p. 185, seq.; Curtius, *Peloponnesos*, vol. i. p. 459, seq.)

AEGOSPOTAMI (*Αἰγὸς ποταμὸς*, *Aegospotamus*, Pomp. Mel. ii. 2; Plin. ii. 59: *Eth. Αἰγὸς ποταμὸς*), i. e. the Goat-River, a stream in the Chersonesus, with, at one time, a town of the same name upon it. It was here that the famous defeat of the Athenian fleet by Lysander took place, B. C. 405, which put a close to the Peloponnesian war. There seems, however, to have been no town there at this time, for it is mentioned as a great error on the part of the Athenian generals, that they remained at a station where they had no town at hand to supply a market for provisions. (Plut. *Alc.* 36; Diod. xiii. 105; Strab. p. 287; comp. Grote, *Hist. of Greece*, vol. viii. p. 293.) In later times there must have been a town there, as the geographers especially mention it (Steph. Byz. s. v.), and there are coins of it extant.

[H. W.]



COIN OF AEGOSPOTAMI.

AEGOSTHENA (*τὰ Αἰγὸςθῆνα*; *Eth. Αἰγὸςθῆνα*; *Ghermanio*), a town in Megaris, on the Aleyonian or Corinthian gulf, at the foot of Mount Cithaeron, and on the borders of Boeotia. It possessed a temple of the seer Molampus. Between *Aegosthena* and *Creusis*, the port-town of Boeotia, there was no passage along the shore except a path on the mountain's side. The Lacedaemonians under Cleombrotus, in marching from *Creusis* to *Aegosthena* along this road in the winter of B. C. 379—378, were overtaken by a violent tempest; and such was the force of the wind, that the shields of the soldiers were wrested from their hands, and many of the asses that carried the burthens were blown over the precipices into the sea. It was by this road that the Lacedaemonians retreated after their defeat at *Leuctra* in 371. There was a sweet wine grown at *Aegosthena*. (Paus. i. 44. § 4, seq.; Xen. *Hell.* v. 4. § § 16—18, vi. 4. § § 25—26; Athen. p. 440; Steph. B. s. v.; Leake, *Northern Greece*, vol. ii. p. 405.)

AEGUSA. [AEGATES.]**AEGYPSUS.** [AEGISSUS.]

AEGYPTUS (*ἡ Αἴγυπτος*; *Eth. Αἰγύπτια*, *Aegyptus*). I. *Names and boundaries of Egypt*. Egypt, properly so called, is that portion of the valley of the Nile which lies between lat. 24° 3' and lat. 31° 37' N., or between the islands of Philae and Elephantine, and the Mediterranean Sea. In the language of the earliest inhabitants it was entitled *CHAM*, or the Black Earth; by the Hebrews it was called *MIZRAIM*; by the Arabians *MESR* (comp. *Μίσηρ*, Joseph. *Antiq.* i. 1); by

the Greeks *ἡ Αἴγυπτος*; and by the Copts *EL-KEBIT*, or inundated land. The boundaries of Egypt have in all ages been nearly the same,—to the S., Aethiopia; to the E., the Arabian Gulf, the Stony Arabia, Idumaea, and the southwestern frontier of Palestine; to the N., the Mediterranean Sea; and to the W., the Libyan desert. Homer (*Od.* iv. 477) calls the Nile itself *ἡ Αἴγυπτος*; nor is the appellation misapplied. For the Valley of Egypt is emphatically the "Gift of the Nile," without whose fertilising waters the tract from Syene to Cercasorum would only be a deep furrow in the sandy and gravelly desert running parallel with the Red Sea.

An account of the Nile is given elsewhere. [NILE.] Here it is sufficient to remark that the valley which it irrigates is generally, except in the Delta or Lower Egypt, a narrow strip of alluvial deposit, occupying less than half the space between the Arabian mountains and the Libyan desert. The average breadth of this valley from one of these barriers to the other, as far as lat. 30° N., is about 7 miles; while that of the cultivable land, depending upon the overflow of the river, scarcely exceeds 5½ miles. Between *Cairo* in Lower and *Edfua* (Apollinopolis Magna) in Upper Egypt the extreme breadth is about 11 miles; the narrowest part, including the river itself, is about 2 miles. But northward, between *Edfua* and *Assouan* (Syene), the valley contracts so much that, in places, there is scarcely any soil on either side of the river, and the granite or limestone springs up from its banks a mural entrenchment. The whole area of the valley between Syene and the bifurcation of the Nile at Cercasorum contains about 2255 square miles, exclusive of the district of *Fayoum* (Arsinoë, Moiris), which comprises about 340. The Delta itself is estimated at 1976 square miles between the main branches of the river—the modern *Danietta* and *Rosetta* arms. But both E. and W. of this tract stretches a considerable level of irrigated land, which, including the Delta, embraces about 4500 square miles. The length of Egypt from Syene to the Mediterranean is about 526 miles. The total surface of modern Egypt is somewhat larger than that of the country in ancient times, since, in spite of a less regular system of irrigation, the inundations of the Nile have increased since the eras of the Pharaohs and the Ptolemies.

Egypt, in its general configuration, is a long rock-bound valley, terminating in a deep bay, and resembling in form an inverted Greek upsilon [∩]. Its geological structure is tripartite. The Nile-valley shelves down to the Mediterranean in a series of steps, consisting of sandy or gravelly plateaus, separated by granite or limestone ridges, which the river cuts diagonally. From Syene to *Edfua* granite or red sandstone prevails; at *Edfua* limestone succeeds; until in lat. 30° 10' the rocks diverge NE. and NW., and the alluvial Delta fills up an embayed triangle, whose apex is at Cercasorum, and whose base is the sea.

The political and physical divisions of Egypt so nearly coincide that we may treat of them under one head. From Syene to Cercasorum the whole of the Nile-valley was denominated Upper Egypt; with the fork of the river Lower Egypt began. This was indeed a natural division between the primitive and the alluvial regions; and the distinction was recognised from the earliest times by different monumental symbols—natural and

conventional. The common lotus (*Nymphaea*), rising out of a clod of earth, represented the Upper country; the root of the papyrus, upon a clod, the Lower. Sebena was the goddess of the Upper, Neith of the Lower country. A white crown denoted the former, a red crown the latter; white and red crowns united composed the diadem of the king of all the land. The Upper country, however, was generally subdivided into two portions, (1) Upper Egypt Proper, or the Thebaid (*ἡ Θεβαΐς, οἱ ἄνω τόποι*), which extended from Syene to Hermopolis Magna, in lat. 28° N.; and (2) Middle Egypt, also called Heptanomis, or the Seven Cantons (*ἡ μεταρὶ χόρα: ἑπτανομία*), which reached from the neighbourhood of Hermopolis to the apex of the Delta. This threefold partition has been adopted by the Arabs, who denominated Upper, Middle, and Lower Egypt respectively, *Saïd*, *Wustân*, and *El-Rîf*.

The traveller who ascends the Nile from its mouth to Syene passes through seven degrees of latitude, and virtually surveys two distinct regions. Lower Egypt is an immense plain: Upper Egypt, a narrowing valley. The former, in the main, resembles the neighbouring coastland of Africa; the latter is more akin to Nubia, and its climate, its Fauna and its Flora, indicate the approaching tropic. The line of demarcation commences about the 27th degree of N. latitude. Rain rarely falls in the Thebaid; the sycamore and the acacia almost disappear; the river plants and mollusca assume new types: the Theban or Dhoom palm, with its divaricated branches, grows beside the date palm: the crocodile, the jackal, the river-horse, and hyæna become more numerous.

We must now return to the general boundaries of Egypt which affected, in various degrees, the climate, the population, and the social and political character of the Nile-valley.

1. *The Eastern boundary.* In this region lay the principal mineral wealth of Egypt, including the quarries, which furnished materials for this land of monuments. Beginning with the Pelusiac mouth of the Nile, and along the frontier of Stony Arabia, we find the barren and level region of Casiotis, whose only elevation is the ridge or table land of Mt. Casius (*ὁ Κάσιος*, Strab. pp. 38, 50, 55, 58, &c.; Mela, l. 10; Plin. v. 11, xii. 13; Lucan. viii. 539, x. 433). The Egyptian Casius (*El Kas* or *El Katish*) is, according to Strabo (xvi. 2), a round sandstone ridge (*ἀόρος διωδὸς*). It contained the grave of Cn. Pompeius Magnus, and a temple of Zeus Casius. At a very early period the Egyptians established colonies upon the Idumæan and Arabian border. Copper, mixed with iron ore, and heaps of scorine from Egyptian smelting-houses, are still found on the western flank of Mt. Sinai, and inscriptions at *Wady-Magara* in this district, and hieroglyphics and fragments of pottery at *Surabit-El-Kadim*, on the modern road from Suez to Sinai, attest the existence of settlements coeval with at least the 18th dynasty of kings. Ascending from the head of the Delta, and about 50 miles from the Arabian Sea, we come upon a range of tertiary limestone hills (*Τρωικὸν ἄθρον ὄρος*, Ptol.; *ἀλαστροπίνον ὄρος*, id.) parallel with the Heptanomis, running north and south, and sloping westward to the Nile, and eastward to the Red Sea (*ὅρη τὰ Ἀραβικὰ*, Herod. ii. 8). A region of basalt and porphyry begins in the parallel of Antaeopolis, and extends to that of Tentyra or Coptos (*Πορφυρεῖον ὄρος*, id.). This is again succeeded by limestone at Alas or Aëas (*Ἄλας*, id.; Plin. vi. 29. § 33),

and at Acabe (*Ἀκάδη*, Ptol.), where, nearly opposite Latopolis, are vast quarries of white marble. From Mt. Smaragdus, which next follows, the Egyptians obtained the fine green breccia (*Verde d'Egitto*), and emeralds in abundance. The breccia quarries, as inscriptions testify, were worked as far back as the 6th dynasty of kings (Manetho). The principal quarry was at Mount Zaburah. From Berenice southward are found, in various proportions, limestone and porphyry again. Mt. Basanites (*Βασανίτιον ἄθρον ὄρος*, Ptol.), consisting of a species of hornblende, terminated the eastern boundary of the Nile-valley. Beyond this, and of uncertain extent, are the gold mines S.E. of the Thebaid. They are about ten days' journey S.E. from Apollinopolis Magna, in the present *Bishāree* desert. The process of gold-washing appears to be represented on tombs of the age of Osirtasen. Silver and lead were also found, and sulphur abounded in this mineral region.

The eastern frontier was mostly arid and barren, but neither uninhabited nor unfrequented by travellers. More than one caravan track, whose bearings are still marked by ruined cisterns and brick pyramids, followed the gorges of the hills; and occasional temples imply a settled population in towns or villages. The sides and passes of the mountains afforded also pasture for flocks and herds, and wild deer, wolves, &c. found here their abode. Two principal roads, diverging from Coptos on the Nile—the northern leading to Philoteræ (*Κοσεῖρ*), lat. 26° 9', and Myos Hormos or Arsinoë; the southern to Berenice—penetrated the mountain-barrier, and connected the Nile-valley with the Red Sea. The population of this district was more Arabian than Coptic, and its physical characteristics were Arabian, not Libyan.

2. *The Western boundary* of Egypt is more particularly described under OASIS. The Libyan desert is not, as the ancients believed, merely an ocean of drifting sand, tenanted by serpents, and swept by pestilential blasts (Lucan, ix. 765): on the contrary, its gravelly surface presents considerable inequalities, and the blasts are noxious only in relaxing the human frame, or by obliterating the traveller's path with eddies of blinding sand. Everywhere this plateau rests upon a limestone basis, and descends in shelves to the Mediterranean.

3. *The Northern boundary* is the Mediterranean. From the western limit of Egypt to Pelusium the coast-line extends to about 180 geographical miles, and presents the convex form common to the alluvial deposits of great rivers. From the depression of its shore, the approach to Egypt is dangerous to the navigator. He finds himself in shallow water almost before he detects the low and sinuous mud banks which mask the land. Indeed, from Parætonium in Libya to Joppa in Syria, Pharos afforded the only secure approach, and the only good anchorage (Diod. ii. 31). Nor is it probable that any considerable advance of the shore has taken place within historical times.

4. *The Southern boundary* is spoken of under Æthiopia.

II. Inhabitants.

The ancient Egyptians believed themselves to be autochthonous. This was no improbable conception in a land yearly covered with the life-teeming mud of the Nile. When the conquests of Alexander had rendered the Greeks acquainted with Western India,

they inferred, from certain similarities of doctrine and usages, that the Indians, Ethiopians or Nubians, and Egyptians were derived from the same stock (Arrian, *Indic.* vi. 9); and Diodorus, who had conversed with Aethiopian envoys in Egypt about a. c. 58, derives both the Egyptians and their civilisation from Meroë (iii. 11). Both opinions have found numerous supporters in ancient and modern times, and Heeren has constructed upon Diodorus a theory of a priestly colonisation of Egypt from Meroë, which is interesting without being convincing.

No nation has bequeathed to us so many or such accurate memorials of its form, complexion, and physiognomy as the Egyptian. We have in its mummies portraits, and upon its tombs pictures of its people as they looked and lived, individually and socially. That the Egyptians were darker in hue than either the Greeks or even the neighbouring Asiatics, is shown by the terms in which Greek, Latin, and Hebrew writers mention them. To their progenitor the Hebrews gave the name of Ham, or *adum* (*Genes.* x. 6); Herodotus, speaking of the Colchians, says that they were an Egyptian colony because they were black in complexion (*αελδοχρονες*), and curly-haired (*ουλοδριχες*, ii. 104); Lucian, in his *Navigium* (vol. viii. p. 155, Bipont ed.), describes a young Egyptian mariner as like a negro; and Ammianus (xxii. 16. § 23) calls them *subfusculli et atrati*. But the Egyptians were not a negro race—a supposition contradicted alike by osteology and by monumental paintings, where negroes often appear, but always either as tributaries or captives. It is probable, indeed, that the Nile-valley contained three races, with an admixture of a fourth. On the eastern frontier the Arabian type prevailed: on the western, the Libyan; while the fourth variety arose from intermarriages between the Egyptians Proper and the Nubians or Aethiopians of Meroë. The ruling caste, however, was an elder branch of the Syro-Arabian family, which in two separate divisions descended the Tigris and the Euphrates; and while the northern stream colonised the land of Canaan and the future empires of Babylon and Nineveh, the southern spread over Arabia Felix, and entered Egypt from the east. This supposition, and this alone, will account for the Caucasian type of the Coptic skull and facial outline, and corresponds with the Mosaic ethnology in the 10th chapter of Genesis, which derives the Egyptians from Ham. We may allow, too, for considerable admixture, even of the ruling castes, with the cognate races to the south and east; and hence, on the one hand, the fullness of lips, and, on the other, the elongated Nubian eye, need not compel us to define the inhabitants of the Nile-valley as an African rather than an Asiatic race. The Egyptians may be said to be intermediate between the Syro-Arabian and the Ethiopic type; and as at this day the Copt is at once recognised in Syria by his dark hue (*un peau noirâtre*, Volney, *Voyage*, vol. i. p. 114), the duskiest complexion—brown, with a tinge of red—of the ancient Egyptians may be ascribed solely to their climate, and to those modifying causes which, in the course of generations, affect both the osteology and the physiology of long-settled races. Nor does their language contradict this statement, although the variations between the Coptic and Syro-Arabian idioms are more striking than those of form and colour. The Coptic, the language of the native Christian population of Egypt, is now universally acknowledged to be substantially the same as the old Egyptian. It is

imperfectly understood, since it has long ceased to be a living speech. Yet the ultimate analysis of its elements shows it to have been akin to the Semitic, and derived from a common source.

III. Population.

Many causes combined to give the Greek and Roman writers an exaggerated conception of the population of Egypt,—the great works of masonry, the infinitesimal cultivation of the soil, and the fact that the kings and higher order of priests excepted, every Egyptian was either a husbandman or a manufacturer. To these causes, implying a vast amount of disposable labour, yet arguing also a complete command of it by the government, must be added the cheapness of food, and the small quantity of it consumed by the people generally. Health and longevity were common in a land where the climate was salubrious, diet simple, and indolence almost unknown. The Egyptian woman were unusually fruitful; though we can hardly give credence to the statements of ancient writers, that five children at a birth were common (Aristot. *Hist. Anim.* vii. 5), and that even seven were not reckoned prodigious (Plin. *H. N.* vii. 3; Strab. xvi. 605). Still there is reason to think that the population fell short of the estimates transmitted by ancient writers.

That a census was periodically taken, is probable from the fact that Sesostris caused the land to be accurately surveyed, and Amasis, towards the end of the monarchy, compelled every male to report to a magistrate his means of livelihood. (Herod. ii. 109, 177.) Herodotus, however, gives no estimate of the population, nor has any record of a census been hitherto discovered on the native monuments. Diodorus (i. 31) says that it amounted, in the Pharaonic era, to seven millions, and that it was not less in his own day (a. c. 58). Germanicus (Tac. *Ann.* ii. 60; compare Strab. p. 816) was informed, in A. D. 16, by the priests of Thebes, that Egypt, in the reign of Ptolemæus Sesostris, contained 700,000 men of the military age. If that age, as at Athens, extended from eighteen to sixty, and $\frac{1}{3}$ be allowed for adults between those periods of life, the entire population ($5 \times 700,000$) will amount to 3,500,000. Allow 500,000 for error, and add $\frac{1}{3}$ for slaves and casual residents, and 6,000,000 will be the maximum of the census of Egypt. In the Macedonian and Roman eras, 300,000 must be included for the fixed or floating population of Alexandria (Joseph. *B. J.* ii. 16). According to Herodotus (ii. 177), there were, in the reign of Amasis, 20,000 inhabited towns, and Diodorus (l. c.) says that 18,000 towns were entered on the register. Many of these, however, were probably little more than walled villages, nor have we any means of knowing their average area or population. Yet it should be remembered that, even allowing for the less perfect system of embankment and irrigation in modern times, the extent of productive soil has not decreased. Two centuries ago the population of modern Egypt was loosely estimated at 4 millions. During the French occupation of the country in 1798—1801, it was computed at 2½ millions. Sir Gardiner Wilkinson (*Modern Egypt and Thebes*, vol. i. p. 256) reduces it to 1½ million.

IV. The Nomes.

The Nile-valley was parcelled out into a number of cantons, varying in size and number. Each of

these cantons was called a nome (*νόμος*) by the Greeks, *praefectura oppidorum* by the Romans. Each had its civil governor, the Nomarch (*νόμαρχος*), who collected the crown revenues, and presided in the local capital and chief court of justice. Each nome, too, had its separate priesthood, its temple, chief and inferior towns, its magistrates, registration and peculiar creed, ceremonies, and customs, and each was apparently independent of every other nome. At certain seasons delegates from the various cantons met in the palace of the Labyrinth for consultation on public affairs (Strab. p. 811). According to Diodorus (i. 54), the nomes date from Sesostris. But they did not originate with that monarch, but emanated probably from the distinctions of animal worship; and the extent of the local worship probably determined the boundary of the nome. Thus in the nome of Thebais, where the ram-headed deity was worshipped, the sheep was sacred, the goat was eaten and sacrificed: in that of Mendes, where the goat was worshipped, the sheep was a victim and an article of food. Again, in the nome of Ombos, divine honours were paid to the crocodile: in that of Tentyra, it was hunted and abominated; and between Ombos and Tentyra there existed an intername feud. (Juv. *Sat.* xv.) The extent and number of the nomes cannot be ascertained. They probably varied with the political state of Egypt. Under a dynasty of conquerors, they would extend eastward and westward to the Red Sea and Libyan deserts: under the Hyksos, the Aethiopian conquest, and the times of anarchy subsequent to the Persian invasion, they would shrink within the Nile-valley. The kingdoms of Saïs and Xoïs and the foundation of Alexandria probably multiplied the Deltaic cantons; and generally, commerce, or the residence of the military caste, would attract the nomes to Lower Egypt. According to Strabo (pp. 787, 811), the Labyrinth, or hall of the Nomarchs, contained 27 chambers, and thus, at one period, the nomes must have been 27 in number, 10 in the Thebaid, 10 in the Delta, and 7, as its name implies, in the Heptanomis. But the Heptanomis, at another period, contained 16 nomes, and the sum of these cantons is variously given. From the decarchy or government of 12 kings, and from Herodotus' assertion (ii. 148) that there were only 12 halls in the Labyrinth, we are disposed to infer, that at one time there were only 12 of these cantons, and that there were always 12 larger or preponderating nomes. According to the lists given by Pliny (v. 9. § 9) and Ptolemy, there must have been at least 45 nomes; but each of these writers gives several names not found in the other, and if we should add the variations of the one list to the other, the sum would be much greater.

There was, under the Macedonian kings, a subdivision of the nomes into toparchies, which was probably an arrangement to meet the fiscal system of the Greeks. (Herod. ii. 164; Diod. i. 54; Strab. xvii; Cyrill. Alex. *ad Isaiam*, xix. 2; Epiphan *Haeres.* 24. § 7.)

The following list of the principal Nomes will illustrate the variety of these territorial subdivisions as regards religious worship.

A. NOMES OF THE DELTA. The most important were:—

1. The Menelaïte; chief town Canobus, with a celebrated temple and oracle of Serapis (Strab. p. 801; Plut. *Is. et Osir.* c. 27.)

2. The Andropolite; chief town Andropolis.

3. The Sebennytic; capital Pachnamunis (Ptol.), worshipped Latona.

4. The Chemnitte (Herod. ii. 165); capital Buto. Its deity was also called Buto, whom the Greeks identified with Leto. Ptolemy calls this canton *Φθενόνης*, and Pliny (v. 9) Ptenetha.

5. The Onuphitte; chief town Onuphis. (Herod. ii. 166.)

6. The Phthemphuthite; capital Tava. (*Φθεμφοῦθις* vovds, Ptol.; Phthempia, Plin. v. 9.)

7. The Saïte; chief city Saïs, worshipped Neith or Athene, and contained a tomb and a sanctuary of Osiris. (Herod. ii. 170; Strab. p. 802.) Under the dynasty of the Saïtic Kings this was the principal of the Deltaic cantons.

8. The Busirite; capital Busiris, worshipped Isis, and at one epoch, according to Hellenic tradition at least, sacrificed the red-coloured men who came over the sea, i. e. the nomades of Syria and Arabia (Herod. i. 59, 33, 165; Strab. p. 802; Plut. *de Is. et Os.* p. 30.)

9. The Thmuite; chief town Thmuïs (Herod. ii. 168), afterwards incorporated with the following:

10. The Mendesian; capital Mendes (Herod. ii. 42, 46; Diod. i. 84), worshipped the goat Mendes, or the horned Pan.

11. The Tanite; chief town Tanis. (Herod. ii. 166; Strab. p. 802.) In this nome tradition affirmed that the Hebrew legislator was born and educated.

12. The Bubastite; capital Bubastus, contained a noble temple of Bubastis or Artemis. (Herod. ii. 59, 67, 137.)

13. The Athribite; capital Athribis, where the shrewmouse and crocodile were held in reverence.

14. The Heliopolite, west of the Delta, and sacred to the sun, from whom its capital Heliopolis (On) derived its name. (Herod. ii. 9; Diod. v. 56; Joseph. *Ant.* ii. 3.)

15. The Heroopolite; chief town Heroopolis, a principal seat of the worship of Typhon, the evil or destroying genius.

Besides these the Delta contained other less important nomes,—the Nitriote, where the Natron Lakes, Nitriae (Plin. v. 9) were situated; the Letopolite (Strab. p. 807); the Prosopite; the Leonopolite; the Mentelite; the Pharbæthite; and the Sethraite.

B. NOMES OF THE HEPTANOMIS. The most important were:—

1. The Memphite, whose chief city Memphis was the capital of Egypt, and the residence of the Pharaohs, who succeeded Psammetichus B. C. 616. The Memphite Nome rose into importance on the decline of the kingdom of Thebais, and was itself in turn eclipsed by the Hellenic kingdom of Alexandria. [MEMPHIS.]

2. The Aphroditopolite; chief town Aphroditopolis, was dedicated to Athor or Aphrodite.

3. The Arsinoïte, the Fayoum, celebrated for its worship of the crocodile, from which its capital Crocodilopolis, afterwards Arsinoë, derived its name. [ARSINOË.] The Labyrinth and the Lake of Moëris were in this canton.

4. The Heracléote, in which the ichneumon was worshipped. Its principal town was Heracléopolis Magna.

5. The Hermopolite, the border nome between Middle and Upper Egypt. This was at a very early period a flourishing canton. Its chief city Hermopolis stood near the frontiers of the Hepta-

nomis, a little to the north of the castle and toll-house (*Ἐμπολιτεῖαν φυλακή*, Strab. p. 813), where the portage was levied on all craft coming from the Upper Country.

6. The Cynopolite, the seat of the worship of the hound and dog-headed deity Anubis. Its capital was Cynopolis, which must however be distinguished from the Deltaic city and other towns of the same name. (Strab. p. 812; Ptol.; Plut. *Is. et Osir.* c. 72.)

The Greater Oasis (Ammonium) and the Lesser were reckoned among the Heptanomite Cantons: but both were considered as one name only. [OASES.]

C. NOMES OF UPPER EGYPT. The most important were:—

1. The Lycopolite, dedicated to the worship of the wolf. Its chief town was Lycopolis.

2. The Antaeopolite, probably worshipped Typhon (Diod. i. 21); its capital was Antaeopolis (Plut. *de Solert. Anim.* 23.)

3. The Aphroditopolite [Comp. Name (2), Heptanomis.] In cases where a southern and a northern canton possessed similar objects of worship, the latter was probably an offset or colony of the former, as the Thebaïd was the original cradle of Egyptian civilisation, which advanced northward.

4. The Panopolite or, as it was afterwards called, the Chemmite, offered hero-worship to an apotheosized man, whom the Greeks compared to the Minyan hero Perseus. (Herod. ii. 91.) This canton, whose chief town was Panopolis or Chemmis (Diod. i. 18), was principally inhabited by linen-weavers and stonemasons.

5. The Thinite, probably one of the most ancient, as it was originally the leading nome of the Thebaïd, and the nome or kingdom of Menes of This, the founder of the Egyptian monarchy. The Thinite nome worshipped Osiris, contained a Memnonium, and, in Roman times at least (Ann. Marc. xix. 12; Spartian. *Hadrian.* 14), an oracle of Besa. Its capital was Abydos, or, as it was called earlier, This. [ABYDOS.]

6. The Tentyrite worshipped Athor (Aphrodite), Isis, and Typhon. Its inhabitants hunted the crocodile, and were accordingly at feud with the Ombite nome. (Juv. xv.) Its chief town was Tentyra.

7. The Coptite, whose inhabitants were principally occupied in the caravan trade between Bervanie, Myos Hormos, and the interior of Arabia and Libya. Its capital was Coptos. [COPTOS.]

8. The Hermionithe, worshipped Osiris and his son Orus: its chief town was Hermionthis.

9. The Apollonite, like the Tentyrite nome, destroyed the crocodile (Strab. p. 817; Plin. v. 9; Aelian, *H. An.* x. 21; Plut. *Is. et Os.* 50), and revered the sun. Its capital was Apollinopolis Magna. This nome is sometimes annexed to the preceding.

10. The Ombite (Ombites praefectura, Plin. *H. N.* v. 9), worshipped the crocodile as the emblem of Sebak (comp. supra (6) and (9), and the Arsinoite (3), Heptanomite nomes). Ombos was its capital. The quarries of sandstone, so much employed in Egyptian architecture, were principally seated in this canton.

V. Animal Worship.

Animal worship is so intimately connected with the division of the country into nomes, and, in some degree, with the institution of castes, that we must briefly allude to it, although the subject is much

too extensive for more than allusion. The worship of animals was either general or particular, common to the whole nation, or several to the nome. Thus throughout Egypt, the ox, the dog, and the cat, the ibis and the hawk, and the fishes lepidotus and oxyrynchus, were objects of veneration. The sheep was worshipped only in the Saitic and Thebaïd nomes; the goat at Mendes; the wolf at Lycopolis; the cepus (a kind of ape) at Babylon, near Memphis; the lion at Leontopolis, the eagle at Thebes, the shrewmouse at Athribis, and others elsewhere, as will be particularly noticed when we speak of their respective temples. As we have already seen, the object of reverence in one nome was accounted common and unclean, if not, indeed, the object of persecution in another. Animal worship has been in all ages the opprobrium of Egypt (comp. Clem. Alex. iii. 2, p. 253, Potter; Diod. i. 84). The Hebrew prophets denounced the anthropomorphic religionists of Hellas decided it. To the extent to which the Egyptians carried it, especially in the decline of the nation, it certainly approached to the fetish superstitions of the neighbouring Libya. But we must bear in mind, that our vergers to the Coptic temples are Greeks who, being ignorant of the language, misunderstood much that they heard, and being preoccupied by their own ritual or philosophy, misinterpreted much that they saw. One good effect may be ascribed to this form of superstition. In no country was humanity to the brute creation so systematically practised. The origin of animal worship has been variously, but never satisfactorily, accounted for. If they were worshipped as the auxiliaries of the husbandman in producing food or destroying vermin, how can we account for the omission of swine and asses, or for the adoption of lions and wolves among the objects of veneration? The Greeks, as was their wont, found many idle solutions of an enigma which probably veiled a feeling originally earnest and pious. They imagined that animals were worshipped because their esqgies were the standards in war, like the Roman *Dii Castrorum*. This is evidently a substitution of cause for effect. The representations of animals on martial ensigns were the standards of the various nomes (Diod. i. 85). Lucian (*Astrolog.* v. p. 215, seq. *Bilpant*) suggested that the bull, the lion, the fish, the ram, and the goat, &c. were correlates to the zodiacal emblems; but this surmise leaves the crocodile, the cat, and the ibis, &c. of the temples unexplained. It is much more probable that, among a contemplative and serious race, as the Egyptians certainly were, animal-worship arose out of the detection of certain analogies between instinct and reason, and that to the initiated the reverence paid to beasts was a primitive expression of pantheism, or the recognition of the Creator in every type of his work. The Egyptians are not the only people who have converted type into substance, or adopted in a literal sense the metaphorical symbols of faith.

VI. Castes and Political Institutions.

The number of the Egyptian castes is very variously stated. Herodotus (ii. 164) says that they were seven—the sacerdotal and the military, herds-men, swineherds, shopkeepers, interpreters, and boatmen. Plato (*Timaeus*, iii. p. 24) reckons six; Diodorus, in one passage (i. 28) represents them as three—priests and husbandmen, from whom the army was levied, and artisans. But in another

(i. 74) he extends the number to five, by the addition of soldiers and shepherds. Strabo limits them to three—priests, soldiers, and husbandmen—and as this partition is virtually correct, we shall adopt it after brief explanation. The existence of castes is a corroborative proof of the Asiatic origin of the Egyptians. The stamp of caste was not in Egypt, as is sometimes asserted, indelible. The son usually, but not inevitably, followed his father's trade or profession. From some of the pariah classes indeed—such as that of the swineherds—it was scarcely possible to escape.

The land in Egypt upon which the institution of castes rested belonged in fee only to the king, the priests, and the soldiers. We know from Genesis (xlvii. 26) that all other proprietors of the soil had surrendered their rights to the crown, and received their lands again subject to an annual rent of $\frac{1}{5}$ of the produce. The priests we know (Genes. l. c.), the soldiers we infer (Diod. i. 74), retained their absolute ownership; and in so productive a country as Egypt the husbandman was too important a person to be deprived at once of all his political rights. He was in fact an integral although an inferior section of the war-caste. The privileged orders however were the king, the priest, the soldier:—

1. *The King* was at first elective, and always a member of the priesthood. He afterwards became hereditary, and was taken indifferently from the sacerdotal and military orders. If however he were by birth a soldier, he was adopted on his accession by the priests. Even the Ptolemies were not allowed to reign without such previous adoption. His initiation into the sacred mysteries was represented on monuments by the *tau*, the emblem of life and the key of secrecy, impressed upon his lips (Plat. *de Is. et Osir.* p. 354, B.; Plat. *Rep.* ii. p. 290).

The king, when not engaged in war, was occupied in jurisdiction and the service of religion. The royal life was one long ceremony. His rising and his lying down; his meals, his recreations, and the order of his employments, were rigidly prescribed to him. Some liberty in law-making indeed was allowed him, since we read of the laws of Sesostris, Amasis, and other Egyptian rulers: and, with vigorous occupants of the throne, it is probable that the soldier occasionally transgressed the priestly ordinances. As but few, however, of the Egyptian monarchs seem to have grossly abused their power, we may conclude that the hierarchy at least tempered royal despotism. In paintings the king is always represented as many degrees taller and more robust than his subject warriors. A thousand fly before him, and he holds strings of prisoners by the hair. The Egyptian king wears also the emblems and sometimes even the features of the gods; and it is frequently difficult to distinguish on the monuments Sesostris, Amunophet, &c. from Osiris. It is remarkable that females were not excluded from a throne so sacerdotal. A queen, Nitocris, occurs in the sixth dynasty; another, Sceniothis, in the twelfth, and other examples are found in the sculptures. On the decease of a sovereign a kind of posthumous judgment was exercised on his character and government. His embalmed body was placed in the sepulchre, and all men were permitted to bring accusations against him. Virtuous princes received a species of deification: condemned princes were debarred from sepulture.

2. *The Priests* however were, in ordinary times, the real governing body of Egypt. Their lands were

exempt from tribute: their persons were greeted with servile homage; they were the sole depositaries of learning and science: and they alone were acquainted with all the formularies which in Egypt regulated nearly every action of life. Their various and incessant occupations appear even in the titles of the subdivisions of the priest-caste. "Each deity," says Herodotus (ii. 37), "had several priests [priestesses] and a high priest." The chiefs or pontiffs were the judges of the land, the councillors of the sovereign, the legislators and the guardians of the great mysteries. The minor priests were prophets, inferior judges and magistrates, hierophants, hiero-grammats or sacred scribes, basilico-grammats or royal scribes, dressers and keepers of the royal and sacerdotal wardrobes, physicians, heralds, keepers of the sacred animals, architects, draughtsmen, beadles, vergers, sprinklers of water, fan bearers, &c. (Wilkinson, *M. and C.* vol. i. p. 238). So numerous a staff was not in the peculiar polity of Egypt altogether superfluous, neither does it seem to have been peculiarly burdensome to the nation, since it derived its support from regular taxes and from its proprietary lands. Nowhere in the ancient world was the number of temples so great as in Egypt: nowhere were there so many religious festivals; nowhere was ordinary life so intimately blended with religion. The priest therefore was mixed up in affairs of the market, the law court, the shop, the house, in addition to his proper vocation in the temple. His life was the reverse of ascetic: in the climate of Egypt frequent ablutions, linen garments, papyrus sandals, were luxuries,—only polygamy was forbidden him. But he was enjoined to marry, and the son succeeded the father in the sacred office (Herod. ii. 143). Herodotus (comp. ii. 35, 55) contradicts himself in saying that females could not fulfil sacerdotal duties,—women might be incapable of the highest offices, but both sculptures and documents prove, that they were employed in many of the minor duties connected with the temples.

3. *The Soldiers.* The whole military force of Egypt amounted to 410,000 men (Herod. ii. 165—166; Diod. i. 54). It was divided into two corps, the Calasirians and the Hermotybiens. The former were the more numerous, and in the most flourishing era of Egypt, the 18th and 19th dynasties, were estimated at 250,000 men. Each of these divisions furnished a thousand men annually to perform the duty of royal body guards. During the term of their attendance they received from the king daily rations of bread, beef, and wine. When summoned to the field or to garrison duty, each soldier provided himself with the necessary arms and baggage. The principal garrisons of Egypt were on its southern and eastern borders, at Syene and Elephantine, at Hieracompolis and Elethyas, which towns, on opposite sides of the river, commanded the Nile-valley above Thebes, and at Marea and Pelusium. The western frontier was, until Egypt stretched to the Cyrenaica, guarded sufficiently by the Libyan desert. In time of peace the troops who were not in garrisons or at court were settled in various nomes principally east of the Nile, and in the Delta; since it was in that quarter Egypt was most exposed to invasion from the pastoral Arabs or the yet more formidable nomadic tribes of Assyria and Palestine. According to Herodotus (ii. 168), each soldier was allowed 12 arourae of land, or about six acres free from all charge or tribute, from which allotment he defrayed the cost of his arms and equipment. To the Egyptian soldier

handicraft employment was forbidden, agricultural labours were enjoined. The monuments exhibit officers with recruiting parties, soldiers engaged in gymnastic exercises, and in the battle pieces, which are extremely spirited, all the arts of offensive and defensive war practised by the Egyptians are represented. The war-caste was necessarily a very important element in a state which was frequently engaged in distant conquests, and had a wide extent of territory to defend. Yet until the reigns of Sethos, when the priests invaded its privileges, and of Psammetichus, when the king encroached upon them, we find no trace of mutiny or civil war in Egypt,—a proof that the Calasirians and Hermotyrians were not only well disciplined, but also, in the main, contented with their lot.

VII. Civil History.

The History of Egypt is properly arranged under five eras.

1. Egypt under its native rulers—the Pharaonic Era. Its commencement is unknown: it closes with the conquest of the land by Cambyzes in B. C. 525.

2. The Persian Era, from B. C. 525, to the Macedonian invasion, B. C. 332.

3. The Macedonian or Hellenic Era. This period is computed either from the foundation of Alexandria, in B. C. 332, or from B. C. 323, when Ptolemy, the son of Lagus, converted the satrapy of Egypt into an hereditary kingdom. This period extends to the death of Cleopatra, in B. C. 30.

4. The Roman Era, from the surrender of Alexandria to Augustus, in B. C. 30, to the capture of that city by the Khalif Omar in A. D. 640.

5. The Mohammedan Era, from A. D. 640 to the present time.

The last of these periods belongs to modern history, and does not come within the scope of this work. The first of them must be very briefly treated, partly because it involves questions which it would demand a volume to discuss, and partly because Egypt came into the field of classical history through its relations with the Persians, Greeks, and Romans. For complete information the student of the Pharaonic era must consult the larger works of Denon, Young, Champollion, Rosellini, Heeren, Wilkinson, Bunsen and Lepsius; or the very lucid abstract of this period in Kenrick's *Ancient Egypt*, which, indeed, contains all that the general reader can require.

1. Pharaonic Era.

Authorities.—The original records of Egypt were kept with no ordinary care, and were very various in kind, sculpture, symbol, writing, all contributing to their contents. Herodotus (ii. 72—82), Theophrastus (*ap. Porphy. de Abstinent.* ii. 5), Cicero (*de Repub.* iii. 8) concur in describing the Egyptians as the most learned and accurate of mankind in whatsoever concerned their native annals. The priests, Diodorus (i. 44) assures us, had transmitted in unbroken succession written descriptions of all their kings—their physical powers and disposition, and their personal exploits. The antiquity of writing in Egypt is no longer a subject of dispute. Lepsius (*Book of the Dead*, Leipzig, 1842, Pref. p. 17) found on monuments as early as the 12th dynasty, the hieroglyphic sign of the papyrus; and on the 4th that of the stylus and inkstand. The Egyptians themselves also

observed the distinction between the dry pontifical chronicle and mythical and heroidal narratives written in poetry and song. To this mass of written documents are to be added the sculptured monuments themselves, the tombs, obelisks, and temple walls, whose paintings and inscriptions have been partially deciphered by modern scholars, and are found generally to correspond with the written lists of kings compiled, in the first instance, by the native historian Manetho. Egyptian history, however, in the modern acceptance of the word, began after the establishment of the Greek sovereignty of Egypt. The natives, with the natural pride of a once ruling but now subject race, were eager to impart to their Hellenic masters more correct notions of their history and religion than could be obtained either from the relations of Greek travellers, such as Thales and Solon, or from the narratives of Hecataeus, Democritus, and Herodotus. Of Manetho, of Scaxtus Julius Africanus, from whose chronicon, in five books, Eusebius derived a considerable portion of his own chronicon, of Georgius the Syncellus, of Eratosthenes, the Alexandrian mathematician, who treated largely of Egyptian chronology, accounts have been given in the *Dictionary of Greek and Roman Biography*, and to its columns we must refer for the bibliography of Egyptian history. Lastly, we must point out the extreme value of the Hebrew scriptures and of Josephus among the records of the Nile-valley. The remote antiquity of Egyptian annals is not essentially an objection to their credibility. The Syncellus assigns 3555 years as the duration of Manetho's thirty dynasties. These being Egyptian years, are equivalent to 3553 Julian years, and, added to 339 B. C., when the thirtieth dynasty expired, give 3892 B. C. as the commencement of the reign of Menes, the founder of the monarchy. But although Bunsen and other distinguished Egyptologists are disposed to assign an historical personality to Menes, his very name, as the name of an individual man, seems suspicious. It too nearly resembles the Menu of the Indians, the Minyas and Minos of the Greeks, the Menefia of the Etruscans, and the Mannus of the Germans—in all which languages the name is connected with a root—*Man*—signifying “to think and speak” (see *Quarterly Review*, vol. 78, p. 149)—to be accepted implicitly as a personal designation.

The Pharaonic era of Egyptian history may be divided into three portions—the Old, the Middle, and the New monarchy. The first extends from the foundation of the kingdom in B. C. 3892 to the invasion of the Hyksos. The second from the conquest of Lower Egypt by the Hyksos and the establishment of an independent kingdom in the Thebaid, to the expulsion of the Hyksos. The third from the re-establishment of the native monarchy by Amosis to the final conquest by Cambyzes in B. C. 525. (Kenrick, *Ancient Egypt*, vol. ii. p. 110.)

(1.) *The Old Monarchy.* The chronology of this and the succeeding division of the Egyptian monarchy is beset with, at present, insurmountable difficulties; since, in the first place, there are no synchronisms in the annals of other countries to guide the inquirer, and in the next, we know not whether the dynasties in Manetho should be taken as a series, or whether he enumerates contemporaneous families of kings, some of whom reigned, at the same time, at Memphis, and others at Saïs,

Xois, Thebes, &c. And even if Manetho himself intended his dynasties to follow one another in direct order, the question still remains whether his authorities did so too. Gods, spirits, demigods, and Manes, or the souls of men were, according to Manetho, the first rulers of Egypt. They began with Ptha or Hephaestus and closed with Horus. Then follow thirty dynasties of mortal kings, 300 in number, according to the lowest, and 500, according to the highest computation. The time over which they extend varies also between the limits of 3555 and 5049 years. Manetho's account of these dynasties is contained in three volumes: Herodotus, Diodorus, Eratosthenes and Manetho, amid their many disagreements, concur in this statement—that Menes of This was the first mortal king of Mizraim, the double land, i. e., Upper and Lower Egypt. Here, indeed, their coincidence ends. For Herodotus makes Menes the founder of Memphis, as well as of the monarchy; whereas Diodorus states that Memphis, the embankments which supported its area, and the diversion of the Nile stream were the works of a monarch, who lived many centuries afterwards. The second name in the 4th dynasty is Suphis, to whom Manetho ascribes the building of the Great Pyramid. Here we seem to touch upon historical ground, since in a recently opened room of that pyramid has been deciphered the name of Chufu or Shufu, the Cheops of Herodotus, who, however, places that monarch much lower. The erection of the Second Pyramid is attributed by Herodotus and Diodorus to Chephren; and upon the neighbouring tombs, for the pyramid itself seems to be uninscribed, has been read the name of Shafre, accompanied by a pyramidal figure. There is sufficient approximation between Shafre and Chephren to identify them with each other, although no corresponding name occurs in either Eratosthenes or Manetho. Fourth in the 4th dynasty is Mencheres, the builder of the third pyramid, the Mycerinus of Herodotus (ii. 127) and Diodorus (i. 64); and their statement is fully confirmed by the discovery of a mummy case in that pyramid, with the inscription, Menkera. Manetho, indeed, makes Nitocris, a queen of the 6th dynasty, the Nitocris of Herodotus (ii. 100), to have built the third pyramid. The 7th dynasty was apparently a period of anarchy, since it contains 70 Memphite kings, who reigned for 70 days only. They were probably interreges or vice-kings. Of the 7th, 8th, 9th, 10th, and 11th dynasties not even the names of the kings are known. Two of these were Memphite dynasties, two Heracleopolitan, and one Diospolitan, the dynasty being in each case named apparently from the birth-place of its founder. The 12th dynasty bears in Manetho's list a very historical aspect, since its catalogue of seven Diospolitan kings is not only complete, but comprises also the name of Sesostris, or more properly Sesortasen or Sesortosis, who, it is said, "subdued all Asia in nine years, and part of Europe as far as Thrace," as well as that of Lacharis (Lamaris or Maras), who built the Labyrinth in the Arsinoë nome. Yet, until recently this list has received no confirmation from hieroglyphics. Even the conquests of Sesostris probably belong to the 18th dynasty and to Ramesses III. Both Herodotus and Diodorus place Sesostris much later; and the former historian refers the erection of the Labyrinth to the period of the Dodecarchia. The 13th dynasty consisted of 60 Diospolite kings, who reigned, it is said, 453 years, and the 14th of 76 Xoite kings,

who reigned 184 years, but the names and acts of both have perished. With the 14th dynasty closes the first period of the Pharaonic era.

(2.) *The Middle Monarchy.* The second period, consisting of three dynasties, is that of the Shepherd Kings. A passage of Manetho's lost work *Ægyptiaca*, cited by Josephus in his rejoinder to the Græco-Egyptian grammarian Apion (Joseph. c. Apion. i. 14), places this period in comparative light before us. That a Nomadic Arab horde for several centuries occupied and made Egypt tributary; that their capital was Memphis; that in the Sethroite nome they constructed an immense earth-camp which they called Abaris; that at a certain period of their occupation two independent kingdoms were formed in Egypt, one in the Thebaid, in intimate relations with Aethiopia, another at Xoïs, among the marshes of the Nile; that, finally, the Egyptians regained their independence and expelled the Hyksos, who thereupon retired into Palestine, are probably authentic facts, and indeed involve in themselves no just cause for doubt. The only suspicious circumstance in Manetho's narrative is the exaggeration of numbers, but this is a defect common to all primeval record. The Hyksos indeed left behind them no architectural memorials, and the Egyptians, when they recovered Lower Egypt, would not be likely to perpetuate their own subjection, nor the priests who instructed Herodotus and Diodorus to confess that the Nile-valley had ever paid tribute or toll to an abominable race of shepherd kings. The silence of annalists and monuments is therefore at least a negative argument in support of the truth of Manetho's account: nor is it improbable that the long and inveterate hatred with which the Egyptians regarded the pastoral tribes of Arabia owed its origin to their remembrance of this period of humiliation.

The Middle Monarchy extended over a period of 953 years according to the Syncellus and Africanus: but, according to Manetho, the Hyksos were lords of Egypt only 511 years. The larger number probably includes the sum of the years of the three contemporaneous dynasties at Xoïs, Memphis, and Thebes.

(3.) *The New Monarchy.* The third period, or the New Monarchy, extends from the commencement of the 18th to the end of the 30th dynasty.

The New Monarchy commences with the expulsion of the Hyksos, or rather perhaps with the revolt of the Thebaid which effected it. The earlier kings of the 18th dynasty, Amosis, Misphtamuthosis, &c. were apparently engaged in successive attacks upon the intruders. But, after its final victory, Egypt again, or perhaps now for the first time a united kingdom, attained a long and striking prosperity. The names of Thutmosis (Thothmes), of Amenophis (the Greek Memnon?), and above all, of Ramesses III., are read on various monuments in Nubia and Egypt, and most conspicuously in the Thebaid temples at Luxor and Karnak. The 18th dynasty was the flourishing age of Egyptian art: its sculpture became bolder, its paintings more artistic and elaborate: the appliances and inventions of civilisation more diversified. Ramesses, if indeed under his name are not embodied the acts of his dynasty, was the Alexander of the Nile-valley. Seventeen centuries after his reign Germanicus visited Thebes, and the priests read to him, on the monuments, the acts and wars, the treasures and the tributes, the subjects and the domains of this powerful king (Tac. Ann. ii. 60). This was no Eastern exaggeration. The "Tablet of Karnak," says Kenrick (vol. I.

p. 229), whose inscription was interpreted to Germanicus in A. D. 16, "was strictly an historical and statistical document. Its dates are precise; and though we may be unable to identify the countries named, the exactness with which they are enumerated, with the weights and numbers of the objects which they bring, proves that we have before us an authentic record, at least of the tribute enjoined upon the nations." About this time the southern frontier of Egypt extended beyond the Second Cataract: to the west the power of Thothmes or Rameses reached over the negro tribes of the interior: the east was guarded by strong fortresses: while by the north the Egyptian monarch went forth as a conqueror, and proceeding along the Syrian coast, passed into Asia Minor, and planted his standard on the frontiers of Persia, and upon the shores of the Caspian Sea. His campaigns required the cooperation of a fleet; and Egypt became, for the first time in history, a maritime power. It is probable indeed that its navy was furnished by its subjects, the inhabitants of the coast of Western Asia. The period of time assigned to this dynasty is about two centuries and a half. Rameses III., there is every reason to think, is the Sesostris or Sesortasen of Herodotus and Diodorus.

The names of the monarchs of the 18th dynasty are obtained from two important monuments, the Tablet of Abydos and the Tablet of Karnak.

The 19th dynasty is probably a continuation of its predecessor, and its details are extremely confused and uncertain. The 20th was composed entirely of kings bearing the name of Rameses (Rameses IV.—XIII.), of whom Rameses IV. alone maintained the military renown of his illustrious precursors. The 21st is uninteresting. But in the 22nd we come upon the first ascertained synchronism with the annals of the Hebrews, and consequently at this point Egyptian chronology begins to blend with that of the general history of the world. There is no doubt that Abraham and his son visited Egypt; that the Nile-valley had at one era a Hebrew prime minister, who married a daughter of the high priest of Heliopolis; or that the most illustrious of the Hebrew monarchs maintained close political and commercial relations with Egypt, and allied himself with its royal family. But although the facts are certain, the dates are vague. Now, however, in the 22nd dynasty, we can not only identify the Shishak who took and plundered Jerusalem with the Sesonchis or Sesonchosis of the Greeks and the Sheshonk of the native monuments, but we can also assign to him contemporaneity with Rehoboam, and fix the date of his capture of Jerusalem to about the year B. C. 972. By the establishment of the date of Sheshonk's plundering of Jerusalem, we also come to the knowledge that the Pharaoh whose daughter was espoused to Solomon, and the sister of whose queen Tairpenes was, in the reign of David, married to Hadad the Edomite, was a monarch of the 21st dynasty (1 *Kings*, ix. 16; xl. 19, seq.).

Osorthon or Osorcho, Sheshonk's successor, is probably the Zerah of Scripture (2 *Kings*, xvii. 4; 2 *Chron.* xiv. 9). The Sesostrid kingdom was now on the decline, and at the close of the 24th dynasty Egypt was subjugated by the Ethiopians, and three kings of that nation, *Sabaco*, *Sabichos* or *Sevekos*, and *Tarkus*, reigned for 44 years, and composed the 25th dynasty. *Sevekos* is obviously the *Seve*, king of Egypt, with whom Hoshea, king of Israel, in B. C.

722, entered into an alliance (2 *Kings*, xvii. 4); while *Tarkus* is *Tirhakah*, king of Ethiopia, the enemy of Assyria and Sennacherib (*Isaiah*, xxxvii. 9). Herodotus indeed makes no mention of any Ethiopian king except *Sabaco* (*Sabichos*), who, according to his account, reigned for half a century, and then voluntarily withdrew into his own Nubian dominions. (Herod. ii. 139.) The Aethiopian dynasty was the second foreign occupation of Egypt, but it differed materially from the earlier usurpation of the land by the Hyksos. The 25th dynasty does not appear to have been regarded by the Egyptians themselves as a period of particular woe or oppression. The alliance between the country above and the country below Elephantine and the Second Cataract was apparently, at all times, very close: the religion and manners of the adjoining kingdoms differed but little from one another; and the Aethiopian sovereigns perhaps merely exchanged, during their tenure of Egypt, a less civilised for a more civilised realm. On the retirement of the Ethiopians, there was an apparent re-action, since *Sethos*, a priest of Pthah, made himself master of the throne. His power seems to have been exercised tyrannically, if Herodotus (ii. 147) is correct in saying that after the death or deposition of this "priest of Hephæstos" the Egyptians were "set free." One important change, indicating a decay of the ancient constitution, occurred in this reign. The military caste was degraded, and the crown even attempted to deprive them of their lands. It is probable that this was a revolutionary phase common to all countries at certain eras. Egypt had become in some degree a naval power. The commercial classes were rivaling in power the agricultural and military, and the priest-king, for his own interests, took part with the farmer. *Sethos* was succeeded (B. C. 700—670) by the dodearchy, or twelve contemporaneous kings; whether this number were the result of convention, or whether the twelve reguli were the heads of the twelve Greater Nomes, cannot be ascertained. From the commencement of this period, however, we enter upon a definite chronology. History is composed of credible facts, and the lists of the kings are conformable with the monuments.

PSAMMETICHUS I., who reigned 54 years, B. C. 671—617, supplanted the dodearchy by the aid of Greek and Phœnician auxiliaries, and in Lower Egypt at least founded a cosmopolite kingdom, such as the Ptolemies established three centuries afterwards. (Diod. i. 66; Herod. i. 171; Polyæn. *Strat.* vii. 3.) His Ionian and Carian or Milesian auxiliaries he settled in a district on the Pelusiac branch of the Nile, between the Mediterranean and the Bubastite Nome; while the Phœnicians who had helped him to the throne were probably located near Memphis, in an allotment called the Tyrian camp. (Herod. ii. 112.) The native militia were now superseded by Hellenic regular soldiers, and a portion at least of the war-caste migrated, in dudgeon at this preference, to Aethiopia. Historians have too readily taken for granted that this was a migration of the whole body of the Hemotyrians and Calasirians. It was more probably a revolt of the southern garrisons on the Nubian frontier. In the reign of Psammetichus was also instituted the caste of interpreters or dragomans between the natives and foreigners; and it strikingly marks the decline of the ancient system that Psammetichus caused his own sons to be instructed in the learning of the Greeks (Diod. i. 67).

Psammetichus was succeeded by his son Neco or Necho, the Pharaoh Necho of the second book of *Kings*, who reigned 16 years, B. C. 617—601. Among the greatest of his works was the canal between the Nile and the Red Sea. Whether he completed it or not is doubtful; in the reign of Darius it was, however, certainly open for vessels of large burden, and was finished by the Ptolemies (Plin. vi. 33). Modern surveys have ascertained that this canal left the Nile in the neighbourhood of the modern town of Belbeis — probably the Bubastis Agria of the Greeks — and ran E. and S. to Suez. (Herod. iv. 42; Diod. i. 33.) At Neco's command also the Phoenicians undertook the circumnavigation of the African peninsula. The success of this enterprise is problematical, but, as Major Rennell, in his *Essay on the Geography of Herodotus*, has shown, by no means impossible. In the reign of Necho Egypt came into direct collision with the Babylonian empire, at that time rising upon the ruins of the Assyrian. Egypt seems to have been in alliance with the latter, since about the time when Cyaxares resumed the siege of Nineveh, Necho marched towards the Euphrates, apparently to relieve the beleaguered city. Judah was then in league with Babylon; and its king Josiah threw himself in the way of Necho, and was defeated by him at Megiddo. The Jewish monarch died of his wounds at Jerusalem, and the conqueror entered the holy city, probably the Cadytis of Herodotus (ii. 159, iii. 5). Necho deposed and sent captive to Egypt Jehoahaz, the son and successor of Josiah, made his younger brother Eliakim king in his stead, and imposed an annual tribute on Judaea. The Judean monarchs were four years later avenged. From the plains of Carchemish or Ciresium, on the eastern bank of the Euphrates, Neco fled to Egypt, leaving all his Asiatic conquests to the victor Nebuchadnezzar.

Necho was succeeded by his son Psammetichus, who reigned 6 years, B. C. 601—595, and Psammetichus by his son Apries, the Uaphris of the monuments, and the Pharaoh Hophra of the Scriptures, who reigned 25 years, B. C. 595—570. The earlier years of Apries were signalised by his victories over the Tyrians, Sidonians, Phoenicians, and Cypriots. But these acquisitions were transient, and there is reason to suppose that Lower Egypt at least was invaded by Nebuchadnezzar (Strab. p. 687; *Jeremiah*, xliii. 12, xli. 13—26; *Ezekiel*, xxix). Apries experienced even greater calamities on his western frontier, a quarter from which Egypt had been hitherto unassailed. The Greeks of Cyrene exterminated his army at Irua (*Ain Ersa*), between the bay of Bonba and Cyrene. His defeat, and the cruelties to which it led, rendered him odious to his subjects. A fortunate soldier, Amasis or Amosis, deposed, succeeded, and finally strangled him.

AMASIS reigned 44 years, B. C. 570—526. He is the first Egyptian monarch with whose personal character we have any acquaintance. His friendship with Polycrates is well known. He was a shrewd, active, and intelligent sovereign, who possessed the love of the soldiers and the people, and nearly disregarded the rules and ceremonies of the priests. His reign was eminently prosperous, and his death occurred just in time to prevent his witnessing the subjugation of Egypt by the Persians under Cambyses, which took place in the reign of his son PSAMMETICHUS (B. C. 525), who sat upon the throne only 6 months.

2. Persian Era.

The 27th dynasty contains 8 Persian kings, and extends over a period of 124 years, B. C. 525—401. Egypt became a satrapy, not, however, without much reluctance and various revolutions; for between the worshippers of animals and the worshippers of fire a religious antipathy subsisted which aggravated the pressure of conquest and the burden of subjection. The Persians indeed were the only masters of Egypt who assailed by violence, as well as regarded with contempt, its religious and political institutions. From this cause, no less than from the numerous Greek and Hebrew settlers in the Delta, the Macedonian conqueror, in B. C. 332, found scarcely any impediment to his occupation of Egypt. During the 27th dynasty Egypt became, for the first time, involved in European politics. A revolt, which commenced in the reign of Darius, B. C. 488, and which delayed for three years the second Persian invasion of Greece, was repressed by his son and successor Xerxes, in B. C. 486. A second revolt, in B. C. 462, was put down, in B. C. 456, by the satrap Megabyzus; but its leader Inaros, son of Psammetichus, was aided by the Athenians.

The 28th dynasty contains only one name, that of AMYRTAEUS the Saite. In his reign of six years, through some unexplained weakness in Persia, Egypt regained its independence, for monuments at Karnak and Eilethia prove that the Saite monarch was king of the whole land. Amyrtaeus was magnificently interred in a sarcophagus of green breccia, which, after passing from an Egyptian tomb to a Greek basilica, from a Greek basilica to a Moslem mosque, finally rests in the British Museum. The 29th dynasty contained four kings, of whom hardly any thing is related, and the 30th dynasty three kings, NECTANEBUS I., TACHOS, and NECTANEBUS II., who are better known from their connection with Grecian history. In the reign of Nectanebus II., and in the year B. C. 350, Egypt was reconquered by Bagoas and Mentor, the generals of Darius Ochus, and the last Pharaoh of the 30th dynasty retired an exile into Aethiopia. The succession of Egyptian monarchs, embracing a period of 3553 years, is unexampled in history. Upon the annals of their successors the Ptolemies we shall not however enter, since the lives of the Macedonian kings are given in the Dictionary of Biography (art. *Ptolemaeus*). It will suffice in this place to make a few general remarks upon the political aspect of Egypt under its Greek and Roman masters.

3. Macedonian or Hellenic Era.

Many causes rendered the accession of a Greek dynasty an easy and even a welcome transition to the Egyptian people. In the decline of the native monarchy, they had suffered much from anarchy and civil wars. For two centuries the yoke of Persia had pressed heavily upon their trade, agriculture and religion: their wealth had been drained, their children enslaved, their ceremonial and national prejudices systematically outraged by their rulers. For the advent of the Greeks a gradual preparation had been made since the reign of Psammetichus. Hellenic colonies had penetrated to the Great Oasis and the coast of the Red Sea. Greek travellers and philosophers had explored the Thebaid, and Greek immigrants had established numerous colonies in the Delta. Lower Egypt too had admitted Spartans and Athenians alternately as the allies of the Saite and Memphite sovereigns: so that when in B. C. 332

Alexander reached Pelusium, that city opened its gates to him, and his march to Memphis resembled the peaceful progress of a native king.

The regulations which Alexander made for the government of his new conquest were equally wise and popular: and as they were generally adopted by his successors the Lagidae, they may be mentioned in this place. The Egyptians were governed by their own laws. The privileges of the priests and their exemption from land-tax were secured to them, and they were encouraged, if not assisted, to repair the temples, and to restore the ancient ritual. Already in the reign of Ptolemy Soter the inner-chamber of the Temple of Karnak was rebuilt, and the name of Philip Arrhidæus, the son of Alexander, inscribed upon it. Alexander himself offered sacrifice to Apis at Memphis, and assumed the titles of "Son of Ammon" and "Beloved of Ammon"; and when the sacred Bull died of old age Ptolemy I. bestowed fifty talents upon his funeral. Euergetes, the third monarch of the Lagid house, enlarged the temple of Karnak, added to that of Ammon in the Great Oasis, and erected smaller shrines to Osiris at Canopus, and to Leto, at *Emé* or Latopolis. The structures of the Ptolemies will be noticed under the names of the various places which they restored or adorned.

It would have been impolitic to reinstate the ancient militia of Egypt, which indeed had long been superseded by a standing army or Greek mercenaries. Under the most despotic of the Ptolemies, however, we meet with few instances of military oppression, and these rarely extended beyond the suburbs of Alexandria or the frontiers of the Delta. Alexander established two principal garrisons, one at Pelusium, as the key of Egypt, and another at Memphis, as the capital of the Lower Country. Subsequently Parnembole in Nubia, Elephantine, and the Greek city of Ptolemais in the Thebaid were occupied by Macedonian troops. The civil jurisdiction he divided between two monarchies or judgeships, and he appointed as nomarchs two native Egyptians, *Dolops* and *Petisis*. (*Arrian, Anab.* iii. 5. § 2.)

Like their predecessors the Pharaohs, the Ptolemies aspired to extend their power over Palestine and Syria, and protracted wars were the results of their contests with the Seleucid kings. But even these campaigns tended to the augmentation of the Egyptian navy; and, in consequence of the foundation of Alexandria the country possessed one of the strongest and most capacious havens in the Mediterranean. Becoming a maritime, the Egyptians became also an actively commercial nation, and exported corn, papyrus, linen, and the articles of their Libyan and Indian traffic to western Asia and Europe. Ptolemy Philadelphus gave a new impulse to the internal trade of the Nile-valley, in the first place, by establishing a system of police from Cercasorum to Syene, and, in the next, by completing the canal which *Necho* and *Darius Hystaspis* had begun, from the Pelusiac arm of the Nile to Arsinoë at the head of the Red Sea. (*Plin.* vi. 33; *Herod.* ii. 158) [*BUBASTIS; ARSINOË*]. He also rebuilt the old port of Ammon or Cosseir [*PHILOTERA*], and improved the caravan route from the interior by erecting inns and cisterns in the desert between Oxytis and Berenice. The monuments of Lower Nubia attest the wealth and enterprise of the Lagid monarchs. Egypt indeed did not regain under this family the splendour which it had enjoyed under Thoutmoseis and *Rameses III.*, but it was perhaps more uniformly prosperous, and less exposed to in-

vasion from Cyrene and Arabia than it had ever been since the 18th dynasty occupied the throne of *Menes*.

In one respect the amalgamation of the Egyptians with their conquerors was incomplete. The Greeks were always the dominant class. The children of mixed marriages were declared by the Macedonian laws to be Egyptian not Greek. They were incapable of the highest offices in the state or the army, and worshipped *Osiris* and *Isis*, rather than *Zeus* or *Hera*. Thus, according to Hellenic prejudices, they were regarded as barbarian or at most as *Perioeci*, and not as full citizens or freemen. To this distinction may in part be ascribed the facility with which both races subsequently submitted to the authority of the Roman emperors.

The ancient divisions of the Upper and Lower kingdoms were under the Macedonian dynasty revived but inverted. Power, population, wealth and enterprise were drawn down to the Delta and to the space between its chief cities Memphis and Alexandria. The Thebaid gradually declined. Its temples were indeed restored; and its pompous hierarchy recovered much of their influence. But the rites of religion could not compete with the activity of commerce. The Greek and Hebrew colonists of the Delta absorbed the vitality of the land; and long before the Romans converted Egypt into a province of the empire, the Nubians and Arabs had encroached upon the upper country, and the ancient Diopolite region partly returned to the waste, and partly displayed a superannuated grandeur, in striking contrast with the busy and productive energy of the Lower Country. This phenomenon is illustrated by the mummies which are found in the tombs of Memphis and the catacombs of Thebes respectively. Of one hundred mummies taken from the latter, about twenty show an European origin, while of every hundred derived from the necropolis receptacles of the former, seventy have lost their Coptic peculiarities (*Sharpe, History of Egypt*, p. 133, 2nd ed.). The Delta had, in fact, become a cosmopolite region, replenished from Syria and Greece, and brought into contact with general civilisation. The Thebaid remained stationary, and reverted to its ancient Ethiopian type, neglecting or incapable of foreign admixture.

4. Roman Era.

For more than a century previous to *b. c.* 30 the family and government of the Lagid house had been on the decline. It was rather the jealousy of the Roman senate which dreaded to see one of its own members an Egyptian proconsul, than its own integral strength, which delayed the conversion of the Nile-valley into a Roman province. When however the Roman commonwealth had passed into a monarchy, and the final struggle between *Antony* and *Augustus* had been decided by the surrender of Alexandria, Egypt ceased to be an independent kingdom. The regulations which *Augustus* made for his new acquisition manifested at once his sense of its value, and his vigilance against intrusion. Egypt became properly a province neither of the senate nor the emperor. It was thenceforth governed by a prefect, called *Præfectus Aegypti*, afterwards *Præfectus Augustalis*, immediately appointed by the Caesar and responsible to him alone. The prefect was taken from the equestrian order; and no senator was permitted to set foot in Egypt without special imperial license. (*Tac. Ann.* ii. 59, *Hist.* ii. 74; *Dion Cass.* ii. 17; *Arrian, Anab.* iii. 5.) Even after *Diocletian* had re-

modelled or abolished nearly all the other institutions of the empire, this interdict remained in force. The dependence of Egypt was therefore more absolute and direct than that of any other province of Rome. Its difficulty of access, and the facility which it presented to an enterprising and ambitious governor to render himself independent, dictated these stringent precautions. The prefect, however, possessed the same powers as the other provincial governors, although he did not receive the fasces and the other insignia of the latter. (Tac. *Ann.* xii. 60; Poll. *Trig. Tyr.* 22.)

Augustus made very little change in the internal government of Egypt. It was divided into three great districts called *Epistrategiæ* (ἐπιστρατηγίαι) — Upper Egypt (Thebais), of which the capital was Ptolemais, Middle Egypt (Heptanomis), and Lower Egypt (Strab. xvii. p. 787). Each of these three districts was divided into nomes, the nomes into toparchies, and the toparchies into *κῶμαι* and *τόποι*, in which the land was carefully measured according to *ἀρουραι*. Each of the great districts was under an *epistrategus* (ἐπιστρατηγός), who was a Roman, and possessed both civil and military authority, and to him all the officials in his district were amenable. Each nome was governed by a *strategus* (στρατηγός), in ancient times called *νομαρχης*, who carried into execution the edicts of the prefect, and superintended the collection of the taxes imposed upon his nome. The strategus was appointed by the prefect, and was selected from the natives, either Greeks or Egyptians: the term of his office was three years. The subdivisions of the nomes above mentioned were in like manner under the administration, each of its own officers, whose names and titles frequently occur in inscriptions.

The three Greek cities of Alexandria, Ptolemais, and Arsinoë were not subject to the authorities of the nome, but were governed by their own municipal institutions (νόσημα πολιτικῶν ἐν τῷ Ἑλληνικῷ τρόπῳ, Strab. xvii. p. 813).

Two legions were found sufficient to keep Egypt in obedience. They were stationed at Elephantine and Parembolæ, in the south: at the Hermetopolitan castle, on the borders of Heptanomis and the Thebaid: at Memphis and Alexandria in the Delta: and at Paretonium in Libya. Cohorts of German horse were quartered in various portions of the Nile-valley. The native population were not allowed to possess arms — a precaution partly dictated by the fierce and excitable temper of the Egyptian people. (Amm. Marc. xxii. 16. § 23.)

The Romans presently set themselves to improve the revenues and restore the agriculture of their new province. Under the second prefect C. Petronius (Sueton. *Octav.* 18; Strab. xvii. p. 820) the canals of the Nile were cleared of sand, and many thousand acres brought again into cultivation. Egypt, under the emperors, shared with Sicily and northern Africa the distinction of being accounted a granary of Rome. To the general survey of the Nile-valley under Aelius Gallus, the third prefect, we owe the accurate description of it by the geographer Strabo. He accompanied the prefect to Syene (xvi. p. 816), and explored both the vestiges of ancient grandeur in the Thebaid, and the new cities which, like Ptolemais, had been built and were occupied by Greeks alone. The Caesars were as tolerant as the Macedonian kings, and made no change in the religion of their Coptic subjects. The names of Roman emperors are inscribed on many of the Egyptian

and Nubian temples; e. g., that of Augustus at Philæ, and that of Tiberius at Thebes, Aphroditopolis, and Berenice. Augustus was invested with the titles of the native kings — Son of the Sun, of Ammon, king of Upper and Lower Egypt, &c. The country was well governed under Tiberius, who strictly repressed the avarice of his prefects (Joseph. *Ant.* xviii. 5; Dion Cass. lvi. 32). From Tacitus (*Ann.* ii. 64) we learn that the emperor was highly displeased with his adopted son Germanicus for travelling in Egypt without a previous licence from himself. Pliny (viii. 71) records that, on this tour, Germanicus consulted the sacred bull Apis, and received an answer indicative of his future misfortunes. The liberty of coining money was taken from the Egyptians by Tiberius in the tenth year of his reign (A. D. 23); but the right of mintage was restored to them by Claudius. Pliny (vi. 26) has given an interesting description of the Egyptian trade with the East in this reign. The history of Egypt from this period is so nearly identified with that of Alexandria, that we may refer generally to that head for the summary of its events. The country, indeed, had been so completely subjugated, that Vespasian could venture to withdraw from it nearly all the disposable military force, when in A. D. 67—68 it was required to put down the rebellion of Judæa. The principal commotions of Egypt were, indeed, caused by the common hostility of the Greek and Hebrew population. This, generally confined to the streets of Alexandria, sometimes raged in the Delta also, and in the reign of Hadrian demanded the imperial interference to suppress. The Jews, indeed, were very numerous in Egypt, especially in the open country; and after the destruction of Jerusalem, their principal temple was at Leontopolis. Hadrian (*Spartian.* 14) visited Egypt in the 6th year of his reign, and ascended the Nile as far as Thebes. The most conspicuous monument of this imperial progress was the city of Antinopolis, on the east bank of the Nile, which he raised as a monument to his favourite, the beautiful Antinous. (Dion Cass. lxi. 16.)

In the reign of M. Aurelius, A. D. 166, occurred the first serious rebellion of Egypt against its Roman masters. It is described as a revolt of the native soldiers. But they were probably Arabs who had been drafted into the legions, and whose predatory habits prompted them to desert and resume their wild life in the desert. The revolt lasted nearly four years (A. D. 171—175), and was put down by Avidius Cassius, who then proclaimed himself emperor of Egypt, and his son Macerianus praetorian prefect. Avidius and his son, however, were put to death by their own troops, and the clemency of the emperor speedily regained the affections of his Egyptian subjects. (Capitol. *M. Anton.* 25.)

On the death of Pertinax in A. D. 193, Pescennius Niger, who commanded a legion in Upper Egypt, and had won the favour of the natives by repressing the license of the soldiery, proclaimed himself emperor. He was defeated and slain at Cyzicus, A. D. 196, and his successful rival the emperor Severus visited the vacant province, and examined the monuments at Thebes and Memphis. Severus, however, was unpopular with the Egyptians, as well from his exactions of tribute as from his impolitic derision of the national religion. In the reign of Caracalla, Egyptians for the first time took their seat in the Roman senate, and the worship of Isis was publicly sanctioned at Rome. (Dion Cass. lxxvii. 23; *Spartian. Sever.* 17.)

The next important revolution of Egypt was its temporary occupation by Zenobia, queen of Palmyra, in A. D. 269. The Egypto-Greeks were now at the end of six centuries again subject to an Asiatic monarch. But her power lasted only a few months. This invasion, however, stimulated the native population, now considerably intermingled with Arabs, and they set up, after a few months' submission to Aurelian, a Syrian of Seleucia, named Firmus, as emperor, A. D. 272. (Vopisc. *Firm.* 5.) Firmus was succeeded by a rebel chieftain named Domitius Domitianus (Zosim. i. 49); but both of these pretenders were ultimately crushed by Aurelian. Both Rome and Egypt suffered greatly during this period of anarchy: the one from the irregularity of the supply of corn, the other from the ravages of predatory bands, and from the encroachments of the barbarians on either frontier. In A. D. 276, Probus, who had been military prefect of Egypt, was, on the death of Tacitus, proclaimed emperor by his legions, and their choice was confirmed by the other provinces of the empire. Probus was soon recalled to his former province by the turbulence of the Blemmyes; and as even Ptolemais, the capital of the Thebaid, was in possession of the insurgents, we may estimate the power of the Arabs in the Nile-valley. So dangerous, indeed, were these revolts, that Probus deemed his victory over the Blemmyes not unworthy of a triumph. (Vopisc. *Prob.* 9, seq.)

The reign of Diocletian, A. D. 285, was a period of calamity to Egypt. A century of wars had rendered its people able and formidable soldiers; and Achilles, the leader of the insurgents, was proclaimed by them emperor. Diocletian personally directed his campaigns, and reduced, after a tedious siege, the cities of Oxytus and Busiris. In this reign also the Roman frontier was withdrawn from Aethiopia, and restored to Elephantine, whose fortifications were strengthened and garrisons augmented. Galerius and Maximian successively misgoverned Egypt: whose history henceforward becomes little more than a record of a religious persecution.

After the time of Constantine, the administration and division of Egypt were completely changed. It was then divided into six provinces: (1) Ægyptus Propria; (2) Augustamnica; (3) Heptanomis (afterwards Arcadia); (4) Thebais; (5) Libya Inferior; (6) Libya Superior (consisting of the Cyrenæic Pentapolis). The division into nomes lasted till the seventh century after Christ. All the authorities having any relation to the Roman province of Ægyptus are collected by Marquardt, in Becker's *Handbuch der Römischen Alterthümer*, vol. iii. pt. i. p. 207, seq.

Under the Romans the chief roads in Egypt were six in number. One extended from Contra-Pseleis in Nubia along the eastern bank of the Nile to Babylon opposite Memphis, and thence proceeded by Heliopolis to the point where Trajan's canal entered the Red Sea. A second led from Memphis to Pelusium. A third joined the first at Serapien, and afforded a shorter route across the desert. A fourth went along the western bank of the Nile from Hiera Sycamonis in Nubia to Alexandria. A fifth reached from Palestine to Alexandria, and ran along the coast of the Mediterranean from Raphia to Pelusium, joining the fourth at Andropolis. The sixth road led from Oxytus on the Nile to Berenice on the Red Sea, and contained ten stations, each about twenty-five miles apart from one another. The Roman roads in Egypt are described in the *Itinerarium*

Antonini, which is usually ascribed to the emperor M. Aurelius Antoninus.

According to the traditions of the Church, Christianity was introduced into Egypt by the evangelist St. Mark. Its reception and progress must be read in ecclesiastical annals. We can only remark here, that the gloomy and meditative genius of the Egyptians was a favourable soil for the growth of heresy; that the Arians and Athanasians shed torrents of blood in their controversies; and that monachism tended nearly as much as civil or religious wars to the depopulation of the Nile-valley. The deserts of the Thebaid, the marshes of the Delta, and the islands formed by the lagoons and estuaries of the Nile, were thronged with convents and hermitages; and the legends of the saints are, in considerable proportion, the growth of Egyptian fancy and asceticism. In the reign of Theodosius I., A. D. 379, the edict which denounced Paganism levelled at one blow the ancient Polytheism of the Nile-valley, and consigned to ruin and neglect all of its temples which had not previously been converted, partially or wholly, into Christian Churches. From this epoch we may regard the history of the Egyptians, as a peculiar people, closed: their only subsequent revolutions henceforward being their subjugation by Persia in A. D. 618, and their conquest by Amr, the general of the Khaliph Omar, in A. D. 640. The yoke of Arabia was then finally imposed upon the land of Misraim, and its modern history commences — a history of decrepitude and decline until the present century.

The sources of information for Egyptian history and geography are of four kinds. (1) Works of geography, such as those of Ptolemy, Strabo, Eratosthenes, Pliny and Mela. (2) Of history, such as those of the fragments of Manetho, Africanus, the Syncellus, Eusebius, Herodotus and Diodorus already cited. (3) The Arabian chorographers, — and (4) the researches of modern travellers and Egyptologists from Kircher to Bunsen and Lepsius; among the former we specially designate the works of the elder Niebuhr, Pococke and Bruce, Burekhardt and Belzoni; the splendid collections of Dénon and the French savans, 1798; Gau's work on the monuments of Lower Nubia, and Sir Gardner Wilkinson's *Manners and Customs of the Ancient Egyptians*, 6 vols. 8vo. To these may be added, as summaries of the writings of travellers and scholars, Heeren's *Researches into the Politics, Interchange, and Trade of the Carthaginians, Æthiopians, and Egyptians*, 2 vols. 8vo. Engl. trans. 1838; the recent work, Kenrick's *Ancient Egypt*, 2 vols. 8vo. 1850; and the two volumes in the Library of Entertaining Knowledge, entitled *The British Museum, Egyptian Antiquities*, which, under an unpretending form, contain a fund of sound and various information. It would be easy to extend this catalogue of authorities; but the general reader will find all he seeks in the authors we have enumerated.

[W. B. D.]

ÆGYSS (Αἴγυς; *Eth. Aiyûârns*, Paus.; Αἴγυός, Theopomp. *ap. Steph. B. s. v.*), a town of Laconia, on the frontiers of Arcadia, originally belonged to the Arcadians, but was conquered at an early period by Charilaus, the reputed nephew of Lycurgus, and annexed to Laconia. Its territory, called Aegyris (Αἴγυρις), appears to have been originally of some extent, and to have included all the villages in the districts of Maleatis and Cromitis. Even at the time of the foundation of Megalopolis, the inhabitants of these Arcadian districts, comprising Sciritium, Malea, Cromi, Belbina, and Leuctrum, continued

to be called Aegytae. The position of Aegys is uncertain. Leake places it at *Kamāra*, near the sources of the river *Xerūd*, the ancient Carnion. (Paus. iii. 2. § 5, viii. 27. § 4, 34. § 5; Strab. p. 446; Pol. ii. 54; Leake, *Peloponnesiaca*, p. 234.)

AELANA (ἡ Αἰλᾶνα, Strab. p. 768; Αἰλᾶνῃ, Joseph. *Ant.* viii. 6. § 4; Ἐλᾶνα, Ptol. v. 17. § 1; Αἰλᾶνον, Steph. B. s. v.; Αἰλᾶς, Procop. B. Pers. i. 19; in O. T. ELATHI, in LXX. Αἰλᾶθ, Αἰλᾶν: *Eth.* Αἰλᾶντις; *Akaba*), an Idumean town in Arabia Petraea, situated at the head of the eastern gulf of the Red Sea, which was called after this town Aelaniticus Sinus. It was situated 10 miles E. of Petra (Euseb. *Onom.* s. v. Ἡδᾶθ), and 150 miles SE. of Gaza (Plin. v. 11. s. 12). It was annexed to the kingdom of Judah, together with the other cities of Idumaea, by David (2 *Sam.* viii. 14), and was one of the harbours on the Red Sea, from which the fleet of Solomon sailed to Ophir (1 *Kings*, ix. 26; 2 *Chron.* viii. 17); but it subsequently revolted from the Jews, and became independent. (2 *Kings*, xiv. 22.) It continued to be a place of commercial importance under the Romans, and was the head quarters of the tenth legion. (Hieron. *Onom.*; Not. Imp.) It was the residence of a Christian bishop, and is mentioned by Procopius in the sixth century as inhabited by Jews, who, after having been for a long time independent, had become subject to the Romans in the reign of Justinian. (Procop. B. Pers. i. 19.) The site of Aelana is now occupied by a fortress called *Akaba*, in which a garrison is stationed, because it lies on the route of the Egyptian pilgrims to Mecca. (Niebuhr, *Beschreibung von Arabien*, p. 400; Rülppel, *Reise in Nubien*, p. 248; Laborde, *Journey through Arabia Petraea*, vol. i. p. 116.)

AELANITICUS SINUS. [ARABICUS SINUS.]

AE'LIA CAPITOLINA. [HIEROSOLYMA.]

AE'MODAE or HAEMODAE, the *Shetland* Islands (Melu, iii. 6), described by Pliny (iv. 16. § 30), as a group of seven. The islands Ocitis (*Οκίτις*), and Dunna (*Δούνα*) mentioned by Ptolemy (ii. 3. § 31) were apparently part of this group, and answer respectively to *St. Ronaldsha* and *Hay*. Camden and the elder antiquaries, however, refer the Aemodae to the Baltic Sea. [W. B. D.]

AE'MONA, HAEMONA, EMO'NA (*Ἡμωνα*, *Huava*, Orelli, *Inscript.* 72; *Huā*, Herodian. viii. 1: *Eth.* Aemonensis; *Laybach*), a strongly fortified town with a well-frequented market in Pannonia, situated on the river Saava and on the road from Aquileia to Celeia, answering to the modern Laybach, the capital of Illyria. Laybach, however, as the Roman remains around its walls attest, does not equal in extent the ancient Aemona. According to tradition, the Argonauts were the founders of Aemona (Zosim. v. 29). It subsequently became a Roman colony with the title of Julia Augusta (Plin. iv. 21. § 28), and its name occurs on coins and inscriptions (Ptol. ii. 15. § 7; Orelli, *Inscript.* nos. 71, 72, et alib.). [W. B. D.]

AENA'RIA (*Αἰνᾶρια*, App.), called by the Greeks PITHECUSA (*Πιθηκῶσσα*), or PITHECUSAE (*Πιθηκῶσαι*), and by the Latin poets INARIME, now *Ischia*, is an island of considerable size, which lies off the coast of Campania, nearly opposite to Cape Misenum, and forms, in conjunction with that headland, the northern boundary of the Bay of Naples. It is about 15 miles in circumference, and is distant between five and six miles from the nearest point of the mainland, and 16 from Capri, which forms the southern boundary of the bay. The small

island of Prochyta (*Procyda*) lies between it and Cape Misenum. The whole island is of volcanic origin, and though it contains no regular crater, or other vent of igneous action, was subject in ancient, as it has continued in later, times, to violent earthquakes and paroxysmal outbursts of volcanic agency. It was first colonized by Greek settlers from Chalcis and Eretria, either simultaneously with, or even previous to, the foundation of Cumae on the neighbouring mainland; and the colony attained to great prosperity, but afterwards suffered severely from internal dissensions, and was ultimately compelled to abandon the island in consequence of violent earthquakes and volcanic outbreaks. (Liv. viii. 22; Strab. v. p. 248.) These are evidently the same described by Timeaus, who related that Mt. Epomeus, a hill in the centre of the island, vomited forth flames and a vast mass of ashes, and that a part of the island, between this mountain and the coast, was driven forcibly into the sea. (Timeaus ap. Strab. v. p. 248.) The same phenomena are related with some variation by Pliny (ii. 88). At a later period, a fresh colony was established there by Hieron, the tyrant of Syracuse (probably after his great naval victory over the Tyrrhenians in B.C. 474), but these were also compelled to quit the island for similar reasons. (Strab. l. c.; Mommsen, *Unter-Italiischen Dialekte*, p. 198.) After their departure it was occupied by the Neapolitans, and Scylax (§ 10. p. 3) speaks of it as containing, in his time, a Greek city. It probably continued from henceforth a dependency of Neapolis, and the period at which it fell into the hands of the Romans is unknown; but we find it in later times forming a part of the public property of the Roman state, until Augustus ceded it once more to the Neapolitans, in exchange for the island of Capreae. (Suet. *Aug.* 92.) We have scarcely any further information concerning its condition; but it seems to have effectually recovered from its previous disasters, though still subject to earthquakes and occasional phenomena of a volcanic character. It was indebted to the same causes for its warm springs, which were frequented for their medical properties. (Strab. v. pp. 248. 238; Plin. xxxi. 5; Stat. *Silv.* iii. 5. 104; Lucr. *Aetna*, 430; Jul. Obseq. 114.) Strabo notices the fertility of the soil, and speaks of gold mines having been worked by the first settlers; but it would seem never to have enjoyed any considerable degree of prosperity or importance under the Romans, as its name is rarely mentioned. At the present day it is a fertile and flourishing island, with a population of 25,000 inhabitants, and contains two considerable towns, *Ischia* and *Foria*. The position of the ancient town is uncertain, no antiquities having been discovered, except a few inscriptions. The *Monte di San Nicola*, which rises in the centre of the island to an elevation of 2500 feet, and bears unquestionable traces of volcanic action, is clearly the same with the EPOMEUS of Timeaus (l. c.) which is called by Pliny Mons Epomeus. (Concerning the present state of the island, and its volcanic phenomena, see *Description Topogr. et Histor. des Iles d'Ischia, de Ponza, &c.*, Naples, 1822; Scrope, *On the Volcanic District of Naples*, in the *Trans. of the Geol. Soc.* 2nd series, vol. ii.; Daubeny on *Volcanoes*, p. 240, 2nd edit.) The name of PITHECUSA appears to have been sometimes applied by the Greeks to the two islands of Aenaria and Prochyta collectively, but the plural form as well as the singular is often used to designate the larger island alone. Strabo,

indeed, uses both indifferently. (See also Appian, *B. C.* v. 69.) Livy, in one passage (*viii.* 22), speaks of "Aenaria et Pithecussae," and Mela (*ii.* 7) also enumerates separately Pithecussa, Aenaria, and Prochyta. But this is clearly a more confusion arising from the double appellation. Pliny tells us (*iii.* 6. 12) that the Greek name was derived from the pottery (*πίθος*) manufactured there, not as commonly supposed from its abounding in apes (*πίθηκοι*). But the latter derivation was the popular one, and was connected, by some writers, with the mythological tale of the Cercopae. (Xenagoras *ap. Harpocr. s. v. Κέρκυρα*; Ovid. *Met.* xiv. 90.)

The name of INARIME is peculiar to the Latin poets, and seems to have arisen from a confusion with the *Ἀριμοί* of Homer and Hesiod, after the fable of Typhoeus had been transferred from Asia to the volcanic regions of Italy and Sicily. (Strab. v. p. 248, xiii. p. 626; Pherecyd. *ap. Schol. ad Apoll. Rhod.* ii. 1210.) The earthquakes and volcanic outbursts of this island were already ascribed by Pindar (*Pyth.* i. 18) to the struggles of the imprisoned giant, but the name of Inarime is first found in Virgil, from whom it is repeated by many later poets. Ovid erroneously distinguishes Inarime from Pithecussae. (Virg. *Aen.* ix. 716; Ovid. *Met.* xiv. 90; Sil. Ital. vii. 542, xii. 147; Lucan. v. 100; Stat. *Silv.* ii. 2. 76; and see Heyne, *Exc.* ii. *ad Virg. Aen.* ix.; Wernsdorf, *Exc.* iii. *ad Lucil. Aetn.*) The idea, that both this and the neighbouring island of Prochyta had been at one time united to the mainland, and broken off from it by the violence of the same volcanic causes which were still in operation, is found both in Strabo and Pliny, and was a natural inference from the phenomena actually observed, but cannot be regarded as resting upon any historical tradition. (Strab. ii. p. 60, v. p. 258; Plin. ii. 88.)

[E. H. B.]

AENEIA (Αἰνεία: *Eth.* Αἰνεῖός, Αἰνεῖτης), a town of Chalcidice in Macedonia, said to have been founded by Aeneas, was situated, according to Livy, opposite Pydna, and 15 miles from Thessalonica. It appears to have stood on the promontory of the great *Karaburni*, which forms the NW. corner of the peninsula of Chalcidice, and which, being about 10 geographical miles in direct distance from Thessalonica, may be identified with the promontory Aeneium of Scymnus. Aeneia must therefore have been further N. than Pydna. It was colonised by the Corinthians. (Scymnus Ch. 627.) It is mentioned by Herodotus, and continued to be a place of importance down to the time of the Roman wars in Greece, although we are told that a great part of its population was removed to Thessalonica, when the latter city was founded by Cassander. (Herod. vii. 123; Strab. p. 330; Dionys. i. 49; Lycophr. 1236 and Schol.; Virg. *Aen.* iii. 16; Steph. B. s. v.; Liv. xl. 4, xlv. 10, 32; Leake, *Northern Greece*, vol. iii. p. 451.)



COIN OF AENEIA.

AENIA'NES. [THESSALIA.]

AENUS (Αἶνος: *Eth.* Αἰνός, Αἰνεῖτης; *Aenos*), a town of Thrace, situated upon a promontory on the south-eastern side of the Palus Stentoris,

through which one of the mouths of the Hebrus makes its way into the sea. According to Virgil (*Aen.* iii. 18), it was founded by Aeneas when he landed there on his way from Troy, but there does not seem any more authority for this statement than the similarity of the names; but its antiquity is attested by the fact of its being mentioned by Homer (*Il.* iv. 519). According to Herodotus (*vii.* 58) and Thucydides (*vii.* 57), Aenus was an Aeolic colony. Neither of them, however, mentions from what particular place it was colonised. Scymnus Chius (696) attributes its foundation to Mytilene; Stephanus Byzant. to Cunnæ, or, according to Meineke's edition, to the two places conjointly. According to Strabo (p. 319), a more ancient name of the place was Polyphoria. Stephanus says it was also called Apsinthus.

Little especial mention of Aenus occurs till a comparatively late period of Grecian history. It is mentioned by Thucydides (*l. c.*) that Aenus sent forces to the Sicilian expedition as a subject ally of Athens. At a later period we find it successively in the possession of Ptolemy Philopator, b. c. 222 (*Pol.* v. 34), of Philip, king of Macedonia, b. c. 200 (*Liv.* xxxi. 16), and of Antiochus the Great. After the defeat of the latter by the Romans, Aenus was declared free. (*Liv.* xxxviii. 60.) It was still a free city in the time of Pliny (*iv.* 11).

Athenaeus (p. 351) speaks of the climate of Aenus as being peculiarly ungenial. He describes the year there as consisting of eight months of cold, and four of winter.

[H. W.]



COIN OF AENUS.

AENUS (Αἶνος, Ptol. ii. 11. § 5; Oemus, Itin. Anton.: *Ἰνν*), a river rising in the Rhaetian or Tridentine Alps, dividing Ilaetia Secunda (Vindelicia) from Noricum, and flowing into the Danube, of which it was one of the principal feeders, at Passau. (Tac. *Hist.* iii. 5.)

[W. B. D.]

AE'OLIS (Αἰολεία) or AEO'LI, one of the four races into which the Hellenes are usually divided, are represented as descendants of the mythical Aeolus, the son of Hellen. (*Dict. of Biogr. s. v. Aeolus*.) Hellen is said to have left his kingdom in Thessaly to Aeolus, his eldest son. (Apollod. i. 7. § 3.) A portion of Thessaly was in ancient times called Aeolis, in which Arne was the chief town. It was from this district that the Aeolian Boeotians were driven out by the Thessalians, and came to Boeotia. (Herod. vii. 176; Diod. iv. 67; Thuc. i. 12.) It is supposed by some that this Aeolis was the district on the Pagasetic gulf; but there are good reasons for believing that it was in the centre of Thessaly, and nearly the same as the district Thessaliotis in later times. (Müller, *Dorians*, vol. ii. p. 475, seq.) We find the Aeolians in many other parts of Greece, besides Thessaly and Boeotia; and in the earliest times they appear as the most powerful and the most numerous of the Hellenic races. The wealthy Myinae appear to have been Aeolians; and we have mention

of Aeolians in Aetolia and Locris, at Corinth, in Elis, in Pylos and in Messenia. Thus a great part of northern Greece, and the western side of Peloponnesus were inhabited at an early period by the Aeolian race. In most of these Aeolian settlements we find a predilection for maritime situations; and Poseidon appears to have been the deity chiefly worshipped by them. The Aeolians also migrated to Asia Minor where they settled in the district called after them Aeolis [AEOLIS], and also in the island of Lesbos. The Aeolian migration is generally represented as the first of the series of movements produced by the irruption of the Aeolians into Boeotia, and of the Dorians into Peloponnesus. The Achaeans, who had been driven from their homes in the Peloponnesus by the Dorians, were believed to have been joined in Boeotia by a part of the ancient inhabitants of Boeotia and of their Aeolian conquerors. The latter seem to have been predominant in influence, for from them the migration was called the Aeolian, and sometimes the Boeotian. An account of the early settlements and migrations of the Aeolians is given at length by Thirlwall, to which we must refer our readers for details and authorities. (*Hist. of Greece*, vol. i. p. 88, seq. vol. ii. p. 82, seq.; comp. Grote, *Hist. of Greece*, vol. i. p. 145, seq., vol. ii. p. 26, seq.) The Aeolian dialect of the Greek language comprised several subordinate modifications; but the variety established by the colonists in Lesbos and on the opposite coasts of Asia, became eventually its popular standard, having been carried to perfection by the Lesbian school of lyric poetry. (Mure, *History of the Language, &c. of Greece*, vol. i. p. 108, seq.) Thus we find the Roman poets calling Sappho *Aeolia puella* (Hor. *Carm.* iv. 9. 12), and the lyric poetry of Alcaeus and Sappho *Aeolium carmen*, *Aeolia fides* and *Aeolia lyra*. (Hor. *Carm.* iii. 30. 13, ii. 13. 24; Ov. *Her.* xv. 200.)

AEOLIAE INSULAE (Αἰολίδες νῆσοι, Diocl. *Aἰόλων νῆσοι*, Thuc. *Strab.*), a group of volcanic islands, lying in the Tyrrhenian Sea to the north of Sicily, between that island and the coast of Lucania. They derived the name of Aeolian from some fancied connection with the fabulous island of Aeolus mentioned by Homer in the *Odyssey* (x. 1, &c.), but they were also frequently termed VULCANIAE or HETHAESTIAE, from their volcanic character, which was ascribed to the subterranean operations of Vulcan, as well as LIPARAEAN (αἱ Λιπαράων νῆσοι, Strab. ii. p. 123), from LIPARA, the largest and most important among them, from which they still derive the name of the *Lipari Islands*.

Ancient authors generally agree in reckoning them as seven in number (Strab. vi. p. 275; Plin. iii. 8. 14; Scymn. Ch. 235; Diocl. v. 7; Mela, ii. 7; Dionys. *Perieget.* 465; Schol. *ad Apoll. Rhod.* iii. 41), which is correct, if the smaller islets be omitted. But there is considerable diversity with regard to their names, and the confusion has been greatly augmented by some modern geographers. They are enumerated as follows by Strabo, Diodorus, and Pliny:

1. LIPARA, still called *Lipari*; the most considerable of the seven, and the only one which contained a town of any importance. [LIPARA.]

2. HIERA, situated between Lipara and the coast of Sicily. Its original name according to Strabo was Thermessa (Θερμύσσα), or, as Pliny writes it, Tharsia, but it was commonly known to the Greeks as *Lepa* or *Ἰερά Ἡράων νῆσος*, being considered sacred to Vulcan on account of the volcanic phenomena which it exhibited. For the same reason it was called by

the Romans VULCANI INSULA, from whence its modern appellation of *Vulcano*. It is the southernmost of the whole group, and is distant only 12 G. miles from *Capo Calava*, the nearest point on the coast of Sicily.

3. STRONGYLE (Στρογγύλη, now *Stromboli*), so called from its general roundness of form (Strab. l. c.; Lucil. *Aetna*, 431); the northernmost of the islands, and like Hieria an active volcano.

4. DIDYME (Δίδυμη), now called *Salina*, or *Isola delle Saline*, is next to Lipara the largest of the whole group. Its ancient name was derived (as Strabo expressly tells us, vi. p. 276), from its form, which circumstances leaves no doubt of its being the same with the modern *Salina*, that island being conspicuous for two high conical mountains which rise to a height of 3,500 feet (Smyth's *Sicily*, p. 272; Ferrara, *Campi d'Isola della Sicilia*, p. 243; Daubeny, *On Volcanoes*, p. 262). Grotkurd (*ad Strab.* l. c.), Mannert, and Forbiger, have erroneously identified Didyme with *Panaria*, and thus thrown the whole subject into confusion. It is distant only three miles NW. from Lipara.

5. PHOENICUSA (Φοινικύσσα, Strab. Φοινικίδης, Diocl., so called from the palms (φονίκες) in which it abounded, is evidently *Felicudi* about 12 miles W. of *Salina*.

6. ERICUSA (Ἐρικούσσα or Ἐρικίδης), probably named from its abundance of heath (ἐρεϊκή), is the little island of *Alicudi*, the westernmost of the whole group. These two were both very small islands and were occupied only for pasturage.

7. EUDONYMUS (Εὐδώνημος), which we are expressly told was the smallest of the seven and uninhabited. The other six being clearly identified, there can be no doubt that this is the island now called *Panaria*, which is situated between Lipara and Strongyle, though it does not accord with Strabo's description that it lies the farthest out to sea (περὶ ἅλιν μάλιστα). But it agrees, better at least than any other, with his statement that it *lay on the left hand* as one, sailed from Lipara towards Sicily, from whence he supposes it to have derived its name.

Several small islets adjacent to *Panaria*, are now called the *Dattolo*, the largest of which *Basiliuso*, is probably the HICIESIA of Ptolemy (*Itacia*, Ptol. iii. 4. § 16; *Ἰκείσιον*, Eustath. *ad Hom. Odys.* x. 1), whose list, with the exception of this addition, corresponds with that of Strabo. That of *Mela* (ii. 7) is very confused and erroneous; he is certainly in error in including *Osmoedus* in the Aeolian group.

The volcanic character of these islands was early noticed by the Greeks; and Diodorus justly remarks (v. 7) that they had all been evidently at one time vents of eruptive action, as appeared from their still extant craters, though in his time two only, Hieria and Strongyle, were active volcanoes. Strabo indeed (l. c. p. 275) appears to speak of volcanic eruptions in the island of Lipara itself, but his expressions, which are not very precise, may probably refer only to out-breaks of volcanic vapours and hot springs, such as are still found there. Earlier writers, as Thucydides and Scymnus Chius, allude to the eruptions of Hieria only, and these were probably in ancient times the most frequent. It is curious as they appear to have attracted more notice than those of Strongyle, which is now by far the most active of the two. Hence the idea that it was the abode of Vulcan, and the peculiar name which accompanied its eruptions, were first attributed

to the hammers and forges of the god and his workmen the Cyclopes. (Thuc. iii. 88; Seym. Ch. 257—261; Schol. ad *Apoll. Rhod.* iii. 41; *Virg. Aen.* viii. 418). According to Strabo there were three craters on this island, the largest of which was in a state of the most violent eruption. Polybius (ap. Strab. vi. p. 276), who appears to have visited it himself, described the principal crater as five stadia in circumference, but diminishing gradually to a width of only fifty feet, and estimated its depth at a stadium. From this crater were vomited forth sometimes flames, at others red hot stones, cinders and ashes, which were carried to a great distance. No ancient writer mentions streams of lava (*phœnæ*) similar to those of Aetna. The intensity and character of these eruptions was said to vary very much according to the direction of the wind, and from these indications, as well as the gathering of mists and clouds around the summit, the inhabitants of the neighbouring island of Lipara professed to foretell the winds and weather, a circumstance which was believed to have given rise to the fable of Aeolus ruling the winds. The modern Lipariots still maintain the same pretension. (Strab. l. c.; Smyth's *Sicily*, p. 270.) At a later period Hiera seems to have abated much of its activity, and the younger Lucilius (a contemporary of Seneca) speaks of its fires as in a great measure cooled. (Lucil. *Aetn.* 437.)

We hear much less from ancient authors of the volcanic phenomena of Strongyle than those of Hiera: but Diodorus describes them as of similar character, while Strabo tells us that the eruptions were less violent, but produced a more brilliant light. Pliny says nearly the same thing; and Mela speaks of both Hiera and Strongyle as "burning with perpetual fire." Lucilius on the contrary (*Aetna*, 434) describes the latter as merely smoking, and occasionally kindled into a blaze, but for a short time. Diodorus tells us that the eruptions both of Hiera and Strongyle were observed for the most part to alternate with those of Aetna, on which account it was supposed by many that there was a subterranean communication between them.

Besides these ordinary volcanic phenomena, which appear to have been in ancient times (as they still are in the case of *Stromboli*) in almost constant operation, we find mention of several more remarkable and unusual outbursts. The earliest of these is the one recorded by Aristotle (*Meteorol.* ii. 8), where he tells us that "in the island of Hiera the earth swelled up with a loud noise, and rose into the form of a considerable hillock, which at length burst and sent forth not only vapour, but hot cinders and ashes in such quantities that they covered the whole city of Lipara, and some of them were carried even to the coast of Italy." The vent from which they issued (he adds) remained still visible: and this was probably one of the craters seen by Polybius. At a later period Posidonius described an eruption that took place in the sea between Hiera and Eononymus, which after producing a violent agitation of the waters, and destroying all the fish, continued to pour forth mud, fire and smoke for several days, and ended with giving rise to a small island of a rock like millstone (lava), on which the praetor T. Flamininus landed and offered sacrifices. (Posidon. ap. Strab. vi. p. 277.) This event is mentioned by Posidonius as occurring within his own memory; and from the mention of Flamininus as praetor it is almost certain that it is the same circumstance

recorded by Pliny (ii. 87) as occurring in Ol. 163. 3, or B.C. 126. The same phenomenon is less accurately described by Julius Obsequens (89) and Orosius (v. 10), both of whom confirm the above date: but the last author narrates (iv. 20) at a much earlier period (B.C. 186) the sudden emergence from the sea of an island, which he erroneously supposes to have been the Vulcani Insula itself; but which was probably no other than the rock now called *Vulcanella*, situated at the NE. extremity of *Vulcano*, and united to that island only by a narrow isthmus formed of volcanic sand and ashes. It still emits smoke and vapour and contains two small craters.*

None of the Aeolian islands, except Lipara, appear to have been inhabited in ancient times to any extent. Thucydides expressly tells us (iii. 88) that in his day Lipara alone was inhabited, and the other islands, Strongyle, Didyme, and Hiera, were cultivated by the Liparæans; and this statement is confirmed by Diodorus (v. 9). Strabo however speaks of Eononymus as uninhabited in a manner that seems to imply that the larger islands were not so: and the remains of ancient buildings which have been found not only on *Salina* and *Stromboli*, but even on the little rock of *Basiluzzo*, prove that they were resorted to by the Romans, probably for the sake of medical baths, for which the volcanic vapours afforded every facility. Hiera on the contrary apparently remained always uninhabited, as it does at the present day. But the excellence of its port (Lucil. *Aetn.* 442) rendered it of importance as a naval station, and we find both Hiera and Strongyle occupied by the fleet of Augustus during the war with Sex. Pompeius in B.C. 36. (Appian. *B. C.* v. 105.) All the islands suffered great disadvantage, as they still do, from the want of water, consequent on the light and porous nature of the volcanic soil. (Thuc. iii. 88; Smyth's *Sicily*, p. 249.) But though little adapted for agriculture they possessed great resources in their stores of alum, sulphur, and pumice, which were derived both from Hiera and Strongyle, and exported in large quantities. The sea also abounded in fish; and produced coral of the finest quality. (Plin. xxxii. 2. § 11, xxxv. 15. §§ 50, 52, xxxvi. 21. § 42; Lucil. *Aetn.* 432.)

It is scarcely necessary to inquire which of the Aeolian islands has the most claim to be considered as the residence of Aeolus himself. Homer certainly speaks only of one island, and is followed in this respect by Virgil. But the "floating island" of the elder poet, "girt all around with a wall of brass," is scarcely susceptible of any precise geographical determination. The common tradition among the later Greeks seems to have chosen the island of Lipara itself as the dwelling of Aeolus, and the explanation of the fable above alluded to is evidently adapted to this assumption. But Strabo and Pliny both place the abode of the ruler of the winds in Strongyle, and the latter transfers to that island what others related of Hiera. Ptolemy on the contrary, by a strange confusion, mentions the island of Aeolus (*Αἰόλου νῆσος*, iii. 4. § 17) as something altogether distinct from the Aeolian islands, which he had previously enumerated separately: while Eustathius (ad *Hom. Odys.* x. 1) reckons it as one of the seven, omitting Eononymus to make room for it, though in another

* The same event appears to be more obscurely alluded to by Livy (xxxix. 56).

passage (*ad Dionys. Per.* 461) he follows Strabo's authority, and identifies it with Strongyle.

For an account of the present state of the *Lipari Islands* and their volcanic phenomena the reader may consult Smyth's *Sicily*, chap. vii. p. 274—278; Ferrara, *Campi Flegrei della Sicilia*, p. 199—252; Daubeny, *On Volcanoes*, ch. 14, pp. 245—263, 2nd edit. The history of the islands is almost wholly dependent on that of LIPARA, and will be found in that article.

[E. H. B.]

ÆOLIS (Αἰολίς, Aëolia), a district on the west coast of Asia Minor, which is included by Strabo in the larger division of Mysia. The limits of Aëolis are variously defined by the ancient geographers. Strabo (p. 582) makes the river Hermus and Phocæa the southern limits of Aëolis and the northern of Ionia. He observes (p. 586), that "as Homer makes one of Aëolis and Troja, and the Aëolians occupied the whole country from the Hermus to the coast in the neighbourhood of Cyzicus and founded cities, neither shall I imperfectly make my description by putting together that which is now properly called Aëolis, which extends from the Hermus to Lectum, and the country which extends from Lectum to the Aëseus." Aëolis, therefore, properly so called, extended as far north as the promontory of Lectum, at the northern entrance of the bay of Adramyttium. The bay of Adramyttium is formed by the S. coast of the mountainous tract in which Ilium stood, by the island of Lesbos, and by the coast of Aëolis S. of Adramyttium, which runs from that town in a SW. direction. The coast is irregular. South of the bay of Adramyttium is a recess, at the northern point of which are the Hecatomæi, a numerous group of small islands, and the southern boundary of which is the projecting point of the mainland, which lies nearest opposite to the southern extremity of Lesbos. The peninsula on which the town of Phocæa stood, separates the gulf of Cume on the N. from the bay of Smyrna on the S. The gulf of Cume receives the rivers Euenus and Caiçus. The territory of the old Aëolian cities extended northward from the Hermus to the Caiçus, comprising the coast and a tract reaching 10 or 12 miles inland. Between the bay of Adramyttium and the Caiçus were the following towns:—Cisthene (Κισθήνη, *Chirin-koi*), on a promontory, a deserted place in Strabo's time. There was a port, and a copper mine in the interior, above Cisthene. Further south were Coryphantis (Κορυφάντης), Heraclæia (Ἡρακλεία), and Attica (Ἀττική, *Ajasmat-koi*). Coryphantis and Heraclæia once belonged to the Mytilenæans. Herodotus (i. 149) describes the tract of country which these Aëolians possessed, as superior in fertility to the country occupied by the cities of the Ionian confederation, but inferior in climate. He enumerates the following 11 cities: Cume, called Phriconis; Lerissæ, Neon Teichos, Tannus, Cilla, Notium, Aëgiroessa, Pitane, Aëgaeæ, Myrina, and Grynexa. Smyrna, which was originally one of them, and made the number 12, fell into the hands of the Ionians. Herodotus says, that these 11 were all the Aëolian cities on the mainland, except those in the *Ida*; "for these are separated" (i. 151); and in another place (v. 122) Herodotus calls those people Aëolians who inhabited the *Iliis*, or district of Ilium. [G. L.]

ÆPEIA (Ἀφεία; *Æth. Aëdræna*). 1. One of the seven Messenian towns, offered by Agamemnon to Achilles, is supposed by Strabo to be the same

as Thuria, and by Pausanias the same as Corone. (*Hom. Il.* ix. 152; Strab. p. 360; Paus. iv. 34. § 5.)

2. A town in Cyprus, situated on a mountain, the ruler of which is said to have removed to the plain, upon the advice of Solon, and to have named the new town Soli in honour of the Athenian. There is still a place, called *Epe*, upon the mountain above the ruins of Soli. (*Plut. Sol.* 26; Steph. B. s. v.; Engel, *Kypros*, vol. i. p. 75.)

ÆPY (Ἄπυ; *Æth. Aëpyrs*), a town in Elis, so called from its lofty situation, is mentioned by Homer, and is probably the same as the Triphylian town Epieum ("Ἠρείωρ, Ἐπίωρ, Ἀπύωρ"), which stood between Macistus and Heræa. Leake places it on the high peaked mountain which lies between the villages of *Vrind* and *Smerna*, about 6 miles in direct distance from Olympia. Boblaye supposes it to occupy the site of *Hellemista*, the name of some ruins on a hill between Platiana and Barakou. (*Hom. Il.* ii. 592; Xen. *Hell.* iii. 2. § 30; Pol. iv. 77. § 9, iv. 80. § 13; Strab. p. 349; Steph. B. s. v.; Strab. *Theb.* iv. 180; Leake, *Morea*, vol. ii. p. 206; Boblaye, *Recherches*, &c., p. 136.)

ÆQUI, ÆQUI' CULI or ÆQUICULANT (*Ἄλκοι* and *Ἀλκωνοί*, Strab.; *Ἀλκωολί*, Dion. Hal.; *Ἀλκωνολοί*, Ptol.; *Ἀλκωνοί*, Diod.), one of the most ancient and warlike nations of Italy, who play a conspicuous part in the early history of Rome. They inhabited the mountainous district around the upper valley of the Anio, and extending from thence to the Lake Fucinus, between the Latins and the Marsi, and adjoining the Hernici on the east, and the Sabines on the west. Their territory was subsequently included in Latium, in the more extended sense given to that name under the Roman empire (Strab. v. p. 228, 231). There appears no doubt that the ÆQUICULI or ÆQUICOLI are the same people with the ÆQUI, though in the usage of later times the former name was restricted to the inhabitants of the more central and lofty valleys of the Apennines, while those who approached the borders of the Latin plain, and whose constant wars with the Romans have made them so familiarly known to us, uniformly appear under the name of Æqui. It is probable that their original abode was in the high-land districts, to which we find them again limited at a later period of their history. The Æquiculi are forcibly described by Virgil as a nation of rude mountaineers, addicted to the chase and to predatory habits, by which they sought to supply the deficiencies of their rugged and barren soil (*Virg. Æn.* vii. 747; Sil. Ital. viii. 371; Ovid. *Fast.* iii. 93). As the only town he assigns to them is Nersæ, the site of which is unknown, there is some uncertainty as to the geographical position of the people of whom he is speaking, but he appears to place them next to the Marsians. Strabo speaks of them in one passage as adjoining the Sabines near Cures, in another as bordering on the Latin Way (v. pp. 231, 237); both of which statements are correct, if the name be taken in its widest signification. The form ÆQUICULANT first appears in Pliny (iii. 12. § 17), who however uses Æquiculi also as equivalent to it: he appears to restrict the term to the inhabitants of the valleys bordering on the Marsi, and the only towns he assigns to them are Carsoli and Cliternia. At a later period the name appears to have been almost confined to the population of the upper valley of the *Salto*, between Reate and the Lake Fucinus, a district which still retains the name of *Volturno*, evidently a corruption from Æquiculanum.

No indication is found in any ancient author of their origin or descent: but their constant association with the Volscians would lead us to refer them to a common stock with that nation, and this circumstance, as well as their position in the rugged upland districts of the Apennines, renders it probable that they belonged to the great Oscan or Ausonian race, which, so far as our researches can extend, may be regarded as the primeval population of a large part of central Italy. They appear to have received at a later period a considerable amount of Sabine influence, and probably some admixture with that race, especially where the two nations bordered on one another: but there is no ground for assuming any community of origin (Niebuhr, vol. i. p. 72; Abeken, *Mittel Italien*, pp. 46, 47, 84).

The Aequians first appear in Roman history as occupying the rugged mountain district at the back of Tibur and Praeneste (both of which always continued to be Latin towns), and extending from thence to the confines of the Hernicans, and the valley of the Treveris or Sacco. But they gradually encroached upon their Latin neighbours, and extended their power to the mountain front immediately above the plains of Latium. Thus Bola, which was originally a Latin town, was occupied by them for a considerable period (Liv. iv. 49): and though they were never able to reduce the strong fortress of Praeneste, they continually crossed the valley which separated them from the Alban hills and occupied the heights of Mt. Algidus. The great development of their power was coincident with that of the Volscians, with whom they were so constantly associated, that it is probable that the names and operations of the two nations have frequently been confounded. Thus Niebuhr has pointed out that the conquests assigned by the legendary history to Coriolanus, doubtless represent not only those of the Volscians, but of the Aequians also: and the "castellum ad lacum Fucinum," which Livy describes (iv. 57) as taken from the Volscians in B. C. 405, must in all probability have been an Aequian fortress (Niebuhr, vol. i. p. 72, vol. ii. pp. 244, 259). It is impossible here to recapitulate the endless petty wars between the Aequians and Romans: the following brief summary will supply a general outline of their principal features.

The first mention of the Aequi in Roman history is during the reign of Tarquinius Priscus*, who waged war with them with great success, and reduced them to at least a nominal submission (Strab. v. p. 231; Cic. *de Rep.* ii. 20). The second Tarquin is also mentioned as having concluded a peace with them, which may perhaps refer to the same transaction (Liv. i. 55; Niebuhr, vol. i. p. 359). But it was not till after the fall of the Roman monarchy that they appear in their more formidable aspect. In B. C. 494 they are first mentioned as invading the territory of the Latins, which led that people to apply for assistance to Rome: and from this time forth the wars between the Aequians and Volscians on the one side, and the Romans assisted by the Latins and Hernicans on the other, were events of almost regular and annual recurrence ("statum jam

ac prope solenne in singulos annos bellum," Liv. iii. 15). Notwithstanding the exaggerations and poetical embellishments with which the history of these wars has been disguised, we may discern pretty clearly three different periods or phases into which they may be divided. 1. From B. C. 494 to about the time of the Decemvirate B. C. 450 was the epoch of the greatest power and successes of the Aequians. In B. C. 463 they are first mentioned as encamping on Mount Algidus, which from thenceforth became the constant scene of the conflicts between them and the Romans: and it seems certain that during this period the Latin towns of Bola, Vitellia, Corbio, Labicum, and Pedum fell into their hands. The alleged victory of Cincinnatus in B. C. 458, on which so much stress has been laid by some later writers (Florus i. 11), appears to have in reality done little to check their progress. 2. From B. C. 450 to the invasion of the Gauls their arms were comparatively unsuccessful: and though we find them still contending on equal terms with the Romans and with many vicissitudes of fortune, it is clear that on the whole they had lost ground. The great victory gained over them by the dictator A. Postumius Tubertus in B. C. 428 may probably be regarded as the turning-point of their fortunes (Liv. iv. 26—29; Diod. xii. 64; Ovid. *Fast.* vi. 721; Niebuhr, vol. ii. p. 454): and the year B. C. 415 is the last in which we find them occupying their customary position on Mount Algidus (Liv. iv. 45). It is not improbable, as suggested by Niebuhr, that the growing power of the Samnites, who were pressing on the Volscians upon the opposite side, may have drawn off the forces of the Aequians also to the support of their allies, and thus rendered them less able to cope with the power of Rome. But it is certain that before the end of this period most of the towns which they had conquered from the Latins had been again wrested from their hands. 3. After the invasion of the Gauls the Aequians appear again in the field, but with greatly diminished resources: probably they suffered severely from the successive swarms of barbarian invaders which swept over this part of Italy: and after two unsuccessful campaigns in B. C. 386 and 385 they appear to have abandoned the contest as hopeless: nor does their name again appear in Roman history for the space of above 80 years. But in B. C. 304 the fate of their neighbours the Hernicans aroused them to a last struggle, which terminated in their total defeat and subjection. Their towns fell one after another into the hands of the victorious Romans, and the Aequian nation (says Livy) was almost utterly exterminated (Liv. ix. 45). This expression is however certainly exaggerated, for we find them again having recourse to arms twice within the next few years, though on both occasions without success (Liv. x. 1, 9). It was probably after the last of these attempts that they were admitted to the rights of Roman citizens; and became included in the two new tribes, the Aniensis and Terentina, which were created at this period (Cic. *de Off.* i. 11; Liv. x. 9; Niebuhr, vol. iii. p. 267).

From this time the name of the Aequi altogether disappears from history, and would seem to have fallen into disuse, being probably merged in that of the Latins: but those of Aequiculi and Aequiculani still occur for the inhabitants of the upland and more secluded valleys which were not included within the limits of Latium, but belonged to the fourth region of Augustus; and afterwards to the province called Valeria. In Imperial times we even

* A tradition, strangely at variance with the other accounts of their habits and character, represents them as the people from whom the Romans derived the Jus Fetiale (Liv. i. 32; Dion. Hal. ii. 72). Others with more plausibility referred this to the Aequi Falisci (Serv. *ad Aen.* vii. 695).

find the Aequilani in the valley of the Salto constituting a regular municipal body, so that "Res Publica Aequilulanorum" and a "Municipium Aequilulanorum" are found in inscriptions of that period (Orell. no. 3931; *Ann. dell. Inst.* vol. vi. p. 111, not.). Probably this was a mere aggregation of scattered villages and hamlets such as are still found in the district of the *Cicolano*. In the *Liber Coloniarum* (p. 255) we find mention of the "Eicelyanus ager," evidently a corruption of Aequilanus, as is shown by the recurrence of the same form in charters and documents of the middle ages (Holsten. *not. ad Cluver.* p. 156).

It is not a little remarkable that the names of scarcely any cities belonging to the Aequians have been transmitted to us. Livy tells us that in the decisive campaign of B. C. 304, *forty-one* Aequian towns were taken by the Roman consuls (ix. 45): but he mentions none of them by name, and from the ease and rapidity with which they were reduced, it is probable that they were places of little importance. Many of the smaller towns and villages now scattered in the hill country between the valleys of the *Sacco* and the *Anio* probably occupy ancient sites: two of these, *Civitella* and *Olerano*, present remains of ancient walls and substructions of rude polygonal masonry, which may probably be referred to a very early period (Abeken, *Mittel Italien*, pp. 140, 147; *Bullett. dell. Inst.* 1841, p. 49). The numerous vestiges of ancient cities found in the valley of the *Salto*, may also belong in many instances to the Aequians, rather than the Aborigines, to whom they have been generally referred. The only towns expressly assigned to the Aequiculi by Pliny and Ptolemy are *CARSEOLI* in the upper valley of the *Turano*, and *CLITERNA* in that of the *Salto*. To these may be added *ALBA FUCENSIS*, which we are expressly told by Livy was founded in the territory of the Aequians, though on account of its superior importance, Pliny ranks the Albenses as a separate people (Livy iii. 12. 17; Ptol. iii. 1. § 56; Liv. x. 1). *VARIA*, which is assigned to the Aequians by several modern writers, appears to have been properly a Sabine town. *NESAE*, mentioned by Virgil (*Aen.* vii. 744) as the chief place of the Aequiculi, is not noticed by any other writer, and its site is wholly uncertain. Besides these, Pliny (*l. c.*) mentions the *Comini*, *Tadiates*, *Caedici*, and *Alfaterni* as towns or communities of the Aequiculi, which had ceased to exist in his time: all four names are otherwise wholly unknown. [E. H. B.]

AEQUINOC'TIUM or AEQUINOCTIAE (*Fischament*), a Roman fort in Upper Pannonia, situated upon the Danube, and according to the *Notitia Imperii*, the quarters of a squadron of Dalmatian cavalry. (Tab. Pent.; Itin. Antonin.) [W. B. D.]

AEROPUS, a mountain in Greek Illyria, on the river Aous, and opposite to Mount Ansaus. Aeropus probably corresponds to *Trebusia*, and Ansaus to *Nembërtaika*. (Liv. xxxii. 5; Leake, *Northern Greece*, vol. i. p. 389.)

AESEpus (ὁ Αἰσῆπος), a river of Northern Mysia, mentioned by Homer (*Il.* ii. 825, &c.) as flowing past Zeleia, at the foot of Ida; and in another passage (*Il.* xii. 21) as one of the streams that flow from Ida. According to Strabo's interpretation of Homer, the Aesepus was the eastern boundary of Mysia. The Aesepus is the largest river of Mysia. According to Strabo, it rises in Mount Cotylius, one of the summits of Ida (p. 602), and the distance between its source and its outlet is near 500 stadia.

It is joined on the left bank by the Caresus, another stream which flows from Cotylius; and then taking a NE. and N. course, it enters the Propontis, between the mouth of the Granicus and the city of Cyzicus. The modern name appears not to be clearly ascertained. Leake calls it *Boklu*. [G. L.]

AESERNIA (*Alsepnia*; *Eth.* Aeserninus; but Pliny and later writers have Eserninus), a city of Samnium, included within the territory of the Pentrian tribe, situated in the valley of the *Vulturnus*, on a small stream flowing into that river, and distant 14 miles from *Venafrum*. The Itinerary (in which the name is corruptly written *Serni*) places it on the road from *Aufidena* to *Bovianum*, at the distance of 28 M. P. from the former, and 18 from the latter; but the former number is corrupt, as are the distances in the *Tabula*. (Itin. Ant. p. 102; Tab. Pent.; Plin. iii. 12. 17; Ptol. iii. 1. § 67; *Sil. Ital.* viii. 568.) The modern city of *Isernia* retains the ancient site as well as name. The first mention of it in history occurs in B. C. 295, at which time it had already fallen into the hands of the Romans, together with the whole valley of the *Vulturnus*. (Liv. x. 31.) After the complete subjugation of the Samnites, a colony, with Latin rights (*colonia Latina*) was settled there by the Romans in B. C. 264; and this is again mentioned in B. C. 209 as one of the eighteen which remained faithful to Rome at the most trying period of the Second Punic War. (Liv. Epit. xvi. xxvii. 10; Vell. Pat. i. 14.) During the Social War it adhered to the Roman cause, and was gallantly defended against the Samnite general Vettius Crato, by Marcellus, nor was it till after a long protracted siege that it was compelled by famine to surrender, B. C. 90. Henceforth it continued in the hands of the confederates; and at a later period of the contest afforded a shelter to the Samnite leader, *Papius Mutilus*, after his defeat by Sulla. It even became for a time, after the successive fall of *Corfinium* and *Bovianum*, the head quarters of the Italian allies. (Liv. Epit. lxxii. lxxiii.; Appian, *B. C.* i. 41, 51; Diod. xxxvii. Exc. Phot. p. 539; *Sisenna ap. Nonium*, p. 70.) At this time it was evidently a place of importance and a strong fortress, but it was so severely punished for its defection by Sulla after the final defeat of the Samnites, that Strabo speaks of it as in his time utterly deserted. (Strab. v. p. 238, 250.) We learn, however, that a colony was sent there by Caesar, and again by Augustus; but apparently with little success, on which account it was re-colonized under Nero. It never, however, enjoyed the rank of a colony, but appears from inscriptions to have been a municipal town of some importance in the time of Trajan and the Antonines. To this period belong the remains of an aqueduct and a fine Roman bridge, still visible; while the lower parts of the modern walls present considerable portions of polygonal construction, which may be assigned either to the ancient Samnite city, or to the first Roman colony. The modern city is still the see of a bishop, and contains about 7000 inhabitants. (Lib. Colon. pp. 233, 260; Zumpt, *de Colonis*, pp. 307, 360.



COIN OF AESERNIA.

392; Inserr. ap. Romanelli, vol. ii. pp. 470, 471; Craven's *Abruzzi*, vol. ii. p. 83; Hoare's *Classical Tour*, vol. i. p. 227.)

The coins of Aesernia, which are found only in copper, and have the legend *AESERNINO*, belong to the period of the first Roman colony; the style of their execution attests the influence of the neighbouring Campania. (Millingen, *Namismatique de l'Italie*, p. 218.) [E. H. B.]

AESICA, was a Roman frontier castle in the line of Hadrian's rampart, and probably corresponds to the site of *Grechester*. It is, however, placed by some antiquaries at the Danish village of *Netherby*, on the river Esk. It is mentioned by George of Ravenna, and in the *Notitia Imperii*, and was the quarters of Cohors I. Astorum. [W. B. D.]

AESIS (*Alois*, Strab.; *Alotiv*, App.), a river on the east coast of Italy, which rises in the Apennines near Matifia, and flows into the Adriatic, between Ancona and Sena Gallica; it is still called the *Esino*. It constituted in early times the boundary between the territory of the Senonian Gauls and Picenum; and was, therefore, regarded as the northern limit of Italy on the side of the Adriatic. But after the destruction of the Senones, when the confines of Italy were extended to the Rubicon, the Aesis became the boundary between the two provinces of Umbria and Picenum. (Strab. v. pp. 217, 227, 241; Plin. iii. 14. 19; Mela, ii. 4; Ptol. iii. 1. § 22, where the name is corruptly written *Aotiv*; Liv. v. 33.) According to Silius Italicus (viii. 446) it derived its appellation from a Pelasgian chief of that name, who had ruled over this part of Italy. There can be no doubt that the Aesinus of Appian (*B. C.* i. 87), on the banks of which a great battle was fought between Metellus and Carinas, the lieutenant of Carbo, in b. c. 82, is the same with the Aesis of other writers.

In the Itinerary we find a station (*AD AESIM*) at the mouth of the river, which was distant 12 M. P. from Sena Gallica, and 8 from Ancona. (Itin. Ant. p. 316.) [E. H. B.]

AESIS or **AESIUM** (*Alois*, Ptol.; *Alotiv*, Strab.; *Eth.* Aesinas, -atis), a town of Umbria situated on the N. bank of the river of the same name, about 10 miles from its mouth. It is still called *Iesi*, and is an episcopal town of some consideration. Pliny mentions it only as an ordinary municipal town: but we learn from several inscriptions that it was a Roman colony, though the period when it attained this rank is unknown. (Inserr. ap. Gruter. p. 446. 1, 2; Orelli, no. 3899, 3900; Zumpt, *de Colon.* p. 359.) According to Pliny (*H. N.* xi. 42, 97) it was noted for the excellence of its cheeses.

The form Aesium, which is found only in Strabo, is probably erroneous, *Alotiv* being, according to Kramer, a corrupt reading for *Aolotiv*. (Strab. v. p. 227; Ptol. iii. 1. § 53; Plin. iii. 14. 19.) [E. H. B.]

AESITAE (*Alotrai* or *Abotrai*, Ptol. v. 19. § 2; comp. Bochart. *Phaleg.* i. 8), were probably the inhabitants of the region upon the borders of Chaldaea, which the Hebrews designated as the land of Uz (*Job*, i. 1, xv. 17; *Jerem.* xxv. 20), and which the 70 translators render by the word *Abotris* (comp. Winer, *Bibl. Realwörterb.* vol. ii. p. 755). Strabo (p. 767) calls the Regio Aesitarum *Macavi*. They were a nomadic race, but from their possessing houses and villages, had apparently settled pastures on the Chaldaean border. [W. B. D.]

AESON or **AESONIS** (*Alotiv*, *Alotivis*; *Eth.* *Alotivis*), a town of Magnesia in Thessaly, the name of which is derived from Aeson, the father of

Jason. (Apoll. Rhod. i. 411, and Schol.; Steph. B. s. v.)

AESTUI (this is the correct reading), a people of Germany, consisting of several tribes (*Aestorum gentes*), whose manners are minutely described by Tacitus (*Germ.* 45). They dwelt in the NE. of Germany, on the SE. or E. of the Baltic, bordering on the Venedi of Sarmatia. In their general appearance and manners they resembled the Suevi: their language was nearer to that of Britain. They worshipped the mother of the gods, in whose honour they wore images of boars, which served them as amulets in war. They had little iron, and used clubs instead of it. They worked more patiently at tilling the land than the rest of the Germans. They gathered amber on their coasts, selling it for the Roman market, with astonishment at its price. They called it *Glessum*, perhaps *Glas*, i. e. glass. They are also mentioned by Cassiodorus (*Var.* v. Ep. 2.) They were the occupants of the present coast of Prussia and Courland, as is evident by what Tacitus says about their gathering amber. Their name is probably collective, and signifies the East men. It appears to have reached Tacitus in the form *Easte*, and is still preserved in the modern *Esthen*, the German name of the Estonians. The statement of Tacitus, that the language of the Aestui was nearer to that of Britain, is explained by Dr. Latham by the supposition that the language of the Aestui was then called *Prussian*, and that the similarity of this word to *British* caused it to be mistaken for the latter. On the various questions respecting the Aestui, see Ukert, vol. iii. pt. i. pp. 420—422, and Latham, *The Germania of Tacitus*, p. 166, seq. [P. S.]

AESULA (*Eth.* Aesulanus), a city of Latium, mentioned by Pliny among those which in his time had entirely ceased to exist (iii. 5. § 9). It appears from his statement to have been one of the colonies or dependencies of Alba, but its name does not occur in the early history of Rome. In the Second Punic War, however, the Arx Aesulana is mentioned by Livy as one of the strongholds which it was deemed necessary to occupy with a garrison on the approach of Hannibal. (Liv. xxvi. 9.) The well-known allusion of Horace (*Carm.* iii. 29. 6) to the "declive arvom Aesulnae," shows that its name at least was still familiarly known in his day, whether the city still existed or not, and points to its situation in full view of Rome, probably on the hills near Tibur. Gell has with much probability placed it on the slope of the mountain called *Monte Affratano*, about 2 miles SE. of Tivoli, which is a conspicuous object in the view from Rome, and the summit of which commands an extensive prospect, so as to render it well adapted for a look-out station. The Arx mentioned by Livy was probably on the summit of the mountain, and the town lower down, where Gell observed vestiges of ancient roads, and "many foundations of the ancient walls in irregular blocks." Nibby supposes it to have occupied a hill, called in the middle ages *Colle Faustiano*, which is a lower offshoot of the same mountain, further towards the S.; but this position does not seem to correspond so well with the expressions either of Livy or Horace. (Gell, *Topography of Rome*, p. 9; Nibby, *Diuturni di Roma*, vol. i. p. 32.) Velleius Paterculus (i. 14) speaks of a colony being sent in the year 246 b. c. to Aesulum; but it seems impossible that a place so close to Rome itself should have been colonized at so late a period, and that no subsequent mention

should be found of it; it is therefore probable that we should read ASCULUM. [E. H. B.]

AESYME. [OESYME.]

AETHAEA (Αἰθαία; *Æth. Aithaëis*), a town of Messenia of unknown site, the inhabitants of which revolted from Sparta with the Thuriatae in B. C. 464. (Thuc. i. 101; Steph. B. s. v.)

AETHI'CES, a barbarous Epirot clan, who lived by robbery, are placed by Strabo on the Thessalian side of Pindus. They are mentioned by Homer, who relates that the Centaurs, expelled by Peirithous from Mt. Pelion, took refuge among the Aethices. (Hom. Il. ii. 744; Strab. pp. 327, 434; Steph. B. s. v. Αἰθικία.)

AETHIO'PIA (ἡ Αἰθιοπία, Herod. iii. 114; Dion Cass. liv. 5; Strab. pp. 2, 31, 38, &c.; Plin. H. N. v. 8. § 8, vi. 30. § 35; Seneca, Q. N. iv. 2, &c.; Steph. B.: *Æth. Αἰθίοψ, Αἰθιορεύς, Aethiops*, fem. Αἰθιώρις; Adj. Αἰθιοτικός, Aethiopicus; the Kuxat of the Hebrews, Ezech. xxxix. 10; Job. xxviii. 19; Amos ix. 7), corresponds, in its more extended acceptance, to the modern regions of *Nubia, Sennar, Kordofan* and northern *Abyssinia*. In describing Aethiopia however, we must distinguish between the employment of the name as an ethnic or generic designation on the one hand, and, on the other, as restricted to the province or kingdom of Meröë, or the civilised Aethiopia (ἡ Αἰθιοπία ὑπὲρ Αἰγυπτου, or ὑπὸ Αἰγυπτου, Herod. ii. 146; Ptol. iv. 7.)

Aethiopia, as a generic or ethnic designation, comprises the inhabitants of Africa who dwell between the equator, the Red Sea, and the Atlantic, for Strabo speaks of Hesperian Aethiopians S. of the Pharosii and Mauri, and Herodotus (iv. 197) describes them as occupying the whole of South Libya. The name Aethiopians is probably Semitic, and if indigenous, certainly so, since the Aethiopic language is pure Semitic. Mr. Salt says that to this day the Abyssinians call themselves *Itiopiajan*. The Greek geographers however derived the name from αἶθω—*ēthō*, and applied it to all the sun-burnt dark-complexioned races above Egypt. Herodotus (iii. 94, vii. 70) indeed speaks of Aethiopians of Asia, whom he probably so designated from their being of a darker hue than their immediate neighbours. Like the Aethiopians of the Nile, they were tributary to Persia in the reign of Darius. They were a straight-haired race, while their Libyan namesakes were, according to the historian, woolly-haired. But the expression (οὐλότατον τρίχωμα) must not be construed too literally, as neither the ancient Aethiopians, as depicted on the monuments, nor their modern representatives, the Bisharies and Shangallas, have, strictly speaking, the negro-hair. The Asiatic Aethiopians were an equestrian people, wearing crests and head armour made of the hide and manes of horses. From Herodotus (l.c.) we infer that they were a Mongolic race, isolated in the steppes of Kurdistan.

The boundaries of the African Aethiopians are necessarily indefinite. If they were, as seems probable, the ancestors of the *Shangallas, Bisharies, and Nubians*, their frontiers may be loosely stated as to the S. the Abyssinian Highlands, to the W. the Libyan desert, to the N. Egypt and *Marmarica*, and to the E. the Indian Ocean and the Red Sea. The boundaries of Aethiopia Proper, or Meröë, will admit of more particular definition.

Their Eastern frontier however being a coast line may be described. It extended from lat. 9° to lat. 24° N. Beginning at the headland of Prasum (*Cape del Gardo*), where Africa Barbaria commences, we

come successively upon the promontory of Rhabrum (*Παρθόν ὄρος*), Noti Cornu (*Νότον κέρας*), Point Zingis (*Ζαγγίσις*), Aromata (*ἀρωματῶν ἕκρον*; *Cape Guardafui*), the easternmost point of Africa; the headland of Elephas (*Ελεφας*; *Djebel Fesh* or *Cape Felio*); Muemium (*Μυμειών*; *Cape Calmea*), the extreme spur of Mt. Isium (*Ἴσιον ὄρος*), and, finally, the headland of Bazium, a little to the south of the Sinus Immundus, or *Foul Bay*, nearly in the parallel of Syene. The coast line was much indented, and contained some good harbours, *Avalliticus Sinus*, *Aduliticus Sinus*, &c., which in the Macedonian era, if not earlier, were the emporia of an active commerce both with Arabia and Libya. (Ptol.; Strabo; Plin.)

From the headland of Bazium to Mount Zingis, a barrier of primitive rocks intermingled with basalt and limestone extends and rises to a height of 8000 feet in some parts. In the north of this range were the gold mines, from which the Aethiopians derived an abundance of that metal. Aethiopia was thus separated from its coast and harbours, which were accessible from the interior only by certain gorges, the caravan roads. The western slope of this range was also steep, and the streams were rapid and often dried up in summer. A tract, called the eastern desert, accordingly intervened between the Arabian hills and the Nile and its tributary the Astaboras. The river system of Aethiopia differed indeed considerably from that of Egypt. The Nile from its junction with the Astaboras or *Tuacazzé* presented, during a course of nearly 700 miles, alternate rapids and cataracts, so that it was scarcely available for inland navigation. Its fertilising overflow was also much restricted by high escarped banks of limestone, and its alluvial deposit rarely extended two miles on either side of the stream, and more frequently covered only a narrow strip. Near the river dhoura or millet was rudely cultivated, and canals now choked up with sand, show that the Aethiopians practised the art of irrigation. Further from the Nile were pastures and thick jungle-forests, where, in the rainy seasons, the gadfly prevailed, and drove the herdsmen and their cattle into the Arabian hills. The jungle and swamps abounded with wild beasts, and elephants were both caught for sale and used as food by the natives. As rain falls scantily in the north, Aethiopia must have contained a considerable portion of waste land beside its eastern and western deserts. In the south the Abyssinian highlands are the cause of greater humidity, and consequently of more general fertility. The whole of this region has at present been very imperfectly explored. The natives who have been for centuries carried off by their northern neighbours to the slave-markets are hostile to strangers. Bruce and Burckhardt skirted only the northern and southern borders of Aethiopia above Meröë; jungle fever and wild beasts exclude the traveller from the valleys of the Astapus and Astaboras; and the sands have buried most of the cultivable soil of ancient Aethiopia. Yet it is probable that two thousand years have made few changes in the general aspect of its inhabitants.

The population of this vague region was a mixture of Arabian and Libyan races in combination with the genuine Aethiopians. The latter were distinguished by well formed and supple limbs, and by a facial outline resembling the Caucasian in all but its inclination to prominent lips and a somewhat sloping forehead. The elongated Nubian eye, depicted on the monuments, is still seen in the *Shangallas*. As neither Greeks nor Romans penetrated beyond Napata,

the ancient capital of Meröë, our accounts of the various Aethiopian tribes are extremely scanty and perplexing. Their principal divisions were the Colobi, the Blemmyes, the Ichthyophagi, the Macrobi, and the Troglodytae. But besides these were various tribes, probably however of the same stock, which were designated according to their peculiar diet and employments. The Rhizophagi or Root-eaters, who fed upon dhourra kneaded with the bark of trees; the Creophagi, who lived on boiled flesh, and were a pa-toral tribe; the Chelophagi, whose food was shell-fish caught in the saline estuaries; the Acridophagi or locust-eaters; the Struthophagi and Elephantophagi, who hunted the ostrich and elephant, and some others who, like the inhabitants of the island Gaggada, took their name from a particular locality. The following, however, had a fixed habitation, although we find them occasionally mentioned at some distance from the probable site of the main tribe.

(1.) The BLEMMYES, and MEGABARI, who dwelt between the Arabian hills and the *Tacazze* were according to Quatremère de Quincy (*Mémoires sur l'Égypte*, ii. p. 127), the ancestors of the modern *Bischaries*, whom earlier writers denominate *Bejas* or *Bedjas*. They practised a rude kind of agriculture; but the greater part were herdsmen, hunters, and caravan guides. [BLEMMYES.] (2) ICHTHYOPHAGI or fish-eaters, dwelt on the sea coast between the Sinus Aulicus and the Regio Troglodytica, and of all these savage races were probably the least civilised. According to Diodorus, the Ichthyophagi were a degraded branch of the Troglodytae. Their dwellings were clefts and holes in the rocks, and they did not even possess any fishing implements, but fed on the fish which the ebb left behind. Yet Herodotus informs us (iii. 20) that Cambyse employed Ichthyophagi from Elephantine in Upper Egypt, as spies previous to his expedition into the interior—an additional proof of the uncertain site and wide dispersion of the Aethiopian tribes. (3) The MACROBI or long-lived Aethiopians.—Of this nation, if it were not the people of Meröë, it is impossible to discover the site. From the account of Herodotus (iii. 17) it appears that they were advanced in civilisation, since they possessed a king, laws, a prison, and a market; understood the working of metals, had gold in abundance, and had made some progress in the arts. Yet of agriculture they knew nothing, for they were unacquainted with bread. Herodotus places them on the shore of the Indian Ocean “at the furthest corner of the earth.” But the Persians did not approach their abode, and the Greeks spoke of the Macrobi only from report. Bruce (ii. p. 554) places them to the north of *Fazukla*, in the lower part of the gold countries, *Cuba* and *Nuba*, on both sides of the Nile, and regards them as *Shangallus*. (4) The TROGLODYTAE or cave-dwellers were seated between the Blemmyes and Megabari, and according to Agatharides (ap. Diod. i. 30. § 3, iii. 32, 33) they were herdsmen with their separate chiefs or princes of tribes. Their habitations were not merely clefts in the rocks, but carefully wrought vaults, laid out in cloisters and squares, like the catacombs at Naples, whither in the rainy season they retired with their herds. Their food was milk and clotted blood. In the dry months they occupied the pastures which slope westward to the Astaboras and Nile.

The boundaries of Aethiopia Proper (*ἡ Αἰθιοπία πρὸς Αἰγύπτου*) are more easy to determine. To the south indeed they are uncertain, but probably com-

menced a little above the modern village of *Khartoum*, where the *Bahr el Azrek*, Blue or Dark River, unites with the *Bahr el Abiad*, or White Nile. (Lat. 15° 37' N., long. 33° E.) The desert of *Bahionda* on the left bank of the Nile formed its western limit: its eastern frontier was the river Astaboras and the northern upland of Abyssinia—the *ἡρημὸς τῆς Ἀραβίας* of Diodorus (i. 33). To the N. Aethiopia was bounded by a province called *Dodecaschoenus* or Aethiopia Aegypti—a debatable land subject sometimes to the Thebaid and sometimes to the kings of Meröë. The high civilisation of Aethiopia, as attested by historians and confirmed by its monuments, was confined to the insular area of Meröë and to Aethiopia Aegypti, and is more particularly described under the head of MERÖE.

The connection between Egypt and Aethiopia was at all periods very intimate. The inhabitants of the Nile valley and of Aethiopia were indeed branches of the same Hamite stream, and differed only in degree of civilisation. Whether religion and the arts descended or ascended the Nile has long been a subject of discussion. From Herodotus (ii. 29) it would appear that the worship of Ammon and Osiris (Zeus and Dionysus) was imparted by Meröë to Egypt. The annual procession of the Holy Ship, with the shrine of the Ram-headed god, from Thebes to the Libyan side of the Nile, as depicted on the temple of Karnak and on several Nubian monuments, probably commemorates the migration of Ammon-worship from Meröë to Upper Egypt. Diodorus also says (iii. 3) that the people above Meröë worship Isis, Pan, Heracles, and Zeus: and his assertion would be confirmed by monuments in Upper Nubia bearing the head of Isis, &c., could we be certain of the date of their erection. The Aethiopian monarchy was even more strictly sacerdotal than that of Egypt, at least the power of the priesthood was longer undisputed. “In Aethiopia,” says Diodorus (iii. 6), “the priests send a sentence of death to the king, when they think he has lived long enough. The order to die is a mandate of the gods.” In the age of Ptolemy Philadelphus (B.C. 284–246) however an important revolution took place. Ergamenes, a monarch who had some tincture of Greek arts and philosophy, put all the priests to death (Diod. iii. 6. § 3), and plundered their golden temple at Napata (*Barkal*?). If Herodotus (ii. 100) were not misinformed by the priests of Memphis, 18 Aethiopian kings were among the predecessors of Sesortasen. The monuments however do not record this earlier dynasty. Sesortasen is said by the same historian to have conquered Aethiopia (Herod. ii. 106); but his occupation must have been merely transient, since he also affirms that the country above Egypt had never been conquered (iii. 21). But in the latter part of the 8th century B.C. an Aethiopian dynasty, the 25th of Egypt, reigned in Lower Egypt, and contained three kings—Sabaco, Sebitichus, and Taracus or Tirnakah. At this epoch the annals of Aethiopia become connected with universal history. Sabaco and his successors reigned at Napata, probably seated at that bend of the Nile where the rocky island of Mogreb divides its stream. The invasion of Egypt by the Aethiopian king was little more than a change of dynasty, as the royal families of the two kingdoms had previously been united by intermarriages. Bocchoris, the last Egyptian monarch of the 24th dynasty, was put to a cruel death by Sabaco, yet Diodorus (i. 60) commends the latter as exemplarily pious and merciful. Herodotus (ii. 137) represents Sabaco as substituting for criminals con-

pulsory labour in the mines for the punishment of death. Diodorus also celebrates the mildness and justice of another Aethiopian king, whom he calls Actisanes, and rumours of such virtues may have procured for the Aethiopian race the epithet of "the blameless." (Hom. *Il.* i. 423.)

Sebichus, the So or Seva of the Scriptures, was the son and successor of Sabaco. He was an ally of Hoshea, king of Israel; but he was unable, or too tardy in his movements, to prevent the capture of Samaria by Shalmaneser, king of Assyria, in B.C. 722. One result of the captivity of Israel was an influx of Hebrew exiles into Egypt and Aethiopia, and eventually the dissemination of the Mosiac religion in the country north of Elephantine. Before this catastrophe, the Psalmist and the Prophets (*Psalm*, lxxvii. 4; *Isaiah*, xx. 5; *Nahum*, iii. 9; *Ezek.* xxx. 4) had celebrated the military power of the Aethiopians, and the historical writings of the Jews record their invasions of Palestine. *Isaiah* (xix. 18) predicts the return of Israel from the land of Cush; and the story of Queen Candace's treasurer, in the Acts of the Apostles (ch. viii.), shows that the Hebrew Scriptures were current in the more civilised parts of that region. Sebichus was succeeded by Tirihakal — the Tarcus or Taracus of Manetho. The commentators on the Book of Kings (iii. 19) usually describe this monarch as an Arabian chieftain; but his name is recorded on the propylon of a temple at *Medinet-Aboo*, and at *Gebel-el-Birkel*, or *Barkal*, in Nubia. He was, therefore, of Aethiopian lineage. Strabo (i. p. 61, xv. p. 687) says, that Tirihakal rivalled Sesortasen, or Rameses III., in his conquests, which extended to the Pillars of Hercules, meaning, probably, the Phœnician settlements on the northern coast of Africa. From Hebrew records (2 *Kings*, xviii. xix.; *Isaiah*, xxxvi. xxxvii.), we know that Tirihakal was on his march to relieve Judæa from the invasion of Sennacherib (B.C. 588); but his advance was rendered unnecessary by the pestilence which swept off the Assyrian army near Pelusium (Herod. ii. 141; *Horapoll. Hierogl.* i. 50). Tirihakal, however, was sovereign only in the Thebaid; one, if not two, native Egyptian kings, reigned contemporaneously with him at Memphis and Sais. According to the inscription at *Gebel-el-Birkel*, Tirihakal reigned at least twenty years in Upper Egypt. Herodotus, indeed, regards the 25th or Aethiopian dynasty in Egypt as comprised in the reign and person of Sabaco alone, to whom he assigns a period of fifty years. But there were certainly three monarchs of this line, and a fourth, Anneris, is mentioned in the list of Eusebius. The historian (ii. 139) ascribes the retirement of the last Aethiopian monarch to a dream, which may perhaps be interpreted as a mandate from the hierarchy at Napata to forego his conquests below Philæ.

In the reign of Psammeticus (B.C. 630), the entire war-caste of Egypt migrated into Aethiopia. Herodotus (ii. 30) says that the deserters (Automoli) settled in a district as remote from the Aethiopian metropolis (Napata) as that city was from Elephantine. But this statement would carry them below lat. 16°, the extreme limit of Aethiopian civilisation. Diodorus (i. 67) describes the Automoli as settled in the most fertile region of Aethiopia. North-west of Meröë, however, a tribe had established themselves, whom the geographers call Eonymitæ, the Asmach of Herodotus (ii. 30; Strab. xvii. p. 786; *Plin.* vi. 30), and there is

reason to consider these, who from their name may have once composed the left wing of the Egyptian army, the exiled war-caste. In that frontier position they would have been available to their adopted country as a permanent garrison against invasion from the north.

The Persian dynasty was scarcely established in Egypt, when Cambyses undertook an expedition into Aethiopia. He prepared for it by sending certain Iethyophagi from Elephantine as envoys, or rather as spies, to the king of the Macrobians. (Herod. iii. 17—25.) But the invasion was so ill-planned, or encountered such physical obstacles in the desert, that the Persian army returned to Memphis, enfeebled and disheartened. Of this inroad the magazines of Cambyses (*ταμεία Κανδούρου*, *Ptol.* iv. 7. § 15), probably the town of Cambysis (*Plin.* *H. N.* vi. 29), on the left bank of the Nile, near its great curve to the west, was the only permanent record. The Persian occupation of the Nile-valley opened the country above Philæ to Greek travellers. The philosopher Democritus, a little younger than Herodotus, wrote an account of the hieroglyphics of Meröë (*Diog. Laert.* ix. 49), and from this era we may probably date the establishment of Greek emporia upon the shore of the Red Sea. Under the Ptolemies, the arts, as well as the enterprise of the Greeks, entered Aethiopia, and led to the destruction of the sacerdotal government, and to the foundation or extension of the Hellenic colonies Dire-Berenices, Arsinoë, Adule, Ptolemais-Theron, on the coast, where, until the era of the Saracen invasion in the 7th century A.D., an active trade was carried on between Libya, Arabia, and Western India or Ceylon (Ophir? Taprobane).

In the reign of Augustus, the Aethiopians, under their Queen Candace, advanced as far as the Roman garrisons at Parenbole and Elephantine. They were repulsed by C. Petronius, the *legatus* of the prefect of Egypt, Aelius Gallus, who placed a Roman garrison in Premis (*Ibrim*), and pursued the retreating army to the neighbourhood of Napata. (*Dion Cass.* liv. 5.) In a second campaign Petronius compelled Candace to send overtures of peace and submission to Augustus (B.C. 22—23). But the Roman tenure of Aethiopia above Egypt was always precarious; and in Diocletian's reign (A.D. 284—305), the country south of Philæ was ceded generally by that emperor to the Nubæ. Under the Romans, indeed, if not earlier, the population of Aethiopia had become almost Arabian, and continued so after the establishment of Christian churches and sees, until the followers of Mahomet overran the entire region from the sources of the Astaboras to Alexandria, and confirmed the predominance of their race.

Such were the general divisions, tribes, and history of Aethiopia in the wider import of the term. In the interior, and again beginning from the south near the sources of the Astaboras we find the following districts. Near the headland Eothesiæ were the Mosyli (*Μόσυλαι*), the Molibæ (*Μολίβαι*), and Soboridææ (*Σοβορίδαι*) (*Ptol.* iv. 7. § 28). Next, the *Regio Axiomitarum* [*AXUMÆ*], immediately to the north of which was a province called Tensis (*Τένσις*) occupied by the Sembitæ of Strabo (p. 770), or Semberritæ of *Pliny* (*H. N.* vi. 30. § 35). North of Tensis was the Lake Colce, and between the Adulitæ and Mount Taurus on the coast were the Colobi, who according to Agatharides (*ap. Theop.* iii. 32) practised the rite of circumcision, and dwelt in

a woody and mountainous district (ἄλσος Κολοῦβαν, Strab. l. c.; ὄρος Κολοῦβαν, Ptol. iv. 8). Above these were the Memnonnes (Μεμνονεῖς), a name celebrated by the post-Homeric poets of the Trojan war, and who are supposed by some to have been a colony from Western India (*Philological Museum*, vol. ii. p. 146); and above these, north of the Blemmyes and Megabari, are the Adiabarae, who skirted to the east the province of Dodecaschoenus or Aethiopia above Egypt. But of all these tribes we know the names only, and even these very imperfectly. Modern travellers can only conjecturally connect them with the *Bedjas*, *Bischaries*, *Shangallus*, and other Nubian or Arabian races; and neither Greeks nor Romans surveyed the neighbourhood of their colonies beyond the high roads which led to their principal havens on the Red Sea.

The western portion of Aethiopia, owing to its generally arid character, was much more scantily peopled, and the tribes that shifted over rather than occupied its scanty pastures were mostly of Libyan origin, a mixed Negro and Barabara race. Parallel with the Astapus and the Nile after their confluence, stretched a limestone range of hills, denominated by Ptolemy the Aethiopian mountains (τὰ Αἰθιοπικὰ ὄρη, iv. 8). They separated Aethiopia from the Garamantes. West of the elbow land which lay between Meroë and Napata was a district called Tergetum. North of Tergetum the Nubae came down to the Nile-bank between the towns of Primis Parva and Phturi; and northward of these were the above-mentioned Duonymitae, who extended to Pselcis in lat. 29°.

In the region Dodecaschoenus or Aethiopia above Egypt were the following towns: HIERA SYCAMINUS (Ἱερὰ Συκάμινος: Ptol.; Plin. vi. 29. s. 32; Itin. Anton. p. 162; Συκάμινον, Philostrat. *Apoll. Tyran.* iv. 2), the southernmost town of the district (*Wady Maharrakah*, Burckhardt's *Travels*, p. 100); CONTRA PSELCHIS (Κοντρία πρὸς τὴν Αἰθιοπίας, p. 22; It. Anton. p. 162), *Korî*, four miles north of Hiera Sycaminus; and on the right bank of the Nile TACHOMPSO (Ταχόμψος: Herod. ii. 29; Mela, i. 9. § 2; Μετακομψός, Ptol. iv. 5; Tacompso, Plin. vi. 29. s. 35) was situated upon an island (probably *Deraz*) upon the eastern side of the river, and was occupied by Aethiopians and Egyptians. Upon the opposite bank was PSELCHIS (Ψελχίς, Strab. p. 820; Aristid. *Aegin.* i. p. 512). It was built in the era of the Ptolemies, and its erection was so injurious to Tachompso, that the latter came to be denominated Contra Pselcis, and lost its proper appellation. Pselcis was eight miles from Hiera Sycaminus, and the head-quarters of a cohort of German horse (*Not. Imp.*) in the Roman period. On the left bank of the Nile was TUTZIS (*Dachirdschek*), where some remarkable monuments still exist; and TAPHIS (Ταφίς, Olympiad. *ap. Photium*, 80, p. 194; *Tafis*, Ptol. iv. 5), opposite to which was Contra-Taphis (*Tefak*), where ruins have been discovered, and in the neighbourhood of which are large stone-quarries. Finally, PAREMBOLIS, the frontier-garrison of Egypt, where even so late as the 4th century A. D. a Roman legion was stationed.

Pliny, in his account of the war with Candace (a. c. 22), has preserved a brief record of the route of Petronius in his second invasion of Meroë, which contains the names of some places of importance. The Roman general passed by the valley of the Nile through Dongola and Nubia, and occupied or halted at the following stations: Pselcis, Primis Magna, or Premis (*Ithin*) on the right bank of the river,

Phturis (*Farras*), and Abocis or Abuncis (*Abosimbel*, *Ipsambul*) on the left, Cambysis (καμβύσις, *Kamboson*) and Atteva or Attoba, near the third cataract. If Josephus can be relied upon indeed, the Persians must have penetrated the Nile-valley much higher up than the Romans, and than either Herodotus or Diodorus (i. 34) will permit us to suppose. For the Jewish historian (*Antiq.* ii. 10) represents Cambyses as conquering the capital of Aethiopia, and changing its name from Saba to Meroë.

The architectural remains of Nubia belong to Meroë and are briefly described under that head. To Meroë also, as the centre and perhaps the creature of the inland trade of Aethiopia, we refer for an account of the natural and artificial productions of the land above Egypt.

The principal modern travellers who have explored or described the country above Egypt are Bruce, Burckhardt, Belzoni, Minotoli, Gau and Rosellini, Lord Valentia and Mr. Salt's Travels, Waddington and Hambury's Journals, Rippel's and Caillaud's Travels, &c., "Heeren's Historical Researches," vol. i. pp. 285—473, and the geographical work of Ritter have been consulted for the preceding article. [W. B. D.]

AETNA (Ἀἷτνη; *Etna*, *Atravio*, *Aetnensis*), a city of Sicily, situated at the foot of the mountain of the same name, on its southern declivity. It was originally a Sicilian city, and was called INESSA or INESSUM (Ἰνῆσσα, Thuc. Strab.; Ἰνῆσσον, Steph. Byz. v. Ἀἷτνη; Diodorus has the corrupt form *Ἐννησία*); but after the death of Hieron I. and the expulsion of the colonists whom he had established at Catana, the latter withdrew to Inessa, a place of great natural strength, which they occupied, and transferred to it the name of Aetna, previously given by Hieron to his new colony at Catana. [CATANA.] In consequence of this they continued to regard Hieron as their oekist or founder. (*Diod.* iii. 76; Strab. vi. p. 268.) The new name, however, appears not to have been universally adopted, and we find Thucydides at a later period still employing the old appellation of Inessa. It seems to have fallen into the power of the Syracusans, and was occupied by them with a strong garrison; and in b. c. 426 we find the Athenians under Laches in vain attempting to wrest it from their hands. (*Thuc.* iii. 103.) During the great Athenian expedition, Inessa, as well as the neighbouring city of Hybla, continued steadfast in the alliance of Syracuse, on which account their lands were ravaged by the Athenians. (*Id.* vi. 96.) At a subsequent period the strength of its position as a fortress, rendered it a place of importance in the civil dissensions of Sicily, and it became the refuge of the Syracusan knights who had opposed the elevation of Dionysius. But in b. c. 403, that despot made himself master of Aetna, where he soon after established a body of Campanian mercenaries, who had previously been settled at Catana. These continued faithful to Dionysius, notwithstanding the general defection of his allies, during the Carthaginian invasion in b. c. 396, and retained possession of the city till b. c. 339, when it was taken by Timoleon, and its Campanian occupants put to the sword. (*Diod.* xiii. 113, xiv. 7, 8, 9, 14, 58, 61, xvi. 67, 82.) We find no mention of it from this time till the days of Cicero, who repeatedly speaks of it as a municipal town of considerable importance; its territory being one of the most fertile in corn of all Sicily. Its citizens suffered severely from the exactions of Verres and his agents. (*Cic. Ferr.* iii. 23, 44, 45, iv. 51.) The Aetnenses

are also mentioned by Pliny among the "populi stipendiarii" of Sicily; and the name of the city is found both in Ptolemy and the Itineraries, but its subsequent history and the period of its destruction are unknown.

Great doubt exists as to the site of Aetna. Strabo tells us (vi. p. 273) that it was *near Centuripi*, and was the place from whence travellers usually ascended the mountain. But in another passage (ib. p. 268) he expressly says that it was only 80 stadia from Catana. The Itin. Ant. (p. 93) places it at 12 M. P. from Catana, and the same distance from Centuripi; its position between these two cities is further confirmed by Thucydides (vi. 96). But notwithstanding these unusually precise data, its exact situation cannot be fixed with certainty. Sicilian antiquaries generally place it at *Sta Maria di Licodia*, which agrees well with the strong position of the city, but is certainly too distant from Catana. On the other hand *S. Nicolò dell' Arena*, a convent just above *Nicolosi*, which is regarded by Cluverius as the site, is too high up the mountain to have ever been on the high road from Catana to Centuripi. Mannert, however, speaks of ruins at a place called *Castro*, about 2½ miles N. E. from *Paternò*, on a hill projecting from the foot of the mountain, which he regards as the site of Aetna, and which would certainly agree well with the requisite conditions. He does not cite his authority, and the spot is not described by any recent traveller. (Cluver. *Sicil.* p. 123; Ann. *Lex. Topogr. Sic.* vol. iii. p. 50; Mannert, *Ital.* vol. ii. p. 293.)

There exist coins of Aetna in considerable numbers, but principally of copper; they bear the name of the people at full, ΑΙΤΝΑΙΩΝ. Those of silver, which are very rare, are similar to some of Catana, but bear only the abbreviated legend ΑΙΤΝ. [E. H. B.]



COIN OF AETNA.

AETNA (*Aἶτνα*), a celebrated volcanic mountain of Sicily, situated in the NE. part of the island, adjoining the sea-coast between Taormenium and Catana. It is now called by the peasantry of Sicily *Montebello*, a name compounded of the Italian *Monte*, and the Arabic *Jebel*, a mountain; but is still well-known by the name of *Etna*. It is by far the loftiest mountain in Sicily, rising to a height of 10,874 feet above the level of the sea, while its base is not less than 90 miles in circumference. Like most volcanic mountains it forms a distinct and isolated mass, having no real connection with the mountain groups to the N. of it, from which it is separated by the valley of the *Acesines*, or *Alcantara*; while its limits on the W. and S. are defined by the river *Symaethus* (the *Simeto* or *Giarretta*), and on the E. by the sea. The volcanic phenomena which it presents on a far greater scale than is seen elsewhere in Europe, early attracted the attention of the ancients, and there is scarcely any object of physical geography of which we find more numerous and ample notices.

It is certain from geological considerations, that the first eruptions of Aetna must have long preceded the historical era; and if any reliance could be placed

on the fact recorded by Diodorus (v. 6), that the Sicaniens were compelled to abandon their original settlements in the E. part of the island in consequence of the frequency and violence of these outbursts, we should have sufficient evidence that it was in a state of active operation at the earliest period at which Sicily was inhabited. It is difficult, however, to believe that any such tradition was really preserved; and it is far more probable, as related by Thucydides (vi. 2), that the Sicaniens were driven to the W. portion of the island by the invasion of the Sicelians, or Siculi; on the other hand, the silence of Homer concerning Aetna has been frequently urged as a proof that the mountain was not then in a state of volcanic activity, and though it would be absurd to infer from thence (as has been done by some authors) that there had been no *previous* eruptions, it may fairly be assumed that these phenomena were not very frequent or violent in the days of the poet, otherwise some vague rumour of them must have reached him among the other marvels of "the far west." But the name at least of Aetna, and probably its volcanic character, was known to Hesiod (Eratosth. ap. Strab. i. p. 23), and from the time of the Greek settlements in Sicily, it attracted general attention. Pindar describes the phenomena of the mountain in a manner equally accurate and poetical — the streams of fire that were vomited forth from its inmost recesses, and the rivers (of lava) that gave forth only smoke in the daytime, but in the darkness assumed the appearance of sheets of crimson fire rolling down into the deep sea. (*Pyth.* i. 40.) Aeschylus also alludes distinctly to the "rivers of fire, devouring with their fierce jaws the smooth fields of the fertile Sicily." (*Prom.* V. 368.) Great eruptions, accompanied with streams of lava, were not, however, frequent. We learn from Thucydides (iii. 116) that the one which he records in the sixth year of the Peloponnesian war (B. C. 425) was only the third which had taken place since the establishment of the Greeks in the island. The date of the earliest is not mentioned; the second (which is evidently the one more particularly referred to by Pindar and Aeschylus) took place, according to Thucydides, 50 years before the above date, or B. C. 475; but it is placed by the Parian Chronicle in the same year with the battle of Plataea, B. C. 479. (Marm. Par. 68, ed. G. Müller.) The next after that of B. C. 425 is the one recorded by Diodorus in B. C. 396, as having occurred shortly before that date, which had laid waste so considerable a part of the tract between Taormenium and Catana, as to render it impossible for the Carthaginian general Mago to advance with his army along the coast. (Diod. xiv. 59; the same eruption is noticed by Orosius, ii. 18.) From this time we have no account of any great outbreak till A. C. 140, when the mountain seems to have suddenly assumed a condition of extraordinary activity, and we find no less than four violent eruptions recorded within 20 years, viz. in B. C. 140, 135, 126, 121; the last of which inflicted the most serious damage, not only on the territory but the city of Catana. (Oros. v. 6, 10, 13; Jul. Obsequ. 82, 85, 89.) Other eruptions are also mentioned as accompanying the outbreak of the civil war between Pompey and Caesar, B. C. 49, and immediately preceding the death of the latter, B. C. 44 (Virg. *G.* i. 471; Liv. *ap. Serv.* ad Virg. *l. c.*; Petron. *de B.* C. 135; Lucan. i. 545), and these successive outbreaks appear to have so completely devastated the whole tract on the eastern side of the mountain, as to have rendered it uninhabitable and almost impassable from

want of water. (Appian, *B. C.* v. 114.) Again, in u. c. 38, the volcano appears to have been in at least a partial state of eruption (*Id.* v. 117), and 6 years afterwards, just before the outbreak of the civil war between Octavian and Antony, Dion Cassius records a more serious outburst, accompanied with a stream of lava which did great damage to the adjoining country. (Dion Cass. l. 8.) But from this time forth the volcanic agency appears to have been comparatively quiescent; the smoke and noises which terrified the emperor Caligula (*Suet. Cal.* 51) were probably nothing very extraordinary, and with this exception we hear only of two eruptions during the period of the Roman empire, one in the reign of Vespasian, A. D. 70, and the other in that of Decius, A. D. 251, neither of which is noticed by contemporary writers, and may therefore be presumed to have been of no very formidable character. Orosius, writing in the beginning of the fifth century, speaks of Aetna as having then become harmless, and only smoking enough to give credit to the stories of its past violence. (*Idat. Chron. ad ann.* 70; Vita St. Agathae, *ap. Cluver. Sicil.* p. 106; Oros. ii. 14.)*

From these accounts it is evident that the volcanic action of Aetna was in ancient, as it still continues in modern times, of a very irregular and intermittent character, and that no dependence can be placed upon those passages, whether of poets or prose writers, which apparently describe it as in constant and active operation. But with every allowance for exaggeration, it seems probable that the ordinary volcanic phenomena which it exhibited were more striking and conspicuous in the age of Strabo and Pliny than at the present day. The expressions, however, of the latter writer, that its noise was heard in the more distant parts of Sicily, and that its ashes were carried not only to Taormenum and Catania, but to a distance of 150 miles, of course refer only to times of violent eruption. Livy also records that in the year B. C. 44, the hot sand and ashes were carried as far as Rhegium. (*Plin. H. N.* ii. 103, 106, iii. 8, 14; Liv. *ap. Serv. ad Georg.* i. 471.) It is unnecessary to do more than allude to the well-known description of the eruptions of Aetna in Virgil, which has been imitated both by Silius Italicus and Claudian. (*Virg. Aen.* iii. 570—577; *Sil. Ital.* xiv. 58—69; Claudian *de Rapt. Proserp.* i. 161.)

The general appearance of the mountain is well described by Strabo, who tells us that the upper parts were bare and covered with ashes, but with snow in the winter, while the lower slopes were clothed with forests, and with planted grounds, the volcanic ashes, which were at first so destructive, ultimately producing a soil of great fertility, especially adapted for the growth of vines. The summit of the mountain, as described to him by those who had lately ascended it, was a level plain of about 20 stadia in circumference, surrounded by a brow or ridge like a wall. In the midst of this plain, which consisted of deep and hot sand, rose a small hillock of similar aspect, over which hung a cloud of smoke rising to a height of about 200 feet. He, however, justly adds, that these appearances were subject to constant variations, and that there was sometimes

only one crater, sometimes more. (Strab. vi. pp. 269, 273, 274.) It is evident from this account that the ascent of the mountain was in his time a common enterprise. Lucilius also speaks of it as not unusual for people to ascend to the very edge of the crater, and offer incense to the tutelary gods of the mountain (*Lucil. Aetna*, 336; see also *Seneca, Ep.* 79), and we are told that the emperor Hadrian, when he visited Sicily, made the ascent for the purpose of seeing the sun rise from thence. (*Spart. Hadr.* 13.) It is therefore a strange mistake in Claudian (*de Rapt. Proserp.* i. 158) to represent the summit as inaccessible. At a distance of less than 1400 feet from the highest point are some remains of a brick building, clearly of Roman work, commonly known by the name of the *Torre del Filosofo*, from a vulgar tradition connecting it with Empedocles: this has been supposed, with far more plausibility, to derive its origin from the visit of Hadrian. (*Smyth's Sicily*, p. 149; Ferrara, *Descriz. dell' Etna*, p. 28.)

Many ancient writers describe the upper part of Aetna as clothed with perpetual snow. Pindar calls it "the nurse of the keen snow all the year long" (*Pyth.* i. 36), and the apparent contradiction of its perpetual fires and everlasting snows is a favourite subject of declamation with the rhetorical poets and prose writers of a later period. (*Sil. Ital.* xiv. 58—69; Claudian *de Rapt. Proserp.* i. 164; Solin. 5, § 9.) Strabo and Pliny more reasonably state that it was covered with snow in the winter; and there is no reason to believe that its condition in early ages differed from its present state in this respect. The highest parts of the mountain are still covered with snow for seven or eight months in the year, and occasionally patches of it will lie in hollows and rifts throughout the whole summer. The forests which clothe the middle regions of the mountain are alluded to by many writers (Strab. vi. p. 273; Claud. *l. c.* 159); and Diodorus tells us that Dionysius of Syracuse derived from thence great part of the materials for the construction of his fleet in B. C. 399. (*Diod.* xiv. 42.)

It was natural that speculations should early be directed to the causes of the remarkable phenomena exhibited by Aetna. A mythological fable, adopted by almost all the poets from Pindar downwards, ascribed them to the struggle of the giant Typhoeus (or Enceladus according to others), who had been buried under the lofty pile by Zeus after the defeat of the giants. (*Pind. Pyth.* i. 35; *Aesch. Prom.* 365; *Virg. Aen.* iii. 578; *Ovid. Met.* v. 346; Claud. *l. c.* 152; *Lucil. Aetna*, 41—71.) Others assigned it as the workshop of Vulcan, though this was placed by the more ordinary tradition in the Aeolian islands. Later and more philosophical writers ascribed the eruptions to the violence of the winds, pent up in subterranean caverns, abounding with sulphur and other inflammable substances; while others conceived them to originate from the action of the waters of the sea upon the same materials. Both these theories are discussed and developed by Lucretius, but at much greater length by the author of a separate poem entitled "Aetna," which was for a long time ascribed to Cornelius Severus, but has been attributed by its more recent editors, Wernsdorf and Jacob, to the younger Lucilius, the friend and contemporary of Seneca.† It contains some powerful passages, but is disfigured by obscurity, and adds little to our

* For the more recent history of the mountain and its eruptions, see Ferrara, *Descrizione dell' Etna*, Palermo, 1818; and Daubeny on *Volcanoes*, 2d edit. pp. 283—290.

† For a fuller discussion of this question, see the *Biogr. Dict.* art. *Lucilius Junior*.

knowledge of the history or phenomena of the mountain. (Lucr. vi. 640—703; Lucil. *Aetna*, 92, et seq.; Justin, iv. 1; Seneca, *Epist.* 79; Claudian, *l. c.* 169—176.) The connection of these volcanic phenomena with the earthquakes by which the island was frequently agitated, was too obvious to escape notice, and was indeed implied in the popular tradition. Some writers also asserted that there was a subterranean communication between Aetna and the Aeolian islands, and that the eruptions of the former were observed to alternate with those of Hiera and Strongyle. (Diod. v. 7.)

The name of Aetna was evidently derived from its fiery character, and has the same root as *αἶθρα*, to burn. But in later times a mythological origin was found for it, and the mountain was supposed to have received its name from a nymph, Aetna, the daughter of Uranus and Gaea, or, according to others, of Briareus. (Schol. ad Theocr. *Id.* i. 65.) The mountain itself is spoken of by Pindar (*Pyth.* i. 57) as consecrated to Zeus; but at a later period Solinus calls it sacred to Vulcan; and we learn that there existed on it a temple of that deity. This was not, however, as supposed by some writers, near the summit of the mountain, but in the middle or forest region, as we are told that it was surrounded by a grove of sacred trees. (Solin. 5. § 9; Aelian, *II. A.* xi. 3.)

[E. H. B.]

AETOLIA (Ἀιτωλία; *Eth. Αἰτωλός*, Aetolus), a district of Greece, the boundaries of which varied at different periods. In the time of Strabo it was bounded on the W. by Acarnania, from which it was separated by the river Achelous, on the N. by the mountainous country inhabited by the Athamanes, Dolopes, and Dryopes, on the NE. by Doris and Malis, on the SE. by Locris, and on the S. by the entrance to the Corinthian gulf. It contained about 1165 square miles. It was divided into two districts, called Old Aetolia (ἡ ἀρχαία Αἰτωλία), and Aetolia Epictetus (ἡ ἐπικτήτος), or the Acquired. The former extended along the coast from the Achelous to the Evenus, and inland as far as Thermum, opposite the Acarnanian town of Stratus; the latter included the northern and more mountainous part of the province, and also the country on the coast between the Evenus and Locris. When this division was introduced is unknown; but it cannot have been founded upon conquest, for the inland Aetolians were never subdued. The country between the Achelous and the Evenus appears in tradition as the original abode of the Aetolians; and the term Epictetus probably only indicates the subsequent extension of their name to the remainder of the country. Strabo makes the promontory Antirrhium the boundary between Aetolia and Locris, but some of the towns between this promontory and the Evenus belonged originally to the Ozolian Locrians. (Strab. pp. 336, 450, 459.)

The country on the coast between the Achelous and the Evenus is a fertile plain, called Parachelotis (Παραχελωτίς), after the former river. This plain is bounded on the north by a range of hills called Aracynthus, north of which and of the lakes Hyria and Trichonis there again opens out another extensive plain opposite the town of Stratus. These are the only two plains in Aetolia of any extent. The remainder of the country is traversed in every direction by rugged mountains, covered with forests, and full of dangerous ravines. These mountains are a south-westerly continuation of Mt. Pindus, and have never been crossed by any road, either in ancient

or modern times. The following mountains are mentioned by special names by the ancient writers: — 1. TYPHIRESTUS (Τυμφηρόστος), on the northern frontier, was a southerly continuation of Mt. Pindus, and more properly belongs to Dryopis. [DRYOPIS.] 2. BOMI (Βομοί), on the north-eastern frontier, was the most westerly part of Mt. Oeta, inhabited by the Bomienses. In it were the sources of the Evenus. (Strab. x. p. 451; Thuc. iii. 96; Steph. B. s. v. Βομοί.) 3. CORAX (Κόραξ), also on the north-eastern frontier, was a south-westerly continuation of Oeta, and is described by Strabo as the greatest mountain in Aetolia. There was a pass through it leading to Thermopylae, which the consul Aclius Glabrio crossed with great difficulty and the loss of many beasts of burthen in his passage, when he marched from Thermopylae to Naupactus in B. C. 191. Leake remarks that the route of Glabrio was probably by the vale of the *Vistritza* into that of the *Kolkino*, over the ridges which connect *Velukhi* with *Vardhassi*, but very near the latter mountain, which is thus identified with Corax. Corax is described on that occasion by Livy as a very high mountain, lying between Callipolis and Naupactus. (Strab. x. p. 450; Liv. xxxvi. 30; Steph. B. s. v.; Leake, *Northern Greece*, vol. ii. p. 624.) 4. TAPHIASSUS (Ταφιασός; *Kaki-skala*), a southerly continuation of Corax, extended down to the Corinthian gulf, where it terminated in a lofty mountain near the town of Maecynia. In this mountain Nessus and the other Centaurs were said to have been buried, and from their corpses arose the stinking waters which flowed into the sea, and from which the western Locrians are said to have derived the name of Ozolae, or the Stinking. Modern travellers have found at the base of Mt. Taphiassus a number of springs of fetid water. Taphiassus derives its modern name of *Kaki-skala*, or "Bad-ladder," from the dangerous road, which runs along the face of a precipitous cliff overhanging the sea, half way up the mountain. (Strab. pp. 427, 451, 460; Antig. Caryst. 129; Plin. iv. 2; Leake, vol. i. p. 111; Mure, *Tour in Greece*, vol. i. p. 135; Gall, *Itiner.* p. 292.) 5. CHALCIS or CHALCEIA (Χάλκισ ἢ Χαλκία; *Varásova*), an offshoot of Taphiassus, running down to the Corinthian gulf, between the mouth of the Evenus and Taphiassus. At its foot was a town of the same name. Taphiassus and Chalcis are the ancient names of the two great mountains running close down to the sea-coast, a little west of the promontory Antirrhium, and separated from each other by some low ground. Each of these mountains rises from the sea in one dark gloomy mass. (Strab. pp. 451, 460; Hom. *Il.* ii. 640; Leake, *l. c.*; Mure, vol. i. p. 171.) 6. ARACYNTHUS (Ἀρακύνθος; *Zygos*), a range of mountains running in a south-easterly direction from the Achelous to the Evenus, and separating the lower plain of Aetolia near the sea from the upper plain above the lakes Hyria and Trichonis. (Strab. x. p. 450.) [ARACYNTHUS.] 7. PANAEIOLITUM (Παναειολίτιον), a mountain NE. of Thermum, in which city the Aetolians held the meetings of their league. (Plin. iv. 2; Pol. v. 8; Leake, vol. i. p. 181.) 8. MYENUS (ἢ ὅρος Μύηνον, Plat. *de Fluvio*, p. 44), between the rivers Evenus and Hylaethus. 9. MACYNIUM, mentioned only by Piny (*l. c.*), must, from its name, have been near the town of Maecynia on the coast, and consequently a part of Mt. Taphiassus. 10. CURTIUM (Κούριον), a mountain between Pleuron and Lake Trichonis, from which

the Curetes were said to have derived their name. It is a branch of Aracynthus. (Strab. x. p. 451.)

The two chief rivers of Aetolia were the Achelous and the Evenus, which flowed in the lower part of their course nearly parallel to one another. [ACHELOUS: EVENUS.] There were no other rivers in the country worthy of mention, with the exception of the Campylus and Cyathus, both of which were tributaries of the Achelous. [ACHELOUS.]

There were several lakes in the two great plains of Aetolia. The upper plain, N. of Mt. Aracynthus, contained two large lakes, which communicated with each other. The eastern and the larger of the two was called Trichonis (Τριχωνίς, Pol. v. 7, xi. 4: *Lake of Apokuro*), the western was named Hyria (*Lake of Zygos*); and from the latter issued the river Cyathus, which flowed into the Achelous near the town of Conope, afterwards Arsinoe (Ath. x. p. 424). This lake, named Hyria by Ovid (*Met.* vii. 371, seq.) is called Hydra (Ἥδρα) in the common text of Strabo, from whom we learn that it was afterwards called Lysimachia (Λυσισμαχία) from a town of that name upon its southern shore. (Strab. p. 460.) Its proper name appears to have been Hyria, which might easily be changed into Hydra. (Müller, *Dorians*, vol. ii. p. 481.) This lake is also named Conope by Antoninus Liberalis (*Met.* 12). The mountain Aracynthus runs down towards the shores of both lakes, and near the lake Hyria there is a ravine, which Ovid (*l. c.*) calls the "Cyleneia Tempe," because Cylene was said to have been here changed into a swan by Apollo. The principal sources which form both the lakes are at the foot of the steep mountain overhanging the eastern, or lake Trichonis; a current flows from E. to W. through the two lakes; and the river of Cyathus is nothing more than a continuation of the same stream (Leake, vol. i. p. 154). In the lower plain of Aetolia there were several smaller lakes or lagoons. Of these Strabo (pp. 459, 460) mentions three. 1. Cynia (Κυνία), which was 60 stadia long and 20 broad, and communicated with the sea. 2. Uria (Οὔρια), which was much smaller than the preceding and half a stadium from the sea. 3. A large lake near Calydon, belonging to the Romans of Patrae; this lake, according to Strabo, abounded in fish (εἰσβολός), and the gastronomic poet Archestratus said that it was celebrated for the labrax (ἀδελφάτ), a ravenous kind of fish. (Ath. vii. p. 311, a.) There is some difficulty in identifying these lakes, as the coast has undergone numerous changes; but Leake supposes that the lagoon of *Anatoliko* was Cynia, that of *Mesolonghi* Uria, and that of *Bokhori* the lake of Calydon. The last of these lakes is perhaps the same as the lake Onthis (Ὀνθίς), which Nicander (ap. Schol. ad *Nicand. Ther.* 214) speaks of in connection with Naupactus. (Leake, vol. iii. p. 573, &c.)

In the two great plains of Aetolia excellent corn was grown, and the slopes of the mountains produced good wine and oil. These plains also afforded abundance of pasture for horses; and the Aetolian horses were reckoned only second to those of Thessaly. In the mountains there were many wild beasts, among which we find mention of boars and even of lions, for Herodotus gives the Thracian Nestus and the Achelous as the limits within which lions were found in Europe. (Herod. v. 126.)

The original inhabitants of Aetolia are said to have been Curetes, who according to some accounts had come from Euboea. (Strab. x. p. 465.) They inhabited the plains between the Achelous and the

Evenus, and the country received in consequence the name of Curetis. Besides them we also find mention of the Leleges and the Hyantes, the latter of whom had been driven out of Boeotia. (Strab. pp. 322, 464.) These three peoples probably belonged to the great Pelasgic race, and were at all events not Hellenes. The first great Hellenic settlement in the country is said to have been that of the Epeans, led by Aetolus, the son of Endymion, who crossed over from Elis in Peloponnesus, subdued the Curetes, and gave his name to the country and the people, six generations before the Trojan war. Aetolus founded the town of Calydon, which he called after his son, and which became the capital of his dominions. The Curetes continued to reside at their ancient capital Pleuron at the foot of Mt. Curium, and for a long time carried on war with the inhabitants of Calydon. Subsequently the Curetes were driven out of Pleuron, and are said to have crossed over into Acarnania. At the time of the Trojan war Pleuron as well as Calydon were governed by the Aetolian chief Thoas. (Paus. v. 1. § 8; Hom. *Il.* ix. 529, seq.; Strab. p. 463.) Since Pleuron appears in the later period of the heroic age as an Aetolian city, it is represented as such from the beginning in some legends. Hence Pleuron, like Calydon, is said to have derived its name from a son of Aetolus (Apollod. i. 7. § 7); and at the very time that some legends represent it as the capital of the Curetes, and engaged in war with Oeneus, king of Calydon, others relate that it was governed by his own brother Thestius. Aetolia was celebrated in the heroic age of Greece on account of the hunt of the Calydonian boar, and the exploits of Tydeus, Meleager and the other heroes of Calydon and Pleuron. The Aetolians also took part in the Trojan war under the command of Thoas; they came in 40 ships from Pleuron, Calydon, Olenus, Pylene and Chalcis (Hom. *Il.* ii. 538). Sixty years after the Trojan war some Aeolians, who had been driven out of Thessaly along with the Boeotians, migrated into Aetolia, and settled in the country around Pleuron and Calydon, which was hence called Aeolis after them. (Strab. p. 464; Thuc. iii. 102.) Ephorus (ap. Strab. p. 465) however places this migration of the Aeolians much earlier, for he relates "that the Aeolians once invaded the district of Pleuron, which was inhabited by the Curetes and called Curetis, and expelled this people." Twenty years afterwards occurred the great Dorian invasion of Peloponnesus under the command of the descendants of Heracles. The Aetolian chief Oxylus took part in this invasion, and conducted the Dorians across the Corinthian gulf. In return for his services he received Elis upon the conquest of Peloponnesus.

From this time till the commencement of the Peloponnesian war we know nothing of the history of the Aetolians. Notwithstanding their fame in the heroic age, they appear at the time of the Peloponnesian war as one of the most uncivilized of the Grecian tribes; and Thucydides (i. 5) mentions them, together with their neighbours the Ozolian Locrians and Acarnanians, as retaining all the habits of a rude and barbarous age. At this period there were three main divisions of the Aetolians, the Apodoti, Ophionenses, and Eurytines. The last, who were the most numerous of the three, spoke a language which was unintelligible, and were in the habit of eating raw meat. (Thuc. iii. 102.) Thucydides, however, does not call them Βάρβαροι; and notwithstanding their low culture and uncivilized habits, the Aetolians ranked as Hellenes, partly,

it appears, on account of their legendary renown, and partly on account of their acknowledged connection with the Eleans in Peloponnesus. Each of these three divisions was subdivided into several village tribes. Their villages were unfortified, and most of the inhabitants lived by plunder. Their tribes appear to have been independent of each other, and it was only in circumstances of common danger that they acted in concert. The inhabitants of the inland mountains were brave, active, and invincible. They were unrivalled in the use of the javelin, for which they are celebrated by Euripides. (*Phoeniss.* 139, 140; comp. *Thuc.* iii. 97.)

The Apodoti, Ophiomenses, and Eurytanes, inhabited only the central districts of Aetolia, and did not occupy any part of the plain between the Evenus and the Achelous, which was the abode of the more civilized part of the nation, who bore no other name than that of Aetolians. The Apodoti (*Ἀποδοῖοι*, *Thuc.* iii. 94; *Ἀπὸδοῖοι*, *Pol.* xvii. 5) inhabited the mountains above Naupactus, on the borders of Locris. They are said by Polybius not to have been Hellenes. (Comp. *Liv.* xxxii. 34.) North of these dwelt the Ophiomenses or Ophienses (*Οφιομεῖς*, *Thuc.* i. c.; *Οφείς*, *Strab.* pp. 451, 465), and to them belonged the smaller tribes of the Bonimenses (*Βονίμης*, *Thuc.* iii. 96; *Strab.* p. 451; *Steph. Byz.* s. v. *Βονοί*) and Callienses (*Καλλιῆς*, *Thuc.* i. c.), both of which inhabited the ridge of Oeta running down towards the Malic gulf; the former are placed by Strabo (*l. c.*) at the sources of the Evenus, and the position of the latter is fixed by that of their capital town Callium. [*CALLIUM.*] The Eurytanes (*Εὐρυτᾶνες*, *Thuc.* iii. 94, et alii) dwelt north of the Ophiomenses, as far, apparently, as Mt. Tymphrestus, at the foot of which was the town Oechalia, which Strabo describes as a place belonging to this people. They are said to have possessed an oracle of Odysseus. (*Strab.* pp. 448, 451, 465; *Schol. ad Lycophr.* 799.)

The Agræi, who inhabited the north-west corner of Aetolia, bordering upon Ambracia, were not a division of the Aetolian nation, but a separate people, governed at the time of the Peloponnesian war by a king of their own, and only united to Aetolia at a later period. The Aperaŋti, who lived in the same district, appear to have been a subdivision of the Agræi. [*AGRAEI; APERANTL.*] Pliny (iv. 3) mentions various other peoples as belonging to Aetolia, such as the Athamanes, Tymphaei, Dolopes, &c.; but this statement is only true of the later period of the Aetolian League, when the Aetolians had extended their dominion over most of the neighbouring tribes of Epirus and Thessaly.

At the commencement of the Peloponnesian war the Aetolians had formed no alliance either with Sparta or Athens, and consequently are not mentioned by Thucydides (ii. 9) in his enumeration of the allied forces of the two nations. It was the unprovoked invasion of their country by the Athenians in the sixth year of the war (B.C. 455), which led them to espouse the Lacedæmonian side. In this year the Messenians, who had been settled at Naupactus by the Athenians, and who had suffered greatly from the inroads of the Aetolians, persuaded the Athenian general, Demosthenes, to march into the interior of Aetolia, with the hope of conquering the three great tribes of the Apodoti, Ophiomenses, and Eurytanes, since if they were subdued the Athenians would become masters of the whole country between the Ambracian gulf and

Parnassus. Having collected a considerable force, Demosthenes set out from Naupactus; but the expedition proved a complete failure. After advancing a few miles into the interior, he was attacked at Aegitium by the whole force of the Aetolians, who had occupied the adjacent hills. The rugged nature of the ground prevented the Athenian hoplites from coming to close quarters with their active foe; Demosthenes had with him only a small number of light-armed troops; and in the end the Athenians were completely defeated, and fled in disorder to the coast. Shortly afterwards the Aetolians joined the Peloponnesians under Eurylochus in making an attack upon Naupactus, which Demosthenes saved with difficulty, by the help of the Acarnanians. (*Thuc.* iii. 94, &c.) The Aetolians took no further part in the Peloponnesian war; for those of the nation who fought under the Athenians in Sicily were only mercenaries. (*Thuc.* vii. 57.) From this time till that of the Macedonian supremacy, we find scarcely any mention of the Aetolians. They appear to have been frequently engaged in hostilities with their neighbours and ancient enemies, the Acarnanians. [*ACARNANIA.*]

After the death of Alexander the Great (B.C. 323) the Aetolians joined the confederate Greeks in what is usually called the Lamian war. This war was brought to a close by the defeat of the confederates at Crannon (B.C. 322); whereupon Antipater and Craterus, having first made peace with Athens, invaded Aetolia with a large army. The Aetolians, however, instead of yielding to the invaders, abandoned their villages in the plains and retired to their impregnable mountains, where they remained in safety, till the Macedonian generals were obliged to evacuate their territory in order to march against Perdiccas. (*Diod.* xviii. 24, 25.) In the wars which followed between the different usurpers of the Macedonian throne, the alliance of the Aetolians was eagerly courted by the contending armies; and their brave and warlike population enabled them to exercise great influence upon the politics of Greece. The prominent part they took in the expulsion of the Gauls from Greece (B.C. 279) still further increased their reputation. In the army which the Greeks assembled at Thermopylae to oppose the Gauls, the contingent of the Aetolians was by far the largest, and they here distinguished themselves by their bravery in repulsing the attacks of the enemy; but they earned their chief glory by destroying the greater part of a body of 40,000 Gauls, who had invaded their country, and had taken the town of Callium, and committed the most horrible atrocities on the inhabitants. The Aetolians also assisted in the defence of Delphi when it was attacked by the Gauls, and in the pursuit of the enemy in their retreat. (*Paus.* x. 20—23.) To commemorate the vengeance they had inflicted upon the Gauls for the destruction of Callium, the Aetolians dedicated at Delphi a trophy and a statue of an armed heroine, representing Aetolia. They also dedicated in the same temple the statues of the generals under whom they had fought in this war. (*Paus.* x. 18. § 7, x. 15. § 2.)

From this time the Aetolians appear as one of the three great powers in Greece, the other two being the Macedonians and Achæans. Like the Achæans, the Aetolians were united in a confederacy or league. At what time this league was first formed is uncertain. It is inferred that the Aetolians must have been united into some form of con-

federacy at least as early as the time of Philip, the father of Alexander the Great, from an inscription on the statue of Aetolus at Thermum, quoted by Ephorus (Strab. p. 463; *Αἰτωλὸν τὸνδ' ἀνέθηκεν Αἰτωλοὶ σφετεράς μνημ' ἀρετῆς ἑσώσαν*), and from the cession of Naupactus, which was made to them by Philip. (Strab. p. 427: *ἔσθη δὲ νῦν Αἰτωλῶν, Φιλίππου προσκρίναντος*, quoted by Thirlwall, *Hist. of Greece*, vol. viii, p. 207.) But it was not till after the death of Alexander the Great that the league appears to have come into full activity; and it was probably the invasion of their country by Antipater and Craterus, and the consequent necessity of concerting measures for their common defence, that brought the Aetolians into a closer political association. The constitution of the league was democratical, like that of the Aetolian towns and tribes. The great council of the nation, called the Pan-aetolicon (Liv. xxxi. 9), in which it is probable that every freeman above the age of thirty had the right of voting, met every autumn at Thermum, for the election of magistrates, general legislation, and the decision of all questions respecting peace and war with foreign nations. There was also another deliberative body, called Apocleti (*Ἀποκλήτοι*), which appears to have been a kind of permanent committee. (Pol. xx. 1; Liv. xxxvi. 28.) The chief magistrate bore the title of Strategus (*Στρατηγός*). He was elected annually, presided in the assemblies, and had the command of the troops in war. The officers next in rank were the Hipparchus (*Ἱππαρχος*), or commander of the cavalry, and the chief Secretary (*Γραμματεὺς*), both of whom were elected annually. (For further details respecting the constitution of the league, see *Dict. of Antiq. art. Aetolicum Foedus*.)

After the expulsion of the Gauls from Greece, the Aetolians began to extend their dominions over the neighbouring nations. They still retained the rude and barbarous habits which had characterised them in the time of Thucydides, and were still accustomed to live to a great extent by robbery and piracy. Their love of rapine was their great incentive to war, and in their marauding expeditions they spared neither friends nor foes, neither things sacred nor profane. Such is the character given to them by Polybius (e.g. ii. 45, 46, iv. 67, ix. 38), and his account is confirmed in the leading outlines by the testimony of other writers; though justice requires us to add that the enmity of the Aetolians to the Achaeans has probably led the historian to exaggerate rather than understate the vices of the Aetolian people. At the time of their greatest power, they were masters of the whole of western Acarnania, of the south of Epirus and Thessaly, and of Locris, Phocis, and Boeotia. They likewise assumed the entire control of the Delphic oracle and of the Amphictyonic assembly. (Plut. *Demetr.* 40; Pol. iv. 25; Thirlwall, vol. viii. p. 210.) Their league also embraced several towns in the heart of Peloponnesus, the island of Cephallenia, and even cities in Thrace and Asia Minor, such as Lysimachia on the Hellespont, and Cioe on the Propontis. The relation of these distant places to the league is a matter of uncertainty. They could not have taken any part in the management of the business of the confederacy; and the towns in Asia Minor and Thrace probably joined it in order to protect themselves against the attacks of the Aetolian privateers.

The Aetolians were at the height of their power in B.C. 220, when their unprovoked invasion of

Messenia engaged them in a war with the Achaeans, usually called the Social War. The Achaeans were supported by the youthful monarch of Macedonia, Philip V., who inflicted a severe blow upon the Aetolians in B.C. 218 by an unexpected march into the interior of their country, where he surprised the capital city of Thermum, in which all the wealth and treasures of the Aetolian leaders were deposited. The whole of these fell into the hands of the king, and were either carried off or destroyed; and before quitting the place, Philip set fire to the sacred buildings, to retaliate for the destruction of Diium and Dodona by the Aetolians. (Pol. v. 2—9, 13, 14; for the details of Philip's march, see *THERMUM*.) The Social war was brought to a close by a treaty of peace concluded in B.C. 217. Six years afterwards (B.C. 211) the Aetolians again declared war against Philip, in consequence of having formed an offensive and defensive alliance with the Romans, who were then engaged in hostilities with Philip. The attention of the Romans was too much occupied by the war against Hannibal in Italy to enable them to afford much assistance to the Aetolians, upon whom, therefore, the burden of the war chiefly fell. In the course of this war Philip again took Thermum (Pol. xi. 4), and the Aetolians became so disheartened that they concluded peace with him in B.C. 205. This peace was followed almost immediately by one between Philip and the Romans.

On the renewal of the war between Philip and the Romans in B.C. 200, the Aetolians at first resolved to remain neutral; but the success of the consul Galba induced them to change their determination, and before the end of the first campaign they declared war against Philip. They fought at the battle of Cynoscephalae in B.C. 197, when their cavalry contributed materially to the success of the day. (Liv. xxxiii. 7.) The settlement of the affairs of Greece by Flamininus after this victory caused great disappointment to the Aetolians; and as soon as Flamininus returned to Italy, they invited Antiochus to invade Greece, and shortly afterwards declared war against the Romans. (n. c. 192.) The defeat of Antiochus at Thermopylae (n. c. 191) drove the monarch back to Asia, and left the Aetolians exposed to the full vengeance of the Romans. They obtained a short respite by a truce which they solicited from the Romans; but having subsequently resumed hostilities on rumours of some success of Antiochus in Asia, the Roman consul M. Fulvius Nobilior crossed over into Greece, and commenced operations by laying siege to Ambracia (n. c. 189), which was then one of the strongest towns belonging to the league. Meantime news had arrived of the total defeat of Antiochus at the battle of Magnesia, and the Aetolians resolved to purchase peace at any price. It was granted to them by the Romans, but on terms which destroyed for ever their independence, and rendered them only the vassals of Rome. (Pol. xxii. 15; Liv. xxxviii. 11.) After the conquest of Perseus (B.C. 167), the Roman party in Aetolia, assisted by a body of Roman soldiers, massacred 550 of the leading patriots. All the survivors, who were suspected of opposition to the Roman policy, were carried off as prisoners to Italy. It was at this time that the league was formally dissolved. (Liv. xlv. 28, 31; Justin, xxxiii. Prolog. and 2.) Aetolia subsequently formed part of the province of Achaia; though it is doubtful whether it formed part of this province as it was at first constituted. [ACHAIA.] The inhabitants of several

of its towns were removed by Augustus to people the city of Nicopolis, which he founded to commemorate his victory at Actium, B. C. 31; and in his time the country is described by Strabo as utterly worn out and exhausted. (Strab. p. 460.) Under the Romans the Aetolians appear to have remained in the same rude condition in which they had always been. The interior of Aetolia was probably rarely visited by the Romans, for they had no road in the inland part of the country; and their only road was one leading from the coast of Acarnania across the Achelous, by Pleuron and Calydon to Chalcis and Molycreia on the Aetolian coast. (Comp. Brandstüben, *Die Geschichte des Aetolischen Landes, Volkes und Bundes*, Berlin, 1844.)

The towns in Aetolia were: I. In Old Aetolia. 1. In the lower plain, between the sea and Mount Aracynthus, CALYDON, PLEURON, OLENUS, PYLENE, CHALCIS (these 5 are the Aetolian towns mentioned by Homer), HALICYRNA, ELAEUS, PAEANUM or PHANA, PROSCIUM, ITHORIA, CONOPE (afterwards Arising), LYSIMACHIA. In the upper plain N. of Mount Aracynthus, ACRAE, METAPA, PAMPHIA, PHYTEUM, TRICHONIUM, THESTIENSES, THERMUM. In Aetolia Epictetus, on the sea-coast, MACYNIA, MOLYCREIUM or MOLYCREIA: a little in the interior, on the borders of Locris, POTIDANIA, CROCYLEIUM, TRICHUM, ARGITUM: further in the interior, CALLIUM, Oechalia [see p. 65, a.], APERANTIA, AGRINIUM, Ephrya, the last of which was a town of the Agraeci. [AGRAEI.] The site of the following towns is quite unknown:—Eliopium (Ἐλιόπιον, Pol. ap. Steph. B. s. v.); Thorax (Θώραξ, s. v.); Phrae (Φραΐ, Steph. B. s. v.).



COIN OF AETOLIA.

AEXONE. [ATTICA.]

AFFILAE (*Eth.* Afilanus), a town of Latium, in the more extended sense of the term, but which must probably have in earlier times belonged to the Heronians. It is still called *Afile*, and is situated in the mountainous district S. of the valley of the Anio, about 7 miles from *Subiaca*. We learn from the treatise ascribed to Frontinus (*de Colon.* p. 230), that its territory was colonized in the time of the Gracchi, but it never enjoyed the rank of a colony, and Pliny mentions it only among the "oppida" of Latium. (*H. N.* iii. 5. § 9.) Inscriptions, fragments of columns, and other ancient relics are still visible in the modern village of *Afile*. (Nibby, *Dintorni di Roma*, vol. i. p. 41.) [E. H. B.]

AFFLIANUS or AEFILIANUS MONS (the latter form of the name appears to be the more correct) was the name given in ancient times to a mountain near Tibur, fronting the plain of the *Campagna* and now called *Monte S. Angelo*, though marked on Gell's map as *Monte Affiano*. The Claudian aqueduct was carried at its foot, where the remains of it still visible are remarkable for the boldness and grandeur of their construction. An inscription which records the completion of some of these works has preserved to us the ancient name of

the mountain. (Nibby, *Dintorni di Roma*, vol. i. p. 25; Fabretti, *Inscr.* p. 637.) [E. H. B.]

AFRICA (*Apouch*: *Adj.* Afer, Afrius, Africanus), the name by which the quarter of the world still called *Africa* was known to the Romans, who received it from the Carthaginians, and applied it first to that part of *Africa* with which they became first acquainted, namely, the part about Carthage, and afterwards to the whole continent. In the latter sense the Greeks used the name *Libya* (*Ἀφρική* only occurring as the Greek form of the Latin *Africa*); and the same name is continually used by Roman writers. In this work the continent is treated of under *LIBYA*; and the present article is confined to that portion of N. Africa which the Romans called specifically *Africa*, or *Africa Propria* (or *Vera*), or *Africa Provincia* (*Ἀφρική ἡ Βίαια*), and which may be roughly described as the old Carthaginian territory, constituted a Roman province after the Third Punic War (B. C. 146).

The N. coast of *Africa*, after trending W. and E. with a slight rise to the N., from the *Straits of Gibraltar* to near the centre of the *Mediterranean*, suddenly falls off to the S. at *C. Bon* (Mercurii Pr.) in 37° 4' 20" N. lat., and 10° 53' 35" E. long., and preserves this general direction for about 3° of latitude, to the bottom of the *Gulf of Khuba*, the ancient Lesser Syrtis; the three chief salient points of this E. part of the coast, namely, the promontories of Clyspea (at the N., a little S. of *C. Bon*) and Caput Vada (*Kapoudiah*, about the middle), and the island of Meninx (*Jerba*, at the S.), lying on the same meridian. The country within this angle, formed of the last low ridges by which the Atlas sinks down to the sea, bounded on the S. and SW. by the Great Desert, and on the W. extending about as far as 9° E. long., formed, roughly speaking, the *Africa* of the Romans; but the precise limits of the country included under the name at different periods can only be understood by a brief historical account.

That part of the continent of *Africa*, which forms the S. shore of the *Mediterranean*, W. of the Delta of the Nile, consists of a strip of habitable land, hemmed in between the sea on the N. and the Great Desert (*Sihāra*) on the S., varying greatly in breadth in its E. and W. halves. The W. part of this sea-board has the great chain of ATLAS interposed as a barrier against the torrid sands of the *Sihāra*; and the N. slope of this range, descending in a series of natural terraces to the sea, watered by many streams, and lying on the S. margin of the N. temperate zone, forms one of the finest regions on the surface of the earth. But, at the great bend in the coast above described (namely, about *C. Bon*), the chain of the Atlas ceases; and, from the shores of the Lesser Syrtis, the desert comes close to the sea, leaving only narrow slips of habitable land, till, at the bottom of another great bend to the S., forming the Greater Syrtis (*Gulf of Sidra*), the sand and water meet (about 19° E. long.), forming a natural division between the 2 parts of N. Africa. E. of this point lay CYRENAICA, the history of which is totally distinct from that of the W. portion, with which we are now concerned.

For what follows, certain land-marks must be borne in mind. Following the coast E. of the *Strait of Gaditum* (*Straits of Gibraltar*) to near 29° W. long., we reach the largest river of N. Africa, the *MALVA*, Mulucha, or Molochath (*Wady Mulata* or *Mokataou*), which now forms the boundary of Ma-

rocoo and *Alger*, and was an equally important frontier in ancient times. The next point of reference is a headland at about 4° E. long., the site of the ancient city of *SALDAE*. E. of this, again, somewhat beyond 6° E. long., is another frontier river, the *AMRSAGA* (*Wady el Kebir*): further on, near 8° E. long., another river, the *IVRUCATUS* (*Wady Seibous*), at the mouth of which stood *Hippo Regius* (*Bonah*); and, about 1° further E., the river *TUSCA* (*Wady-es-Zain*). The last great river of this coast, W. of the great turning point (*C. Bon*), is the *BAQRADAS* (*Majerdah*), falling into the sea just below *C. Farina*, the W. headland (as *C. Bon* is the eastern) of the great *Gulf of Tunia*, near the centre of which a rocky promontory marks the site of Carthage. Lastly, let us note the bottom of the great gulf called the Lesser Syrtis, at the S. extremity of the E. coast already noticed, with the neighbouring great salt-lake of *Al-Sikkah*, the ancient *Pulus Tritonis*, between 33° and 34° N. lat.; N. and NW. of which the country is for the most part desert, as far as the SE. slopes of the Atlas chain. The country immediately around the lake itself forms the E.-most of a series of oases, which stretch from E. to W. along the S. foot of the Atlas chain, and along the N. margin of the *Sahara*, and thus mark out a natural S. frontier for this portion of N. Africa.

In the earliest times recorded, the whole N. coast of the continent W. of Egypt was peopled by various tribes of the great Libyan race, who must be carefully distinguished from the Ethiopian or negro races of the interior. S. of the Libyan tribes, and on the N. limits of the *Sahara*, dwelt the *GAETULI* and *GARAMANTES*, and S. of these, beyond the desert, the proper Ethiopians or negroes. The Libyans were of the Caucasian family of mankind, and for the most part of nomadic habits. At periods so early as to be still mythical to the Greeks, colonists from the W. coasts of Asia settled on the shores of Africa, and especially on the part now treated of. Sallust has preserved a curious tradition respecting the earliest Asiatic colonists, to which a bare reference is enough (*Jugurth*. 18). The chief colonies were those of the Phœnicians, such as *HIPO ZARYTUS*, *UTICA*, *TUNES*, *HADRUMETUM*, *LEPTIS*, and above all, though one of the latest, *CARTHAGO*. In these settlements, the Phœnicians established themselves as traders rather than conquerors; and they do not seem to have troubled themselves about bringing the native peoples into subjection, except so far as was needful for their own security. Carthage, which was built on the most commanding position on the whole coast, gradually surpassed all the other Phœnician colonies, and brought them, as allies, if not as subjects, to acknowledge her supremacy. She also founded colonies of her own along the whole coast, from the Straits to the bottom of the Great Syrtis. The question of the extent and character of the Carthaginian dominion belongs to another article [*CARTHAGO*]; but it is necessary here to advert briefly to its condition when the Romans first became acquainted with the country. At that time the proper territory of Carthage was confined within very narrow limits around the city itself. The sea-coast W. and S. of *C. Bon*, as far as the river *Rubricatus* and *Hippo Regius* on the W. and a point N. of *Hadrumetum* (about 36° N. lat.) on the S., and the parts inland along the river *Bagradas*, and between it and the sea, appear to have formed the original territory of Carthage, corresponding nearly to the region after-

wards known as *ZEUGITANA*, but reaching further along the W. coast, and not so far inland on the SW. This, or even less, was the extent of country at first included by the Romans under the name of Africa, and to this very day it bears the same name, *Frikiah* or *Afrikaah*. It is remarkable that, neither in the wars of Agathocles nor of the Romans with Carthage in Africa, does any mention occur of military operations out of this limited district. But still, before the wars with Rome, the territory of Carthage had received some accession. On the E. coast, S. of 36° N. lat., flourishing maritime cities had been established, some—as *Leptis* and *Hadrumetum*—even before Carthage, and some by the Carthaginians. These cities were backed by a fertile but narrow plain, bounded on the W. by a range of mountains, which formed the original *BYZACIUM*, a district, according to Pliny, 250 Roman miles in circuit, and extending S.-wards as far as *Thene*, opposite the island of *Cercina* (in about 34° $30'$ N. lat.), where the Lesser Syrtis was considered to begin. This district had been added to the possessions of the Carthaginians, and Polybius (iii. 23) speaks of their anxiety to conceal it from the knowledge of the Romans, as well as their commercial settlements further along the coast, called *EMPTOMA*. This word, *Emporia*, though afterwards used as the name of a district, denoted at first, according to its proper meaning, settlements established for the sake of commerce; and it appears to have included all the Phœnician and Carthaginian colonies along the whole coast from the N. extremity of the Lesser Syrtis to the bottom of the Greater Syrtis. Any possession of the E. part of this region, in a strictly territorial sense, would have been worthless from the nature of the country, but the towns were maintained as centres of commerce with the inland tribes, and as an additional security, besides the desert, against any danger from the Greek states of Cyrenaica.

Such was the general position of the Carthaginian dominion in Africa at the time of the Punic Wars; extending over their own immediate territory to about 80 miles S. of the capital, and along the E. coast of *Tunis* and isolated points on the W. part of the coast of *Tripoli*. The whole inner district in the central and SW. parts of the later province of Africa was in the possession of the Libyan tribes, whose services as mercenaries Carthage could obtain in war, but whom she never even attempted to subdue. These tribes are spoken of by Greek and Latin writers under a general name which describes their mode of life as wandering herdmen, *Νομάδες*, or, in the Latin form, *NUMIDAE*. They possessed the country along the N. coast as far W. as the Straits; but those of them that were settled to the W. of the river *Mulucha* were called by another name, *Μαίρποι*, perhaps from a greater darkness of complexion, and, after them, the Romans called the country W. of the *Mulucha* *MAURETANIA*; while that E. of the *Mulucha*, to the W. frontier of Carthage, and also SW. and S. of the Carthaginian possessions as far as the region of the Syrtis, was included under the general designation of *NUMIDIA*.

In this region, at the time of the Second Punic War, two tribes were far more powerful than all the rest, namely, in the W. and larger portion, between the rivers *Mulucha* and *Ampsaga*, the *MASSAETYLII*, occupying the greater part of the modern *Alger*; and E. of them, from the river *Ampsaga* and round the whole inland frontier of Carthage, the *MASSYLII*, the residence of whose chieftain, called by the Romans

king, was at the strong natural fort of CIRRA (*Cos-tantineh*): regular cities were, in their earlier history, almost, if not altogether, unknown to the Numidians. The relations of these tribes to Carthage are most important, as affecting the boundaries of Roman Africa.

The first chief of the Massylii mentioned in history, Gala, is supposed to have already deprived the Carthaginians of the important town of Hippo (*Bonah*), inasmuch as it is mentioned with the epithet of *Regius* in Livy's narrative of the Second Punic War (Liv. xxix. 3); but, for an obvious reason, we cannot lay much stress on this point of evidence. Much more important is it to bear in mind that, in these parts, the epithet *Regius* applied to a city does prove that it belonged, at some time, to the Numidian princes. In the Second Punic War we find Gala in league with the Carthaginians; but their cause was abandoned in B.C. 206 by his son Masinissa, whose varied fortunes this is not the place to follow out in detail. Defeated again and again by the united forces of the Carthaginians and of Syphax, chief of the Massesylli, he retired into the deserts of Inner Numidia, that is, the SE. part, about the Lesser Syrtis, and there maintained himself till the landing of Scipio in Africa, B.C. 204, when he joined the Romans and greatly contributed to their success. At the conclusion of the war, his services were amply rewarded. He was restored to his hereditary dominions, to which was added the greater part of the country of the Massesylli; Syphax having been taken prisoner in B.C. 203, and sent to Rome, where he soon died. The conduct of the Romans on this occasion displayed quite as much policy as gratitude, and Masinissa's conduct soon showed that he knew he had been set as a thorn in the side of Carthage. Under cover of the terms of the treaty and with the connivance of Rome, he made a series of aggressions on the Carthaginian territory, both on the NW. and on the SE., seizing the rich Emporia on the latter side, and, on the former, the country W. of the river Tusca, and the district called the Great Plain, SE. of the Bagradas around 36° N. lat., where the name of *Zama Regia* is a witness of Numidian rule. Thus, when his constant persecution at length provoked the Carthaginians to the act of resistance which formed the occasion of the Third Punic War, Masinissa's kingdom extended from the river Malva to the frontier of Cyrenica, while the Carthaginians were hemmed up in the narrow NE. corner of Zeugitana which they had at first possessed, and in the small district of Byzacium; these, their only remaining possessions, extending along the coast from the Tusca to the N. extremity of the Lesser Syrtis, opposite Cercina.

Now, here we have the original limits of the Roman province of Africa. The treaty of peace, at the close of the Second Punic War, had assigned to Masinissa all the territory which his ancestors had ever possessed; he had succeeded in carrying out this provision to its full extent, if not beyond it; and at the close of the Third Punic War, the Romans left his sons their inheritance undiminished, Masinissa himself having died in the 2nd year of the war, B.C. 148. (Appian, *Pun.* 106.) Thus, the Roman province of Africa, which was constituted in B.C. 146, included only the possessions which Carthage had at last. Sallust (*Jug.* 19) accurately describes the state of the case under the successors of Masinissa:

—“Igitur bello Jugurthino pleraque ex Punicis oppida et finis Carthaginiensium, quas novissimum habuerant, populus Romanus per magistratus administrabat: Gaetulorum magna pars et Numidae usque ad flumen Mulucham sub Jugurtha erant.” And, as to the SE. frontier of the Roman province, we learn from Pliny (v. 4. s. 3) that it remained as under Masinissa, and that Scipio Africanus marked out the boundary line between the Roman province and the princes (*reges*) of Numidia, by a *fossa* which reached the sea at Thenna, thus leaving the Emporia and the region of the Syrtis to the latter. Thus the province of Africa embraced the districts of Zeugitana and Byzacium, or the N. and E. parts of the *Regency of Tunis*, from the river Tusca to Thenna at the N. end of the Lesser Syrtis. It was constituted by Scipio, with the aid of ten *legati*, or commissioners, appointed by the senate from its own body, as was usual when a conquered country was reduced to a province, and on the following terms. (Appian, *Pun.* 135; Cic. *de Leg. Agr.* ii. 19.) Such ruins of Carthage as remained were to be utterly destroyed, and men were forbidden, under a curse, to dwell upon its site; the cities which had taken part with Carthage were devoted to destruction, and their land was partly made *ager publicus* (comp. Cic. *l. c.* 22), and partly assigned to those cities which had sided with Rome, namely, Utica, Thapsus, Leptis Minor, Acholla, Uxalis, Teudalis, and probably Hadrumetum (*Lex Thoria*, lin. 79; Marquardt, *Becker's Handbuch d. Röm. Alterth.* vol. iii. pt. 1, p. 226). Utica received all the land from Hippo Zarytus to Carthage, and was made the seat of government. The inhabitants, except of the favoured cities, were burdened with heavy taxes, assessed on persons as well as on the land. The province was placed under praetorian government, and was divided into *conventus*, we are not told how many, but from the mention of those of Zeugis (Oros. i. 2) and Hadrumetum (Hirt. *Bell. Afr.* 97), we may perhaps infer that the former included the whole N. district, Zeugis or Zeugitana, and the latter the S. district, Byzacium.

The war with Jugurtha caused no alteration of territories; but the Romans gained possession of some cities in the SE. part of Numidia, the chief of which was Leptis Magna, between the Syrtis. (Sall. *Jug.* 77.)

Africa played an important part in the Civil War of Pompey and Caesar. Early in the war, it was seized for the senate by Attius Varus, who, aided by Juba, king of Numidia, defeated and slew Caesar's lieutenant Curio: of the remains of Caesar's army, some escaped to Sicily, and some surrendered to Juba; and the province remained in the hands of the Pompeian party, B.C. 49. (Caes. *B. C.* ii. 23—44.) After Pompey's death, and while Caesar played the lover at Alexandria, and “came, saw, conquered” in Pontus (B.C. 47), the Pompeians gathered their forces for a final stand in Africa, under Q. Metellus Scipio, Afranius, and Petreius. These leaders were joined by Cato, who, having collected an army at Cyrene, performed a most difficult march round the shores of the Syrtis, and undertook the defence of Utica, the chief city of the province: how he performed the task, his surname and the story of his death have long borne witness. The Pompeians were supported by Juba, king of Numidia, but he was kept in check by the army of Bocchus and Bogud, kings of Mauretania, under P. Sittius, an adventurer, who had taken advantage of the discord

between the kings of Mauretania and Numidia to make a party of his own, composed of adventurers like himself, and who now espoused the cause of Caesar. (Appian. *B. C.* iv. 54; Dion Cass. xlv. 3.) Just before the close of b. c. 47, Caesar landed in Africa; and, after a brief but critical campaign, overthrew the united forces of the other party in the battle of Thapsus, in April, 46. The kingdom of Numidia was now taken possession of by Caesar, who erected it into a province, and committed its government to Sallustius, the historian, as proconsul, "in name," says Dion Cassius, "to govern, but in deed to plunder." (Hirt. *B. Afr.* 97; Dion Cass. xliii. 9; Appian. *B. C.* ii. 100.) Henceforth Numidia became known by the name of New Africa, and the former Roman province as Old Africa. (Appian. *B. C.* iv. 53; Plin. v. 4. s. 3.) But further, within the province of New Africa itself, Caesar is said to have made a partition, to reward the services of Sittius and of the kings of Mauretania; giving to the latter the W. part of Numidia, as far E. (probably) as Saldæ (possibly to the Ampsaga), and to the former the territory about Cirta. (Appian. *B. C.* iv. 54.) Very probably this partition amounted to nothing more than leaving his allies, for the present, in possession of what they had already seized, especially as, in his anxiety to return to Rome, Caesar settled the affairs of Africa in great haste. (Dion. xliii. 14, τὰ τε ἄλλα ἐν τῇ Ἀφρικῇ διὰ βραχείας, ὥς ἐνῆν μάλιστα, καταστήσας.) Among the exiles from Africa of the defeated party, who had taken refuge with the sons of Pompey in Spain, was a certain Arabion, whom Appian (iv. 54) calls a son of a certain Mastinias, the ally of Juba. This man, after Caesar's murder, returned to Numidia, expelled Boochus, and slew Sittius by stratagem. This story of Appian's is confused and doubtful, even with the help of a few obscure words in a letter of Cicero which have some appearance of confirming it. (*Ad Att.* xv. 17, Arabionis de Sittio nihil irascor; comp. Dion Cass. xlviii. 22.)

In the arrangements of the second triumvirate, b. c. 43, the whole of Africa was assigned to Octavian. (Dion Cass. xli. 55; Appian. *B. C.* iv. 53.) T. Sextius, a former legate of Julius Caesar, was governor of the New Province; while Q. Cornificius and D. Laelius held Old Africa for the so-called republican party, and to them many betook themselves who had escaped from the cruelties of the triumvirs at Rome. A war ensued, the events of which are related differently by the historians; but it ended in the defeat and death of Cornificius and Laelius, b. c. 42. (Appian. *B. C.* iii. 85, iv. 36, 52—56; Dion Cass. xlviii. 21.) After another and successful struggle with C. Fango, which there is not space to relate (see Dion Cass. xlviii. 22—24; Appian. *B. C.* v. 12, 26, 75), Sextius found himself obliged to give up both the African provinces to Lepidus, to whom they had been assigned in the new arrangements made by the triumvirs after the battle of Philippi, and confirmed after the war of Perugia, b. c. 41. By the surrender and retirement of Lepidus, both the African provinces came into the power of Octavian, b. c. 36. In the general settlement of the empire after the overthrow of Antony, b. c. 30, Augustus restored to the young Juba, son of Juba I., his paternal kingdom of Numidia (Dion Cass. li. 15); but shortly afterwards, b. c. 25, he resumed the possession of Numidia, giving Juba in exchange the two Mauretaniae, the E. boundary of his kingdom being fixed at Saldæ.

(Strab. pp. 828, 831.) [MAURETANIA.] Thus the two provinces of Africa were finally united to the Roman empire, consisting of Old Africa, or the ancient Carthaginian territory, namely, Zengitana and Byzacium, and New Africa, or, as it was also called, Numidia Provincia; the boundaries being, on the W., at Saldæ, where Africa joined Mauretania Caesariensis, and on the E., the monument of the Philaeni, at the bottom of the Great Syrtis, where Africa touched Cyrenaica. The boundaries between Old and New Africa remained as before, namely, on the N. coast, the New Province was divided from the Old by the river Tusca, and on the E. coast by the dyke of Scipio, which terminated at Thene, at the N. entrance of the Syrtis Minor. (Plin. v. 4. s. 3.) This province of Africa was assigned to the senate, and made a proconsular province, b. c. 27 (Strab. p. 840; Dion Cass. liii. 12).

A further change was made by Caligula, in two particulars. First, as to the western boundary: when, having put to death Ptolemy, the son of Juba II., he made his kingdom of Mauretania a Roman province, he also extended its boundary eastwards from Saldæ to the river Ampsaga, which became thenceforth the W. boundary of Numidia, or New Africa. (Tac. *Hist.* i. 11.) But he also changed the government of the province. Under Augustus and Tiberius, the one legion (III^a), which was deemed sufficient to protect the province against the barbarians on the S. frontier, had been under the orders of the proconsul; but Caligula, moved by fear of the power and popularity of the proconsul M. Silanus, deprived him of the military command, and placed the legion under a *legatus* of his own. (Tac. *Hist.* iv. 48.) From the account of Dion Cassius, which is, however, obviously inexact in some points, it would seem that Numidia was altogether separated from Africa, and made an imperial province under the *legatus Caesaris*. (Dion Cass. lix. 20; καὶ διότι τὸ ἐθνὸς νημεῖας, ἐτέρῳ τῷ τε στρατηγικῷ καὶ τοῖς νομῆδας τοῖς περὶ αὐτὸν προέταξε.) Tacitus does not mention this separation, but rather points out the evil results of the divided authority of the proconsul and *legatus* in a way which seems to imply that they had coordinate powers in the same province. A recent writer suggests that Numidia was always regarded, from the time of the settlement by Augustus, as a province distinct from Old Africa; that it may have been governed by a *legatus* under the proconsul; and that the only change made by Caligula was the making the *legatus* immediately dependent on the emperor (Marquardt, *Becker's Rom. Alt.* vol. iii. p. 229); and certainly, in the list given by Dion Cassius (liii. 12) of the provinces as constituted by Augustus, Numidia is mentioned as well as Africa. On the whole, however, it seems that the exact relation of the New Province of Africa to the Old, from the time of Caligula to that of Diocletian, must be considered as somewhat doubtful.

The above historical review may aid in removing the difficulty often found in understanding the statements of the ancient writers respecting the limits of Africa. Mela (i. 7; comp. c. 6), writing in the reign of Claudius, gives Africa its widest extent, from the river Ampsaga and the promontory Metagonites on the W. (the same, doubtless, as the Treton of Strabo, *Ras Seba Rouse*, i. c. 7 *Capees*) to the Arne Philaenorum on the E.; while Pliny (v. 4. s. 3), making Numidia extend from the Ampsaga to the Tusca, and Africa from the Tusca to the frontier of

Cyrenæa, yet speaks of the 2 provinces in the closest connection (*Numidiæ et Africae ab Ampsaga longitudo* DLXXX. M. P.), and seems even to include them both under the name of Africa (*Africa a fluvio Ampsaga populos xxvi. habet*). Ptolemy (iv. 3) gives Africa the same extent as Mela, from the Ampsaga to the bottom of the Great Syrtis; while he applies the name New Numidia (*Nouubia vta*) to a part of the country, evidently corresponding with the later Numidia of other writers (§ 29), the epithet *New* being used in contradistinction to the ancient Numidia, the W. and greater part of which had been added to Mauretania. In Ptolemy's list of the provinces (viii. 29), Africa and Numidia are mentioned together.

In the 3rd century, probably under Diocletian, the whole country, from the Ampsaga to Cyrenæa, was divided into the four provinces of *Numidia*, *Africa Propria* or *Zeugitana*, *Byzacium* or *Byzacena*, and *Tripolis* or *Tripolitana*. (Sext. Ruf. *Brev.* 8.) Numidia no longer extended S. of Zeugitana and Byzacium, but that part of it was added to Byzacium; while its E. part, on and between the Syrtis, formed the province of Tripolitana. We are enabled to draw the boundary-lines with tolerable exactness by means of the records of the numerous ecclesiastical councils of Africa, in which the several bishoprics have the names of their provinces appended to them. (For the fullest information, see Morcelli, *Africa Christiana*, Brixiae, 1817. 3 vols. 4to.) Zeugitana, to which, in the revolution of time, the name of Africa had thus come to be again appropriated, remained a senatorial province under the *Proconsul Africae*, and was often called simply *Provincia Proconsularis*; the rest were imperial provinces, Byzacium and Numidia being governed by *Consulares*, and Tripolis by a *Præses*. The Proconsul Africae (who was the only one in the W. empire, and hence was often called simply Proconsul) had under him two legati and a quaestor, besides legati for special branches of administration. His residence was at the restored city of Carthage. The other three provinces, as well as the two Mauretanias, were subject to the praetorian prefect of Italy, who governed them by his representative, the *Vicarius Africae*. (Bücking, *Notitia Dignitatum*, vol. ii. c. 17, 19, &c.) Referring for the remaining details to the articles on the separate provinces, we proceed to a brief account of the later ancient history of Africa.

At the time referred to, the name of Africa, besides its narrowest sense, as properly belonging to the proconsular province, and its widest meaning, as applied to the whole continent, was constantly used to include all the provinces of N. Africa, W. of the Great Syrtis, and the following events refer, for the most part, to that extent of country. At the settlement of the empire under Constantine, the African provinces were among the most prosperous in the Roman world. The valleys of Mauretania and Numidia, and the plains of Zeugitana and Byzacium, had always been proverbial for their fertility; and the great cities along the coast had a flourishing commerce. The internal tranquillity of Africa was seldom disturbed, the only formidable insurrection being that under the two Gordians, which was speedily repressed, A. D. 238. The emperors Septimius Severus and Maximus were natives of N. Africa. Amidst the prosperous population of these peaceful provinces, Christianity had early taken firm root; the records of ecclesiastical history attest the

great number of the African churches and bishoprics, and the frequency of their synods; and the fervid spirit of the Africans displayed itself alike in the steadfastness of their martyrs, the energy of their benevolence, the vehemence of their controversies, and the genius of their leading writers, as, for example, Tertullian, Cyprian, and Augustine.

But here, as on the other frontiers of the empire, the diminished vitality of the extremities bore witness to the declining energy of the heart. That perfect subjection of the native tribes, which forms such a singular contrast with the modern history of Algeria, had already been disturbed; and we read of increased military forces, insurrections of native princes, and incursions of the Numidians, or, as they now came to be generally called, the Moors, even before the end of the 3rd century. There is not space to recount the wars and troubles in Africa during the struggles of Constantine and his competitors for the empire; nor those under his successors, including the revolt of Firmus, and the exploits of the count Theodosius, under the 1st and 2nd Valentinian (A. D. 373–376), the usurpation of Maximus, after the death of Valentinian II.; and the revolt of the count Gildon, after the death of Theodosius the Great, suppressed by Stilicho, A. D. 398. At the final partition of the empire, on the death of Theodosius (A. D. 395), the African provinces were assigned to the W. empire, under Honorius, whose dominions met those of his brother, Arcadius, at the Great Syrtis.

Under Valentinian III., the successor of Honorius, the African provinces were lost to the W. empire. Boniface, count of Africa, who had successfully defended the frontiers against the Moors, was recalled from his government by the intrigues of Aëtius, and on his resistance an army was sent against him (A. D. 427). In his despair, Boniface sought aid from the Vandals, who were already established in Spain; and, in May, 429, Geiseric (or Genseric) the Vandal king, led an army of about 60,000 Vandals, Goths, and Alans, across the Straits of Gades into Mauretania. He was joined by many of the Moors, and apparently favoured by the Donatists, a sect of heretics, or rather schismatics, who had lately suffered severe persecution. But, upon urgent solicitations from the court of Ravenna, accompanied by the discovery of the intrigues of Aëtius, Boniface repented of his invitation, and tried, too late, to repair his error. He was defeated and shut up in Hippo Regius; the only other cities left to the Romans being Carthage and Cirta. The Vandals overran the whole country from the Straits to the Syrtis; and these fertile provinces were utterly laid waste amidst scenes of fearful cruelty to the inhabitants. The siege of Hippo lasted fourteen months. At length, encouraged by reinforcements from the eastern empire, Boniface hazarded another battle, in which he was totally defeated, A. D. 431. But the final loss of Africa was delayed by negotiation for some years, during which various partitions of the country were made between the Romans and the Vandals; but the exact terms of these truces are as obscure as their duration was uncertain. The end of one of them was signalized by the surprise and sack of Carthage, Oct. 9, 439; and before the death of Valentinian III., the Vandals were in undisputed possession of the African provinces. Leo, the emperor of the East, sent an unsuccessful expedition against them, under Heraclius, A. D. 468; and, in 476, Zeno made a treaty with Geiseric,

which lasted till the time of Justinian, under whom the country was recovered for the Eastern Empire, and the Vandals almost exterminated, by Belisarius, A. D. 533—534. (For an account of the Vandal kings of Africa, see VANDALI: for the history of this period, the chief authority is Procopius, *Bell. Vaud.*)

Of the state and constitution of Africa under Justinian, we have most interesting memorials in two rescripts, addressed by the emperor, the one to Archelaus, the praetorian praefect of Africa, and the other to Belisarius himself. (Böcking, *Notit. Dign.* vol. ii. pp. 154, foll.) From the former we learn that the seven African provinces, of which the island of Sardinia now made one, were erected into a separate praefecture, under a *Praefectus Praetorio Magnus*; and the two rescripts settle their civil and military constitution respectively. It should be observed that Mauretania Tingitana (from the river Mulucha to the Ocean), which had formerly belonged to Spain, was now included in the African province of Mauretania Caesariensis. [Comp. MAURETANIA.] The seven African provinces were (from E. to W.), (1) Tripolis or Tripolitana, (2) Byzacium or Byzacena, (3) Africa or Zeugis or Carthago, (4) Numidia, (5) Mauretania Sitifensis or Zaba, (6) Mauretania Caesariensis, and (7) Sardinia: the first three were governed by *Consulares*, the last four by *Praesides*.

The history of Africa under the E. empire consists of a series of intestine troubles arising from court intrigues, and of Moorish insurrections which became more and more difficult to repel. The splendid edifices and fortifications, of which Justinian was peculiarly lavish in this part of his dominions, were a poor substitute for the vital energy which was almost extinct. (Procop., *de Aedif. Justin.*) At length the deluge of Arabian invasion swept over the choicest parts of the Eastern Empire, and the conquest of Egypt was no sooner completed, than the Caliph Othman sent an army under Abdallah against Africa, A. D. 647. The praefect Gregory was defeated and slain in the great battle of Sufetula in the centre of Byzacena; but the Arab force was inadequate to complete the conquest. In 665 the enterprize was renewed by Akbah, who overran the whole country to the shores of the Atlantic; and founded the great Arab city of *Al-Kairouan* (i. e. the *caravan*), in the heart of Byzacium, about 20 miles S. W. of the ancient Hadrumetum. Its inland position protected it from the fleets of the Greeks, who were still masters of the coast. But the Moorish tribes made common cause with the Africans, and the forces of Akbah were cut to pieces. His successor, Zuheir, gained several battles, but was defeated by an army sent from Constantinople. The contest was prolonged by the internal dissensions of the successors of the prophet; but, in A. D. 692, a new force entered Africa, under Hassan, the governor of Egypt, and Carthage was taken and destroyed in 698. Again were the Arabs driven out by a general insurrection of the Moors, or, as we now find them called, by the name ever since applied to the natives of N. Africa, the *Berber* (from *Babbar*); but the Greeks and Romans of Africa found their domination more intolerable than that of the Arabs, and welcomed the return of their conquerors under Musa, who subdued the country finally, and enlisted most of the Moors under the faith and standard of the prophet, A. D. 705—709. With the Arab conquest ends the ancient history of Africa. [P. S.]

AGANIPPE FONS. [HELICON.]

A'GARI (*'Aγari*), a Scythian people of Sarmatia Europaea, on the N. shore of the Palus Maeotis (*Sea of Azov*), about a promontory Agarum and a river Agarus, probably not far E. of the Isthmus. They were skilful in medicine, and are said to have cured wounds with serpents' venom! Some of them always attended on Mithridates the Great, as physicians. (Appian, *Mithr.* 88; Ptol. iii. 5. § 13.) A fungus called Agaricum (prob. *German tunder*), much used in ancient medicine, was said to grow in their country (Plin. xxv. 9. s. 57; Dioscor. iii. 1; Galen, *de fac. simp. med.* p. 150). Diodorus (xx. 24), mentions Agarus, a king of the Scythians, near the Cimmerian Bosporus, n. c. 240. (Böckh, *Corpus Inscr.* vol. ii. p. 82; Ukert, vol. iii. pt. 2, pp. 250, 433.) [P. S.]

AGASSA or AGASSAE, a town in Pieria in Macedonia, near the river Mitya. Livy, in relating the campaign of B. C. 169 against Perseus, says that the Roman consul made three days' march beyond Dinum, the first of which terminated at the river Mitya, the second at Agassa, and the third at the river A-cordus. The last appears to be the same as the Acedros, which occurs in the Tabular Itinerary, though not marked as a river. Leake supposes that the Mitya was the river of *Kat-rina*, and that Acedros was a tributary of the Haliacmon. (Liv. xlv. 7, xlv. 27; Leake, *Northern Greece*, vol. iii. p. 423, seq.)

AGATHUSA. [TELOS.]

AGATHYRNA or AGATHYRNUM (*'Αγαθύρνα*, Polyb. ap. Steph. Byz. *'Αγαθύρνον*, Ptol.; Agathyrna, Sil. Ital. xiv. 259; Liv.; Agathyrnum, Plin.), a city on the N. coast of Sicily between Tyndaris and Calacte. It was supposed to have derived its name from Agathyrmus, a son of Aeolus, who is said to have settled in this part of Sicily (Diod. v. 8). But though it may be inferred from hence that it was an ancient city, and probably of Sicilian origin, we find no mention of it in history until after Sicily became a Roman province. During the Second Punic War it became the head-quarters of a band of robbers and freebooters, who extended their ravages over the neighbouring country, but were reduced by the consul Laevinus in B. C. 210, who transported 4000 of them to Rhegium. (Liv. xxvi. 40, xxvii. 12.) It very probably was deprived on this occasion of the municipal rights conceded to most of the Sicilian towns, which may account for our finding no notice of it in Cicero, though it is mentioned by Strabo among the few cities still subsisting on the N. coast of Sicily, as well as afterwards by Pliny, Ptolemy and the Itineraries. (Strab. vi. p. 266; Plin. iii. 8; Ptol. iii. 4. § 2; Itin. Ant. p. 92; Tab. Pent.) Its situation has been much disputed, on account of the great discrepancy between the authorities just cited. Strabo places it 30 Roman miles from Tyndaris, and the same distance from Alaca. The Itinerary gives 28 M. P. from Tyndaris and 20 from Calacte: while the Tabula (of which the numbers seem to be more trustworthy for this part of Sicily than those of the Itinerary) gives 29 from Tyndaris, and only 12 from Calacte. If this last measurement be supposed correct it would exactly coincide with the distance from *Caronia* (Calacte) to a place near the sea-coast called *Aegae Dolci* below *S. Filadelfo* (called on recent maps *S. Fratello*) and about 2 miles W. of *Sta Agata*, where Fazello describes ruins of considerable magnitude as extant in his day: but which he, in common with Cluverius, regarded as the re-

mains of Aluntum. The latter city may, however, be placed with much more probability at S. Marco [ALUNTUM]: and the ruins near S. Fratello would thus be those of Agathyrna, there being no other city of any magnitude that we know of in this part of Sicily. Two objections, however, remain: 1. that the distance from this site to Tyndaris is greater than that given by any of the authorities, being certainly not less than 36 miles; 2. that both Pliny and Ptolemy, from the order of their enumeration, appear to place Agathyrna between Aluntum and Tyndaris, and therefore if the former city be correctly fixed at S. Marco, Agathyrna must be looked for to the E. of that town. Fazello accordingly placed it near Capo Orlando, but admits that there were scarcely any vestiges visible there. The question is one hardly susceptible of a satisfactory conclusion, as it is impossible on any view to reconcile the *data* of all our authorities, but the arguments in favour of the *Acque Dolci* seem on the whole to predominate. Unfortunately the ruins there have not been examined by any recent traveller, and have very probably disappeared. Captain Smyth, however, speaks of the remains of a fine Roman bridge as visible in the *Fiumara di Rosa Marina* between this place and S. Marco. (Fazell. ix. 4, p. 384, 5, p. 391; Cluver. Sicil. p. 295; Smyth's Sicily, p. 97.) [E. H. B.]

AGATHYRSI (Ἀγᾱθύρσιοι, Ἀγᾱθύρσιοι), a people of Sarmatia Europaea, very frequently mentioned by the ancient writers, but in different positions. Their name was known to the Greeks very early, if the Pelsander, from whom Suidas (s.v.) and Stephanus Byzantinus (s.v.) quote an absurd mythical etymology of the name (ἀπὸ τῶν ὀψέων τοῦ Ἀδύσανος) be the poet Pelsander of Rhodes, B. c. 645; but he is much more probably the younger Pelsander of Larada, A.D. 222. Another myth is repeated by Herodotus, who heard it from the Greeks on the Euxine; that Hercules, on his return from his adventure against Geryon, passed through the region of Hylean, and there met the Echidna, who bore him three sons, Agathyrus, Gelonus, and Scythies; of whom the last alone was able to bend a bow and to wear a belt, which Hercules had left behind, in the same manner as Hercules himself had used them; and, accordingly, in obedience to their father's command, the Echidna drove the two elder out of the land, and gave it to Scythies (Herod. iv. 7-10; comp. Tzetz. Chil. viii. 222, 759). Herodotus himself, also, regards the Agathyrsi as not a Scythian people, but as closely related to the Scythians. He places them about the upper course of the river Maris (Marosch), that is, in the SE. part of Dacia, or the modern Transylvania (iv. 4) the Maris, however, does not fall directly, as he states, into the Ister, Danube, but into that great tributary of the Danube, the Theiss. They were the first of the peoples bordering on Scythia, to one going inland from the Ister; and next to them the Neuri (iv. 100). Being thus separated by the E. Carpathian mountains from Scythia, they were able to refuse the Scythians, flying before Darius, an entrance into their country (Herod. iv. 125). How far N. they extended cannot be determined from Herodotus, for he assigns an erroneous course to the Ister, N. of which he considers the land to be quite desert. [SCYTHIA.] The later writers, for the most part, place the Agathyrsi further to the N., as is the case with nearly all the Scythian tribes; some place them on the Palus Maeotis and some inland; and they are generally spoken

of in close connection with the Sarmatians and the Geloni, and are regarded as a Scythian tribe (Ephor. ap. Scymn. Fr. v. 123, or 823, ed. Meineke; Mela ii. 1; Plin. iv. 26; Ptol. iii. 5; Dion. Perieg. 310; Arrien. Descr. Orb. 447; Steph. B. s.v.; Suid. s.v. &c.). In their country was found gold and also precious stones, among which was the diamond, ἄδμας παμφαύων (Herod. iv. 104; Ann. Marc. xxii. 8; Dion. Perieg. 317). According to Herodotus, they were a luxurious race (ἀσποδᾶροι, Ἰσπτοῖ) explains this as referring to fine clothing), and wore much gold: they had a community of wives, in order that all the people might regard each other as brethren; and in their other customs they resembled the Thracians (iv. 104). They lived under kingly government; and Herodotus mentions their king Spargapeithes as the murderer of the Scythian king, Ariapeithes (iv. 78). Frequent allusions are made by later writers to their custom of painting (or rather tattooing) their bodies, in a way to indicate their rank, and staining their hair a dark blue (Virg. Aen. iv. 146; Serv. ad loc.; Plin. iv. 26; Solin. 20; Avien. l. c.; Ammian. l. c.; Mela ii. 1: Agathyrsi ora artusque pingunt: ut quique majorebus praestant, ita magis, vel minus: ceterum isdem omnes notis, et sic ut alibi nequeant). Aristotle mentions their practice of solemnly reciting their laws lest they should forget them, as observed in his time (Prob. xix. 28). Finally, they are mentioned by Virgil (l. c.) among the worshippers of the Delian Apollo, where their name is, doubtless, used as a specific poetical synonym for the Hyperboreans in general:—

"mixtique altaria circum
Cretesque Dryopesque fremunt pietique Agathyrsi."

Nieluhr (*Kleine Schriften*, vol. i. p. 377) regards the Agathyrsi of Herodotus, or at least the people who occupied the position assigned to them by Herodotus, as the same people as the Getae or Dacians (Ukert, vol. iii. pt. 2, pp. 418-421; Georgii, vol. ii. pp. 302, 303; Ritter, *Vorhalle*, p. 287, foll.) [P. S.]

AGBATANA. [ECBATANA.]

AGENDICUM, or AGETINCUM, in the Peutinger Table, one of the chief towns of the Senones in the time of Caesar (B. G. vi. 44, vii. 10, 87). The orthography of the word varies in the MSS. of Caesar, where there is Agendicum, Agedicum, and Agedicum. If it is the town which was afterwards called Senones (Ann. Marc. xvi. 3, Senones oppidum), we may conclude that it is represented by the modern town of Sens, on the river Yonne. Some critics have supposed that *Provincis* represents Agendicum. Under the Roman empire, in the later division of Gallia, Agendicum was the chief town of Lugdunensis Quarta, and it was the centre of several Roman roads. In the walls of the city there are some stones with Roman inscriptions and sculptures. The name Agredicium in the Antonine Itinerary may be a corruption of Agendicum. [G. L.]

AGINNUM or AGENNUM (*Agens*), was the chief town of the Nitobriges, a tribe situated between the Garumna and the Ligeris in Caesar's time (B. G. vii. 7, 75). Aginnum was on the road from Bardigala to Argentomagus (It. Antonin.). It is the origin of the modern town of Agen, on the river Garonne, in the department of Lot and Garonne, and contains some Roman remains. Aginnum is mentioned by Antoninus (*Ep. xxiv. 79*), and it was the birthplace of Sulpicius Severus. [G. L.]

AGISYMBIA (Ἀγισύμβια), the general name

under which Ptolemy includes the whole interior of Africa S. of the Equator; which he regards as belonging to Aethiopia (i. 7, 9, 10, 11, 12, iv. 8, vii. 5).

AGORA (*Ἀγορά*), a town situated about the middle of the narrow neck of the Thracian Chersonesus, and not far from Cardia. Xerxes, when invading Greece, passed through it. (Herod. vii. 58; Scylax, p. 28; Steph. B. s. v.)

AGRA (*Ἀγρὰ Ἀραβία*, *Ἰθολ. vi. 7. § 5*; Steph. B. s. v. *Ἰθολ. vi. 7. § 5*), a small district of Arabia Felix, situated at the foot of Mount Hippius, on the eastern coast of the Red Sea, in lat. 29° N. (*Akra*). Iathrippa or Lathrippa seems to have been its principal town. [W. B. D.]

AGRAE. [ATTICA.]

AGRAEI (*Ἀγραῖοι*, Thuc. iii. 106; Strab. p. 449; *Ἀγραῖς*, Pol. xvii. 5; Steph. Byz. s. v.), a people in the NW. of Aetolia, bounded on the W. by Acarnania, from which it was separated by Mount Thyamus (*Spartovion*); on the NW. by the territory of Argos Amphilocheum; and on the N. by Dolopia. Their territory was called *Agrais*, or *Agraea* (*Ἀγραῖς*, *Ἰθολ. vi. 7. § 5*; Steph. B. s. v. p. 338), and the river Achelous flowed through the centre of it. The Agraei were a non-Hellenic people, and at the commencement of the Peloponnesian war were governed by a native king, called Salyntius, who is mentioned as an ally of the Ambraciots, when the latter were defeated by the Acarnanians and Demosthenes in B.C. 426. Two years afterwards (424) Demosthenes marched against Salyntius and the Agraei, and compelled them to join the Athenian alliance. Subsequently they became subject to the Aetolians, and are called an Aetolian people by Strabo. (Thuc. ii. 102, iii. 106, 114, iv. 77; Strab. p. 449; Pol. xvii. 5; Liv. xxxii. 34.) This people is mentioned by Cicero (*in Pison*, 37), under the name of Agrinae, which is perhaps a corrupt form. Strabo (p. 338) mentions a village called Eplyra in their country; and Agrinium would also appear from its name to have been one of their towns. [EPHYRA; AGRINIUM.] The Aperinti were perhaps a tribe of the Agraei. [APERINTIA.] The Agraei were a different people from the Agrinae, who lived on the borders of Macedonia. [AGRIANES.]

AGRAEI (*Ἀγραῖοι*, *Ἰθολ. vi. 7. § 2*; Eratosth. *op. Strab. p. 767*), a tribe of Arabs situated near the main road which led from the head of the Red Sea to the Euphrates. They bordered on the Nabataean Arabs, if they were not indeed a portion of that race. According to Hieronymus (*Quaest. in Gen.* 25), the Agraei inhabited the district which the Hebrews designated as Midian. Pliny (v. 11. s. 12) places the Agraei much further westward in the vicinity of the Laenine and the eastern shore of the Red Sea. [W. B. D.]

AGRAULE or AGRYLE. [ATTICA.]

AGRI DECUMATES or DECUMANI (from *decuma*, tithe), tithe lands, a name given by the Romans to the country E. of the Rhine and N. of the Danube, which they took possession of on the withdrawal of the Germans to the E., and which they gave to the immigrating Gauls and subject Germans, and subsequently to their own veterans, on the payment of a tenth of the produce. Towards the end of the first or the beginning of the second century after Christ, the country became part of the adjoining Roman province of Rhaetia, and was thus incorporated with the empire. (Tacit. *Germ.* 29.) Its boundary

towards the free part of Germany was protected partly by a wall (from Ratibon to Lorch), and partly by a mound (from Lorch to the Rhine, in the neighbourhood of Cologne) and Roman garrisons. The protection of those districts against the ever renewed attacks of the Germans required a considerable military force, and this gave rise to a number of towns and military roads, of which many traces still exist. But still the Romans were unable to maintain themselves, and the part which was lost first seems to have been the country about the river Maine and Mount Taunus. The southern portion was probably lost soon after the death of the emperor Probus (A.D. 283), when the Alemanni took possession of it. The latest of the Roman inscriptions found in that country belongs to the reign of Gallienus (A.D. 260—268). (Comp. Leichten, *Schreiben unter den Römern*, Freiburg, 1825, 8vo.) The towns in the Decumates Agri were Ambratus vicius, ALISUM, Divitia, Gesonia, Victoria, Biherna, Aquae Mattiacae, Muiumentum Trajani, Artamunum, Triburium, Bragodurum or Bragodunum, Budoris, Carithi, and others. Comp. RHAETIA. [L. S.]

AGRIANES (*Ἀγραῖνες*; *Erygia*), a small river in Thrace, and one of the tributaries of the Hebrus. (Herod. iv. 89.) It flows from Mount Hieron in a NW. direction, till it joins the Hebrus. Some have supposed it to be the same as the Ergion, which, however, is impossible, the latter being a tributary of the Axius. [L. S.]

AGRIANES (*Ἀγραῖνες*), a Paconian people, dwelling near the sources of the Strymon. They formed excellent light-armed troops, and are frequently mentioned in the campaigns of Alexander the Great. (Strab. p. 331; Herod. v. 16; Thuc. ii. 96; Arrian, *Anab.* i. 1. § 11, i. 5. § 1, et alibi.)

AGRIGENTUM (*Ἀκράγας**, *Eth.* and *Adj.* *Ἀκραγαντινός*, *Agrigentinus*; *Girgenti*), one of the most powerful and celebrated of the Greek cities in Sicily, was situated on the SW. coast of the island, about midway between Selinus and Gela. It stood on a hill between two and three miles from the sea, the foot of which was washed on the E. and S. by a river named the ACRAGAS, from whence the city itself derived its appellation, on the W. and SW. by another stream named the HYPSAS, which unites its waters with those of the Acragas just below the city, and about a mile from its mouth. The former is now called the *Fiume di S. Biagio*, the latter the *Drago*, while their united stream is commonly known as the *Fiume di Girgenti* (Polyb. ix. 27; Siefert, *Acragas u. sein Gebiet*, p. 20—22).

We learn from Thucydides that Agrigentum was founded by a colony from Gela, 108 years after the establishment of the parent city, or B.C. 582. The leaders of the colony were Aristonous and Pystilus, and it received the Dorian institutions of the mother country, including the sacred rites and observances which had been derived by Gela itself from Rhodes. On this account it is sometimes called a Rhodian colony. (Thuc. vi. 4; Scymn. Ch. 292; Strab. vi. p. 272, where Kramer justly reads *Ἀκράγας* for *Ἰάκων*; Polyb. ix. 27. Concerning the date of its foundation see Schol. ad Pind. *Ol.* ii. 66; and Clinton, *F. H.* vol. ii. p. 265.) We have very little information concerning its early history, but it appears to have very rapidly risen to great prosperity and power:

* The form ACRAGAS or AGRAGAS in Latin is found only in the Roman poets. (Virg. *Aen.* iii. 703; Sil. Ital. xiv. 210.)

though it preserved its liberty for but a very short period before it fell under the yoke of Phalaris (about 570 n. c.). The history of that despot is involved in so much uncertainty that it is difficult to know what part of it can be depended on as really historical. [*Dict. of Biogr. art. PHALARIS*, vol. iii.] But it seems certain that he raised Agrigentum to be one of the most powerful cities in Sicily, and extended his dominion by force of arms over a considerable part of the island. But the cruel and tyrannical character of his internal government at length provoked a general insurrection, in which Phalaris himself perished, and the Agrigentines recovered their liberty. (Diod. *Exc. Vat.* p. 25; Cic. *de Off.* ii. 7; Heracleides, *Polit.* 37.) From this period till the accession of Theron, an interval of about 60 years, we have no information concerning Agrigentum, except a casual notice that it was successively governed by Alcarnenes and Alcandrus (but whether as despots or chief magistrates does not appear), and that it rose to great wealth and prosperity under their rule. (Heraclid. *l. c.*) The precise date when Theron attained to the sovereignty of his native city, as well as the steps by which he rose to power, are unknown to us; but he appears to have become despot of Agrigentum as early as n. c. 488. (Diod. xi. 53.) By his alliance with Gelon of Syracuse, and still more by the expulsion of Terillus from Himera, and the annexation of that city to his dominions, Theron extended as well as confirmed his power, and the great Carthaginian invasion in n. c. 480, which for a time threatened destruction to all the Greek cities in Sicily, ultimately became a source of increased prosperity to Agrigentum. For after the great victory of Gelon and Theron at Himera, a vast number of Carthaginian prisoners fell into the hands of the Agrigentines, and were employed by them partly in the cultivation of their extensive and fertile territory, partly in the construction of public works in the city itself, the magnificence of which was long afterwards a subject of admiration. (Diod. xi. 25.) Nor does the government of Theron appear to have been oppressive, and he continued in the undisturbed possession of the sovereign power till his death, n. c. 472. His son Thrasydaeus on the contrary quickly alienated his subjects by his violent and arbitrary conduct, and was expelled from Agrigentum within a year after his father's death. (Id. xi. 53. For further details concerning the history of Agrigentum during this period, see the articles *Theron* and *Thrasydaeus* in the *Dict. of Biogr.* vol. iii.)

The Agrigentines now established a democratic form of government, which they retained without interruption for the space of above 60 years, until the Carthaginian invasion in n. c. 406—a period which may be regarded as the most prosperous and flourishing in the history of Agrigentum, as well as of many others of the Sicilian cities. The great public works which were commenced or completed during this interval were the wonder of succeeding ages; the city itself was adorned with buildings both public and private, inferior to none in Greece, and the wealth and magnificence of its inhabitants became almost proverbial. Their own citizen Empedocles is said to have remarked that they built their houses as if they were to live for ever, but gave themselves up to luxury as if they were to die on the morrow. (Diod. Laert. viii. 2 § 63.)

The number of citizens of Agrigentum at this time is stated by Diodorus at 20,000; but he esti-

mates the whole population (including probably slaves as well as strangers) at not less than 200,000 (Diod. xiii. 84 and 90), a statement by no means improbable, while that of Diogenes Laertius (*l. c.*), who makes the population of the city alone amount to 800,000, is certainly a gross exaggeration.

This period was however by no means one of unbroken peace. Agrigentum could not avoid participating—though in a less degree than many other cities—in the troubles consequent on the expulsion of the Gelonian dynasty from Syracuse, and the revolutions that followed in different parts of Sicily. Shortly afterwards we find it engaged in hostilities with the Sicel chief Ducetius, and the conduct of the Syracusans towards that chieftain led to a war between them and the Agrigentines, which ended in a great defeat of the latter at the river Himera, n. c. 446. (Diod. xi. 76, 91, xii. 8.) We find also obscure notices of internal dissensions, which were allayed by the wisdom and moderation of Empedocles. (Diod. Laert. viii. 2 § 64—67.) On occasion of the great Athenian expedition to Sicily in b. c. 415, Agrigentum maintained a strict neutrality, and not only declined sending auxiliaries to either party but refused to allow a passage through their territory to those of other cities. And even when the tide of fortune had turned decidedly against the Athenians, all the efforts of the Syracusan partisans within the walls of Agrigentum failed in inducing their fellow-citizens to declare for the victorious party. (Thuc. vii. 32, 33, 46, 50, 58.)

A more formidable danger was at hand. The Carthaginians, whose intervention was invoked by the Segestans, were contented in their first expedition (b. c. 409) with the capture of Selinus and Himera; but when the second was sent in b. c. 406 it was Agrigentum that was destined to bear the first brunt of the attack. The luxurious habits of the Agrigentines had probably rendered them little fit for warfare, but they were supported by a body of mercenaries under the command of a Lacedæmonian named Dexippus, who occupied the citadel, and the natural strength of the city in great measure defied the efforts of the assailants. But notwithstanding these advantages and the efficient aid rendered them by a Syracusan army under Daphnaeus, they were reduced to such distress by famine that after a siege of eight months they found it impossible to hold out longer, and to avoid surrendering to the enemy, abandoned their city, and migrated to Gela. The sick and helpless inhabitants were massacred, and the city itself with all its wealth and magnificence plundered by the Carthaginians, who occupied it as their quarters during the winter, but completed its destruction when they quitted it in the spring, n. c. 405. (Diod. xlii. 80—91, 108; Xen. *Hell.* i. 5 § 21.)

Agrigentum never recovered from this fatal blow, though by the terms of the peace concluded with Dionysius by the Carthaginians, the fugitive inhabitants were permitted to return, and to occupy the ruined city, subject however to the Carthaginian rule, and on condition of not restoring the fortifications, a permission of which many appear to have availed themselves. (Diod. xlii. 114.) A few years later they were even able to shake off the yoke of Carthage and attach themselves to the cause of Dionysius, and the peace of n. c. 383, which fixed the river Halycus as the boundary of the Carthaginian dominions, must have left them in the enjoyment of their liberty; but though we find them repeatedly mentioned during the wars of Dionysius

and his successors, it is evident that the city was far from having recovered its previous importance, and continued to play but a subordinate part. (Diod. xiv. 46, 88, xv. 17, xvi. 9; Plut. *Dion.* 25, 26, 49.) In the general settlement of the affairs of Sicily by Timoleon, after his great victory over the Carthaginians on the Crimissus, B. C. 340, he found Agrigentum in a state of such depression that he resolved to recolonise it with citizens from Velia in Italy (Plut. *Timol.* 35.); a measure which, combined with other benefits, proved of such advantage to the city, that Timoleon was looked upon as their second founder; and during the interval of peace which followed, Agrigentum again attained to such great prosperity as to become once more the rival of Syracuse.

Shortly after the accession of Agathocles, the Agrigentines, becoming apprehensive that he was aspiring to the dominion of the whole island, entered into a league with the Gelous and Messenians to oppose his power, and obtained from Sparta the assistance of Arotatus the son of Cleomenes as their general; but the character of that prince frustrated all their plans, and after his expulsion they were compelled to purchase peace from Syracuse by the acknowledgement of the Hegemony or supremacy of that city, B. C. 314. (Diod. xix. 70, 71.) Some years afterwards, in B. C. 309, the absence of Agathocles in Africa, and the reverses sustained by his partisans in Sicily, appeared again to offer a favourable opening to the ambition of the Agrigentines, who chose Xenodocus for their general, and openly aspired to the Hegemony of Sicily, proclaiming at the same time the independence of the several cities. They were at first very successful: the powerful cities of Gela and Enna joined their cause, Herbesus and Echella were taken by force; but when Xenodocus ventured on a pitched battle with Leptines and Demophilus, the generals of Agathocles, he sustained a severe defeat, and was compelled to shut himself up within the walls of Agrigentum. Agathocles himself shortly afterwards returned from Africa, and quickly recovered almost all that he had lost: his general Leptines invaded the territory of Agrigentum, totally defeated Xenodocus, and compelled the Agrigentines once more to sue for peace. (Diod. xx. 31, 32, 56, 62.)

After the death of Agathocles, Agrigentum fell under the yoke of Phintias, who became despot of the city, and assumed the title of king. We have very little information concerning the period of his rule, but he appears to have attained to great power, as we find Agrigium and other cities of the interior subject to his dominion, as well as Gela, which he destroyed, in order to found a new city named after himself. [GELA.] The period of his expulsion is unknown, but at the time when Pyrrhus landed in Sicily we find Agrigentum occupied by Sosistratus with a strong force of mercenary troops, who however hastened to make his submission to the king of Epirus. (Diod. xxii. *Exc. Hoesch.* p. 495—497.)

On the commencement of the First Punic War, Agrigentum espoused the cause of the Carthaginians, and even permitted their general Hannibal to fortify their citadel, and occupy the city with a Carthaginian garrison. Hence after the Romans had secured the alliance of Hieron of Syracuse, their principal efforts were directed to the reduction of Agrigentum, and in B. C. 262 the two consuls L. Postumius and Q. Mamilius laid siege to it with their whole force. The siege lasted nearly as long

as that by the Carthaginians in B. C. 406, and the Romans suffered severely from disease and want of provisions, but the privations of the besieged were still greater, and the Carthaginian general Hanno, who had advanced with a large army to relieve the city, having been totally defeated by the Roman consuls, Hannibal who commanded the army within the walls found it impossible to hold out any longer, and made his escape in the night with the Carthaginian and mercenary troops, leaving the city to its fate. It was immediately occupied by the Romans who carried off 25,000 of the inhabitants into slavery. The siege had lasted above seven months, and is said to have cost the victorious army more than 30,000 men. (Diod. xxiii. *Exc. Hoesch.* p. 501—503; Polyb. i. 17—19; Zonar. viii. 10.) At a later period of the war (B. C. 255) successive losses at sea having greatly weakened the Roman power in Sicily, the Carthaginian general Carthalo recovered possession of Agrigentum with comparatively little difficulty, when he once more laid the city in ashes and razed its walls, the surviving inhabitants having taken refuge in the temple of the Olympian Zeus. (Diod. l. c. p. 505.)

From this time we hear no more of Agrigentum till the end of the First Punic War, when it passed under the dominion of Rome; but it must have in some degree recovered from its late calamities, as it plays no unimportant part when the contest between Rome and Carthage was renewed in the Second Punic War. On this occasion it continued steadfast in its adherence to the Romans, but was surprised and taken by Himilco, before Marcellus could arrive to its support (Liv. xxiv. 35.); and from henceforth became the chief stronghold of the Carthaginians in Sicily, and held out against the Roman consul Laevinus long after the other cities in the island had submitted. At length the Numidian Mutines, to whose courage and skill the Carthaginians owed their protracted defence, having been offended by their general Hanno, betrayed the city into the hands of Laevinus, B. C. 210. The leading citizens were put to death, and the rest sold as slaves. (Liv. xxv. 40, 41, xxvi. 40.)

Agrigentum now became, in common with the rest of the Sicilian cities, permanently subject to Rome; but it was treated with much favour and enjoyed many privileges. Three years after its capture a number of new citizens from other parts of Sicily were established there by the praetor Mamilius, and two years after this the municipal rights and privileges of the citizens were determined by Scipio Africanus in a manner so satisfactory that they continued unaltered till the time of Verres. Cicero repeatedly mentions Agrigentum as one of the most wealthy and populous cities of Sicily, the fertility of its territory and the convenience of its port rendering it one of the chief emporiums for the trade in corn. (Cic. *Verr.* ii. 50, 62, iii. 43, iv. 33, 43.) It is certain, however, that it did not in his day rank as a Roman colony, and it is very doubtful whether it ever attained this distinction, though we find that it was allowed to strike coins, with the Latin inscription AGRIGENTUM, as late as the time of Augustus. (Eckhel, *D. N.* vol. i. p. 193.)* If it really obtained the title and privileges of a colony under that emperor, it must have soon lost them, as neither Pliny

* Mommsen (*Das Römische Münz-Wesen*, p. 237) considers Agrigentum to have been on the footing of a Colonia Latina, like Nemausus in Gaul.

nor Ptolemy reckon it among the Roman colonies in Sicily. From the time of Augustus we find no historical mention of it under the Roman empire, but its continued existence is attested by the geographers and itineraries, and as long as Sicily remained subject to the Greek empire, Agrigentum is still mentioned as one of its most considerable cities. (Strab. vi. p. 272; Plin. *H. N.* iii. 8. § 14; Ptol. iii. 4. § 14; Itin. Ant. p. 88; Tab. Peut.; Const. Porph. *de Prov.* ii. 10.) It was one of the first places that fell into the hands of the Saracens on their invasion of Sicily in 827, and was wrested from them by the Normans under Roger Guiscard in 1086. The modern city of *Girgenti* still contains about 13,000 inhabitants, and is the see of a bishop, and capital of one of the seven districts or Intendence into which Sicily is now divided.

The situation of Agrigentum is well described by Polybius (ix. 27). It occupied a hill of considerable extent, rising between two small rivers, the *Acragus* and *Hypsas*, of which the southern front, though of small elevation, presented a steep escarpment, running nearly in a straight line from E. to W. From hence the ground sloped gradually upwards, though traversed by a cross valley or depression, towards a much more elevated ridge which formed the northern portion of the city, and was divided into two summits, the north-western, on which stands the modern city of *Girgenti*, and the north-eastern, which derived from a temple of Athena, that crowned its height, the name of the Athenæan hill (*ἡ Ἀθηναῖος λόφος*, Diod. xiii. 85). This summit, which attains to the height of 1200 feet above the sea, and is the most elevated of the whole city, is completely precipitous and inaccessible towards the N. and E., and could be approached only by one steep and narrow path from the city itself. Hence, it formed the natural citadel or acropolis of Agrigentum, while the gentle slopes and broad valley which separate it from the southern ridge,—now covered with gardens and fruit-trees,—afforded ample space for the extension and development of the city itself. Great as was the natural strength of its position, the whole city was surrounded with walls, of which considerable portions still remain, especially along the southern front: their whole circuit was about 6 miles. The peculiarities of its situation sufficiently explain the circumstances of the two great sieges of Agrigentum, in both of which it will be observed that the assailants confined all their attacks to the southern and south-western parts of the city, wholly neglecting the north and east. Diodorus, indeed, expressly tells us that there was only one quarter (that adjoining the river *Hypsas*) where the walls could be approached by military engines, and assaulted with any prospect of success. (Diod. xiii. 85.)

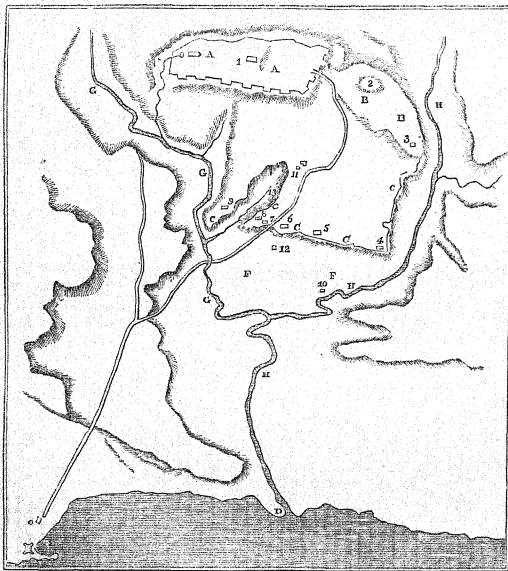
Agrigentum was not less celebrated in ancient times for the beauty of its architecture, and the splendour and variety of its buildings, both public and private, than for its strength as a fortress. Pindar calls it "the fairest of mortal cities" (*καλλίστα βροτείων πόλεων*, *Pyth.* xii. 2), though many of its most striking ornaments were probably not erected till after his time. The magnificence of the private dwellings of the Agrigentines is sufficiently attested by the saying of Empedocles already cited: their public edifices are the theme of admiration with many ancient writers. Of its temples, probably the most ancient were that of Zeus Atabyrios, whose worship they derived from Rhodes, and that of Athena, both of which stood on the highest

summit of the Athenæan hill above the city. (Polyb. l. c.) The temple of Zeus Polieus, the construction of which is ascribed to Phalaris (Polyæn. v. 1. § 1), is supposed to have stood on the hill occupied by the modern city of *Girgenti*, which appears to have formed a second citadel or acropolis, in some measure detached from the more lofty summit to the east of it. Some fragments of ancient walls, still existing in those of the church of *S. Maria de Greci*, are considered to have belonged to this temple. But far more celebrated than these was the great temple of the Olympian Zeus, which was commenced by the Agrigentines at the period of their greatest power and prosperity, but was not quite finished at the time of the Carthaginian invasion in B. C. 406, and in consequence of that calamity was never completed. It is described in considerable detail by Diodorus, who tells us that it was 340 feet long, 160 broad, and 120 in height, without reckoning the basement. The columns were not detached, but *engaged* in the wall, from which only half of their circumference projected: so gigantic were their dimensions, that each of the flutings would admit a man's body. (Diod. xiii. 82; Polyb. ix. 27.) Of this vast edifice nothing remains but the basement, and a few fragments of the columns and entablature, but even these suffice to confirm the accuracy of the statements of Diodorus, and to prove that the temple must not only have greatly exceeded all others in Sicily, but was probably surpassed in magnitude by no Grecian building of the kind, except that of Diana at Ephesus. A considerable portion of it (including several columns, and three gigantic figures, which served as Atlantes to support an entablature), appears to have remained standing till the year 1401, when it fell down: and the vast masses of fallen fragments were subsequently employed in the construction of the mole, which protects the present port of *Girgenti*. (Fozell. vol. i. p. 248; Smyth's *Sicily*, p. 203.)

Besides these, we find mention in ancient writers of a temple of Hercules, near the Agora, containing a statue of that deity of singular beauty and excellence (Cic. *Verr.* iv. 43), and one of Aesculapius without the walls, on the south side of the city (Cic. l. c.; Polyb. l. 18), the remains of which are still visible, not far from the bank of the river *Acragus*. It contained a celebrated statue of Apollo, in bronze, the work of Myron, which Verres in vain endeavoured to carry off. Of the other temples, the ruins of which are extant on the site of Agrigentum, and are celebrated by all travellers in Sicily, the ancient appellations cannot be determined with any certainty. The most conspicuous are two which stand on the southern ridge facing the sea: one of these at the S. E. angle of the city, is commonly known as the temple of Juno Lacinia, a name which rests only on a misconception of a passage of Pliny (*H. N.* xxxv. 9. § 36): it is in a half ruined state, but its basement is complete, and many of its columns still standing. Its position on the projecting angle of the ridge, with a precipitous bank below it on two sides, gives it a singularly picturesque and striking character. A few hundred paces to the W. of this stands another temple, in a better preservation, being indeed the most perfect which remains in Sicily: it is commonly called the temple of Concord, from an inscription said to have been discovered there, but which (if authentic) is of Roman date, while both this temple and that just

described must certainly be referred to the most flourishing period of Agrigentine history, or the fifth century B. C. They are both of the Doric order, and of much the same dimensions: both are *peripteral*, or surrounded with a portico, consisting of 6 columns in front, and 13 on each side. The existing vestiges of other temples are much less considerable: one to the W. of that of Concord, of which only one column is standing, is commonly regarded as that of Hercules, mentioned by Cicero. Its plan and design have been completely ascertained by recent excavations, which have proved that it was much the largest of those remaining at Agrigentum, after that of the Olympian Zeus: it had 15 columns in the side and 6 in front. Another, a little to the north of it,

of which considerable portions have been preserved, and brought to light by excavation on the spot, bears the name, though certainly without authority, of Castor and Pollux: while another, on the opposite side of a deep hollow or ravine, of which two columns remain, is styled that of Vulcan. A small temple or *aedicula*, near the convent of *S. Nicolo*, is commonly known by the designation of the Oratory of Phalaris: it is of insignificant size, and certainly of Roman date. The church of *St. Blasii*, or *S. Biagio*, near the eastern extremity of the Athenæan hill, is formed out of the cella of an ancient temple, which is supposed, but without any authority, to have been dedicated to Ceres and Proserpine. (For full details concerning these temples, and the other ruins still



PLAN OF AGRIGENTUM.

- A A. Modern City of Girgenti.
- B B. The Athenæan Hill.
- C C. Ancient Walls of Agrigentum.
- D. Ancient Port.
- E. Modern Port.
- F F. Ancient Burial Ground.
- G G. River Hypsas (*F. Drago*).
- H H. River Acragas (*F. di S. Biagio*).
- 1. Temple of Zeus Polieus.
- 2. of Athena (?).
- 3. of Ceres and Proserpine

- 4. Temple of Juno Lacinia.
- 5. of Concord.
- 6. of Hercules.
- 7. of Zeus Olympius.
- 8. of Castor and Pollux.
- 9. of Vulcan.
- 10. of Aesculapius.
- 11. called the Oratory of Phalaris.
- 12. Tomb of Theron.
- 13. Supposed site of Piscina described by Diodorus.

visible at *Girgenti*, see Swinburne's *Travels*, vol. ii. p. 280—291; Smyth's *Sicily*, p. 207—212; D'Oville's *Sicula*, p. 89—103; Siefert, *Akragas*, p. 24—38; and especially Serra di Falco, *Antichità della Sicilia*, vol. iii., who gives the results of recent labours on the spot, many of which were unknown to former writers.)

Next to the temple of the Olympian Zeus, the public work of which Diodorus speaks with the greatest admiration (xi. 25, xiii. 72), was a *piscina*, or reservoir of water, constructed in the time of Theron, which was not less than seven stadia in circumference, and was plentifully stocked with fish, and frequented by numerous swans. It had fallen into decay, and become filled with mud in the time of the historian, but its site is supposed to be still indicated by a deep hollow or depression in the S. western portion of the city, between the temple of Vulcan and that of Castor and Pollux, now converted into a garden. Connected with this was an extensive system of subterranean sewers and conduits for water, constructed on a scale far superior to those of any other Greek city: these were called Phaeaces, from the name of their architect Phaeax.

It was not only in their public buildings that the Agrigentines, during the flourishing period of their city, loved to display their wealth and luxury. An ostentatious magnificence appears to have characterised their habits of life, in other respects also: and showed itself especially in their love of horses and chariots. Their territory was celebrated for the excellence of its breed of horses (Virg. *Aen.* iii. 704), an advantage which enabled them repeatedly to bear away the prize in the chariot-race at the Olympic games: and it is recorded that after one of these occasions the victor Exaenetus was accompanied on his triumphant entry into his native city by no less than three hundred chariots, all drawn by white horses. (Diod. xiii. 82.) Not less conspicuous and splendid were the hospitalities of the more wealthy citizens. Those of Theron are celebrated by Pindar (Ol. iii. 70), but even these probably fell short of those of later days. Gellias, a citizen noted even at Agrigentum for his wealth and splendour of living, is said to have lodged and feasted at once five hundred knights from Gela, and Antisthenes, on occasion of his daughter's marriage, furnished a banquet to all the citizens of Agrigentum in the several quarters they inhabited. (Diod. xiii. 83, 84.) These luxurious habits were not unaccompanied with a refined taste for the cultivation of the fine arts: their temples and public buildings were adorned with the choicest works of sculpture and painting, many of which were carried off by Himilco to Carthage, and some of them after the fall of that city restored to Agrigentum by Scipio Africanus. (Diod. xiii. 90; Cic. *Verr.* iv. 43; Plin. *II. N.* xxxv. 9. s. 36.) A like spirit of ostentation was displayed in the magnitude and splendour of their sepulchral monuments; and they are said to have even erected costly tombs to favourite horses and to pet birds. (Diod. xiii. 82; Plin. *II. N.* 42. 64; Solin. 45. § 11.) The plain in front of the city, occupying the space from the southern wall to the confluence of the two rivers, was full of these sepulchres and monuments, among which that of Theron was conspicuous for its magnitude (Diod. xiii. 86): the name is now commonly given to the only structure of the kind which remains, though it is of inconsiderable dimensions, and belongs, in all probability, to the Roman period.

For this extraordinary wealth Agrigentum was indebted, in a great measure, to the fertility of its territory, which abounded not only in corn, as it continued to do in the time of Cicero, and still does at the present day, but was especially fruitful in vines and olives, with the produce of which it supplied Carthage, and the whole of the adjoining parts of Africa, where their cultivation was as yet unknown. (Diod. xi. 25, xiii. 81.) The vast multitude of slaves which fell to the lot of the Agrigentines, after the great victory of Himera, contributed greatly to their prosperity, by enabling them to bring into careful cultivation the whole of their extensive and fertile domain. The vallies on the banks of its river furnished excellent pasture for sheep (Pind. *Pyth.* xii. 4), and in later times, when the neighbouring country had ceased to be so richly cultivated, it was noted for the excellence of its cheeses. (Plin. *II. N.* xi. 42. 97.)

It is difficult to determine with precision the extent and boundaries of the territory of Agrigentum, which must indeed have varied greatly at different times: but it would seem to have extended as far as the river Himera on the E., and to have been bounded by the Halycus on the W.; though at one time it must have comprised a considerable extent of country beyond that river; and on the other hand Heraclea Minoa, on the eastern bank of the Halycus, was for a long time independent of Agrigentum. Towards the interior it probably extended as far as the mountain range in which those two rivers have their sources, the Nebrodes Mons, or *Monte Madonia*, which separated it from the territory of Himera. (Siefert, *Akragas*, p. 9—11.) Among the smaller towns and places subject to its dominion are mentioned MOTYRUM and ENNESTUS, in the interior of the country, CAMICUS, the ancient fortress of Cocalus (erroneously supposed by many writers to have occupied the site of the modern town of *Girgenti*), EGNOMUS on the borders of the territory of Gela, and subsequently PHINTIAS, founded by the despot of that name, on the site of the modern *Alicata*.

Of the two rivers which flowed beneath the walls of Agrigentum, the most considerable was the ACRAGAS, from whence according to the common consent of most ancient authors the city derived its name. Hence it was worshipped as one of the tutelary deities of the city, and statues erected to it by the Agrigentines, both in Sicily and at Delphi, in which it was represented under the figure of a young man, probably with horns on his forehead, as we find it on the coins of Agrigentum. (Pind. *Ol.* ii. 16, *Pyth.* xii. 5, and Schol. *ad loc.*; Empedocles *ap. Diog. Laert.* viii. 2. § 63; Steph. Byz. v. *Acragas*; Aelian. *V. H.* ii. 33; Castell. *Numm. Sic. Vet.* p. 8.) At its mouth was situated the Port or Emporium of Agrigentum, mentioned by Strabo and Ptolemy; but notwithstanding the extensive commerce of which this was at one time the centre, it had little natural advantages, and must have been mainly formed by artificial constructions. Considerable remains of these, half buried in sand, were still visible in the time of Fazello, but have since in great measure disappeared. The modern port of *Girgenti* is situated above three miles further west. (Strab. vi. pp. 286, 272; Pal. iii. 4. § 6; Fazell. vi. 1. p. 246; Smyth's *Sicily*, pp. 202, 203.)

Among the natural productions of the neighbourhood of Agrigentum, we find no mention in ancient authors of the mines of sulphur, which are at the

present day one of the chief sources of prosperity to *Girgenti*; but its mines of salt (still worked at a place called *Aborangi*, about 8 miles north of the city), are alluded to both by Pliny and Solinus. (Plin. *H. N.* xxxi. 7. s. 41; Solin. 5. §§ 18, 19.) Several writers also notice a fountain in the immediate neighbourhood of the city, which produced Petroleum or mineral oil, considered to be of great efficacy as a melicement for cattle and sheep. The source still exists in a garden not far from *Girgenti*, and is frequently resorted to by the peasants for the same purpose. (Dioscorid. i. 100; Plin. *H. N.* xxxv. 15. s. 51; Solin. 5. § 22; Fazell. *de Reb. Sicul.* vi. p. 261; Ferrara, *Campi Flegrei della Sicilia*, p. 43.) A more remarkable object is the mud volcano (now called by the Arabic name of *Maccalubba*) about 4 miles N. of *Girgenti*, the phenomena of which are described by Solinus, but unnoticed by any previous writer. (Solin. 5. § 24; Fazell. p. 262; Ferrara, *l. c.* p. 44; Smyth's *Sicily*, p. 213.)

Among the numerous distinguished citizens to whom Agrigentum gave birth, the most conspicuous is the philosopher Empedocles: among his contemporaries we may mention the rhetorician Polus, and the physician Acron. Of earlier date than these was the comic poet Demolochus, the pupil, but at the same time the rival, of Epicharmus. Philinus, the historian of the First Punic War, is the latest writer of eminence, who was a native of Agrigentum.

The extant architectural remains of Agrigentum have been already noticed in speaking of its ancient edifices. Besides these, numerous fragments of buildings, some of Greek and others of Roman date, are scattered over the site of the ancient city: and great numbers of sepulchres have been excavated, some in the plain below the city, others within its walls. The painted vases found in these tombs greatly exceed in number and variety those discovered in any other Sicilian city, and rival those of Campania and Apulia.

But with this exception comparatively few works of art have been discovered. A sarcophagus of marble, now preserved in the cathedral of *Girgenti*, on which is represented the story of *Phaedra* and *Hippolytus*, has been greatly extolled by many travellers, but its merits are certainly over-rated.

There exist under the hill occupied by the modern city extensive catacombs or excavations in the rock, which have been referred by many writers to the ancient *Sicanians*, or ascribed to *Dædalus*. It is probable that, like the very similar excavations at *Syracuse*, they were, in fact, constructed merely in the process of quarrying stone for building purposes.

The coins of Agrigentum, which are very numerous and of beautiful workmanship, present as their common type an eagle on the one side and a crab on the other. The one here figured, on which the eagle is represented as tearing a hare, belongs un-

doubtedly to the most flourishing period of Agrigentine history, that immediately preceding the siege and capture of the city by the Carthaginians, B. C. 406. Other coins of the same period have a quadriga on the reverse, in commemoration of their victories at the Olympic games. [E. H. B.]

AGRINIUM (*Ἀγρινίον*), a town of Aetolia, situated towards the NE. of Aetolia, near the Achædians. Its position is quite uncertain. From its name we might conjecture that it was a town of the Agræi; but the narrative in Polybius (v. 7) would imply that it was not so far north. In B. C. 314 we find Agrinium in alliance with the Acarnanians, when Cassander marched to the assistance of the latter against the Aetolians. As soon as Cassander returned to Macedonia, Agrinium was besieged by the Aetolians, and capitulated; but the Aetolians treacherously put to death the greater part of the inhabitants. (Diod. xix. 67, 68; Leake, *Northern Greece*, vol. I. p. 156.)

AGRIOPHAGI (Perip. Mar. Er. p. 2), were the same people as the Creophagi or flesh-eaters of Aethiopia Troglodytica. In summer they drove their herds down to the pastures of the Aetolians; in the rainy season they returned to the Aethiopian mountains east of that river. As their name and diet imply they were hunters and herdsmen. [AGRIOPHAGI.] [W. B. D.]

AGRIPPINENSIS COLONIA. [COLONIA.]

AGYLLA. [CAERIE.]

AGYRIUM (*Ἀγύριον*; *Eth.* *Ἀγυρῖαιος* Agrinensis), a city of the interior of Sicily now called *S. Filippo d'Argiri*. It was situated on the summit of a steep and lofty hill, between Enna and Centuripa, and was distant 18 Roman miles from the former, and 12 from the latter. (Tab. Pent. The Itin. Ant. p. 93, erroneously gives only 3 for the former distance.) It was regarded as one of the most ancient cities of Sicily, and according to the mythical traditions of the inhabitants was visited by Hercules on his wanderings, who was received by the inhabitants with divine honours, and instituted various sacred rites, which continued to be observed in the days of Diodorus. (Diod. iv. 24.) Historically speaking, it appears to have been a Sicilian city, and did not receive a Greek colony. It is first mentioned in B. C. 404, when it was under the government of a prince of the name of Agyris, who was on terms of friendship and alliance with Dionysius of Syracuse, and assisted him on various occasions. Agyris extended his dominion over many of the neighbouring towns and fortresses of the interior, so as to become the most powerful prince in Sicily after Dionysius himself, and the city of Agyrium is said to have been at this time so wealthy and populous as to contain not less than 20,000 citizens. (Diod. xiv. 9, 78, 95.) During the invasion of the Carthaginians under Mago in B. C. 392, Agyris continued steadfast to the alliance of Dionysius, and contributed essential service against the Carthaginian general. (Ibid. xiv. 95, 96.) From this time we hear no more of Agyris or his city during the reign of Dionysius, but in B. C. 339 we find Agyrium under the yoke of a despot named Apolloniades, who was compelled by Timoleon to abdicate his power. The inhabitants were now declared Syracusan citizens: 10,000 new colonists received allotments in its extensive and fertile territory, and the city itself was adorned with a magnificent theatre and other public buildings. (Diod. xvi. 82, 83.)

At a later period it became subject to Phintias, king of Agrigentum; but was one of the first cities



COIN OF AGRIGENTUM.

to throw off his yoke, and a few years afterwards we find the Agrinaeans on friendly terms with Hieron king of Syracuse, for which they were rewarded by the gift of half the territory that had belonged to Ameseium. (Diod. xxii. Exe. Hoesch. pp. 495, 499.) Under the Roman government they continued to be a flourishing and wealthy community, and Cicero speaks of Agrigum as one of the most considerable cities of Sicily. Its wealth was chiefly derived from the fertility of its territory in corn: which previous to the arrival of Verres found employment for 250 farmers (aratores), a number diminished by the exactions of his praetorship to no more than 80. (Cic. Verr. iii. 18, 27—31, 51, 52.) From this period we have little further notice of it, in ancient times. It is classed by Pliny among the "populi stipendiarii" of Sicily, and the name is found both in Ptolemy and the Itineraries. In the middle ages it became celebrated for a church of St. Philip with a miraculous altar, from whence the modern name of the town is derived. It became in consequence a great resort of pilgrims from all parts of the island, and is still a considerable place, with the title of a city and above 6000 inhabitants. (Plin. iii. 8. 14; Ptol. iii. 4. § 13; Fazell. de Reb. Sicul. vol. i. p. 435; Ortolani, *Diz. Geogr. della Sicilia*, p. 111.)

The historian Diodorus Siculus was a native of Agrigum, and has preserved to us several particulars concerning his native town. Numerous memorials were preserved there of the pretended visit of Hercules: the impression of the feet of his oxen was still shown in the rock, and a lake or pool four stadia in circumference was believed to have been excavated by him. A Temenos or sacred grove in the neighbourhood of the city was consecrated to Geryones, and another to Iolaus, which was an object of peculiar veneration: and annual games and sacrifices were celebrated in honour both of that hero and of Hercules himself. (Diod. i. 4, iv. 24.) At a later period Timoleon was the chief benefactor of the city, where he constructed several temples, a Bouleuterion and Agora, as well as a theatre which Diodorus tells us was the finest in all Sicily, after that of Syracuse. (Id. xvi. 83.) Scarcely any remains of these buildings are now visible, the only vestiges of antiquity being a few undefined fragments of masonry. The ruined castle on the summit of the hill, attributed by some writers to the Greeks, is a work of the Saracens in the tenth century. (Amico, *ad Fazell.* p. 440; *Lea. Topogr. Sic.* vol. i. p. 22.) [E. H. B.]



COIN OF AGRYIUM.

AHARNA, a town of Etruria, mentioned only by Livy (x. 25) during the campaign of Fabius in that country, B.C. 295. He affords no clue to its position, which is utterly unknown. Cluverius and other writers have supposed it to be the same with ARNA, but this seems scarcely reconcilable with the circumstances of the campaign. (Cluver. *Rud.* p. 626.) [E. H. B.]

ALAS or AEAS (*Alas opos*, Ptol. iv. 5. § 14; Plin. vi. 29. s. 33), was a headland of the limestone

range which separates Upper Egypt from the Red Sea. It was in the parallel of Thebes, and S. of the modern *Koseir* (Philoteris), in lat. 29°. The district occupied by the Ichthyophagi commenced a little to the north of the headland of *Alas*. [W. B. D.]

ALABANDA (*ἡ Ἀλαβανδα*, *ῥὰ Ἀλδβανδα*: *Eth.* Ἀλαβανδεύς, Alabandens, Alabandensis, Alabandenus: *Ἀδ.* Alabandicus), a city of Caria, was situated 160 stadia S. of Tralles, and was separated from the plain of Mylasa by a mountain tract. Strabo describes it as lying at the foot of two hills (as some read the passage), which are so close together as to present the appearance of an ass with its panniers on. The modern site is doubtful; but *Arab Hissid*, on a large branch of the Maeander, now called the *Teshina*, which joins that river on the S. bank, is supposed by Leake to represent Alabanda; and the nature of the ground corresponds well enough with Strabo's description. The *Teshina* may probably be the Marsyas of Herodotus (v. 118). There are the remains of a theatre and many other buildings on this site; but very few inscriptions. Alabanda was noted for the luxurious habits of the citizens. Under the Roman empire it was the seat of a Conventus Juridicus or court house, and one of the most flourishing towns of the province of Asia. A stone called "lapis Alabandicus," found in the neighbourhood, was fusible (Plin. xxxvi. 8. s. 13), and used for making glass, and for glazing vessels.

Stephanus mentions two cities of the name of Alabanda in Caria, but it does not appear that any other writer mentions two. Herodotus, however (vii. 195), speaks of Alabanda in Caria (*τῶν ἐν τῇ Καρίῃ*), which is the Alabanda of Strabo. The words of description added by Herodotus seem to imply that there was another city of the name; and in fact he speaks, in another passage (viii. 136), of Alabanda, a large city of Phrygia. This Alabanda of Phrygia cannot be the town on the *Teshina*, for Phrygia never extended so far as there. [G. L.]

ALABASTRA or ALABASTRON (*Ἀλαβαστρά*, Ἀλαβαστρῶν πόλις, Ptol. iv. 5. § 59; Plin. v. 9. s. 11, xxxvii. 8. s. 32), a city of Egypt, whose site is differently stated by Pliny and Ptolemy. Pliny places it in Upper Egypt; Ptolemy in the Heptanomis. It would accordingly be either south or north of the Mons Alabastrites. It was doubtless connected with the alabaster quarries of that mountain. If Alabastria stood in the Heptanomis, it was an inland town, connected with the Nile by one of the many roads which pervade the region between that river and the Arabian hills. [W. B. D.]

ALABASTRITES MONS (*Ἀλαβαστρίτων ὄρος*, Ptol. iv. 5. § 27), formed a portion of the limestone rocks which run westward from the Arabian hills into Upper and Middle Egypt. This upland ridge or spur was to the east of the city of Hermopolis Magna, in lat. 27°, and gave its name to the town of Alabastria. It contained large quarries of the beautifully veined and white alabaster which the Egyptians so largely employed for their sarcophagi and other works of art. The grottoes in this ridge are by some writers supposed to occupy the site of the city Alabastria (see preceding article), but this was probably further from the mountain. They were first visited by Sir Gardner Wilkinson in 1824. The grottoes of *Koum-el-Ahmar* are believed to be the same with the ancient excavations. They contain the names of some of the earliest Egyptian kings; but are inferior in size and splendour to the similar

grottoes at *Benihassan*. The sculptures in these catacombs are chiefly devoted to military subjects — processions, in which the king, mounted on a chariot, is followed by his soldiers on foot, or in war-chariots, with distinctive weapons and standards. The monarch is also represented as borne in a kind of open litter or shrine, and advancing with his offerings to the temple of Phtah. His attendants seem, from their dress, to belong to the military caste alone. (Wilkinson, *Topography of Thebes*, p. 386.; *Mod. Egypt*, vol. ii. p. 43.) [W. B. D.]

ALABIS, ALABUS or ALABON (Ἀλαβών, Steph. Byz., Diod.; Ἀλαβός, Ptol.; ALABUS, Sil. Ital. xiv. 227), a small river on the E. coast of Sicily, flowing into the Sinus Megarensis. Diodorus describes it as a considerable stream issuing from a large basin, of artificial construction, which was regarded as the work of Dædalus, and emptying itself after a short course into the sea. (Diod. iv. 78; Vib. Sequest. p. 4.) This description exactly accords with that given by Cluverius of a stream called *Lo Cantaro*, which issues from a very copious source only half a mile from the coast, and flows into the sea just opposite the modern city of *Augusta*. Some traces of buildings were in his time still visible around the basin of its source. (Cluver. *Sicil.* p. 133; Fazell. vol. i. p. 158.) It is probable that the *ABOLUS* (Ἀβόλος) of Plutarch, on the banks of which Timoleon defeated Mamerus, the tyrant of Catania, in a pitched battle, is no other than the Alabus. (Plut. *Timol.* 34.) A town of the same name with the river is mentioned by Stephanus of Byzantium (v. Ἀλαβών), but is not noticed by any other writer. [E. H. B.]

ALAESE or HALESA (Ἀλαῖσα, Diod.; Strab.; Ptol.; Halesa, Sil. Ital. xiv. 218; Halesini, Cic. Plin.), a city of Sicily, situated near the north coast of the island, between Cephalœdium and Calacta. It was of Sicilian origin, and its foundation is related by Diodorus, who informs us that in B. C. 403 the inhabitants of Herbita (a Sicilian city), having concluded peace with Dionysius of Syracuse, their ruler or chief magistrate Archonides determined to quit the city and found a new colony, which he settled partly with citizens of Herbita, and partly with mercenaries and other strangers who collected around him through enmity towards Dionysius. He gave to this new colony the name of Alæsa, to which the epithet Archonideia was frequently added for the purpose of distinction. Others attributed the foundation of the city, but erroneously, to the Carthaginians. (Diod. xiv. 16.) It quickly rose to prosperity by maritime commerce; and at the commencement of the First Punic War was one of the first of the Sicilian cities to make its submission to the Romans, to whose alliance it continued steadily faithful. It was doubtless to its conduct in this respect, and to the services that it was able to render to the Romans during their wars in Sicily, that it was indebted for the peculiar privilege of retaining its own laws and independence, exempt from all taxation: — an advantage enjoyed by only five cities of Sicily. (Diod. xiv. 16, xxiii. Exc. H. p. 501; Cic. *Verr.* ii. 49, 69, iii. 8.) In consequence of this advantageous position it rose rapidly in wealth and prosperity, and became one of the most flourishing cities of Sicily. On one occasion its citizens, having been involved in disputes among themselves concerning the choice of the senate, C. Claudius Pulcher was sent, at their own request in B. C. 95, to regulate the matter by a law, which he did to

the satisfaction of all parties. But their privileges did not protect them from the exactions of Verres, who imposed on them an enormous contribution both in corn and money. (Id. *ib.* 73—75; *Ep. ad Fam.* xiii. 32.) The city appears to have subsequently declined, and had sunk in the time of Augustus to the condition of an ordinary municipal town (Castell. *Inscr.* p. 27); but was still one of the few places on the north coast of Sicily which Strabo deemed worthy of mention. (Strab. vi. p. 272.) Pliny also enumerates it among the "stipendiariae civitates" of Sicily. (*H. N.* iii. 8.)

Great differences of opinion have existed with regard to the site of Alæsa, arising principally from the discrepancy in the distances assigned by Strabo, the Itinerary, and the Tabula. Some of these are undoubtedly corrupt or erroneous, but on the whole there can be no doubt that its situation is correctly fixed by Cluverius and Torrenuza at the spot marked by an old church called *S. Maria le Palate*, near the modern town of *Tusa*, and above the river *Pettineo*. This site coincides perfectly with the expression of Diodorus (xiv. 16), that the town was built "on a hill about 8 stadia from the sea;" as well as with the distance of eighteen M. P. from Cephalœdium assigned by the Tabula. (The Itinerary gives 28 by an easy error.) The ruins described by Fazello as visible there in his time were such as to indicate the site of a large city, and several inscriptions have been found on the spot, some of them referring distinctly to Alæsa. One of these, which is of considerable length and importance, gives numerous local details concerning the divisions of land, &c., and mentions repeatedly a river *ALAEUS*, evidently the same with the *HALESUS* of Columella (x. 268), and which is probably the modern *Pettineo*; as well as a fountain named *IPYRRHA*. This is perhaps the same spoken of by Solinus (5. § 20) and Priscian (*Periæges.* 500), but without mentioning its name, as existing in the territory of Halesa, the waters of which were swoln and agitated by the sound of music. Fazello describes the ruins as extending from the sea-shore, on which were the remains of a large building (probably baths), for the space of more than a mile to the summit of a hill, on which were the remains of the citadel. About 3 miles further inland was a large fountain (probably the *Ipyrrha* of the inscription), with extensive remains of the aqueduct that conveyed its waters to the city. All trace of these ruins has now disappeared, except some portions of the aqueduct: but fragments of statues, as well as coins and inscriptions, have been frequently discovered on the spot. (Fazell. *de Reb. Sic.* ix. 4; Cluver. *Sicil.* pp. 288—290; Boeckh, *C. I.* tom. iii. pp. 612—621; Castelli, *Hist. Alæense*, Panorm. 1753; Id. *Inscr. Sic.* p. 109; Biscari, *Viaggio in Sicilia*, p. 243.) [E. H. B.]



COIN OF ALAESE.

ALAGO'NIA (Ἀλαγονία), a town of Laconia near the Messonian frontier, belonging to the Elea-

thero-Lacones, containing temples of Dionysus and Artemis. This town was distant 30 stadia from Gerenia, but its site is unknown. (Paus. iii. 21. § 7, iii. 26. § 11.)

ALALCOMENAE. 1. (Ἀλαλκομεναί, Strab., Paus.; Ἀλαλκομένιον, Steph. B.; Eth. Ἀλαλκομενίης, Ἀλαλκομεναίος, Ἀλαλκομένιος; Sulindri), an ancient town in Boeotia, situated at the foot of Mt. Tithiossum, a little to the E. of Coroneia, and near the lake Copais. It was celebrated for the worship of Athena, who was said to have been born there, and who is hence called Alalcomenitis (Ἀλαλκομενίτης) in Homer. The temple of the goddess stood, at a little distance from the town, on the Triton, a small stream flowing into the lake Copais. Beyond the modern village of Sulindri, the site of Alalcomenae, are some polygonal foundations, apparently those of a single building, which are probably remains of the peribolus of the temple. Both the town and the temple were plundered by Sulla, who carried off the statue of the goddess. (Hom. Il. iv. 8; Paus. ix. 3. § 4, ix. 33. § 5, seq.; Strab. pp. 410, 411, 413; Steph. B. s. v.; Leake, Northern Greece, vol. ii. p. 135; Forchhammer, Hellenica, p. 185.)

2. Or **ALCOMENAE** (Ἀλκομεναί), said to be a town in Ithaca (Plut. Quaest. Graec. 43; Steph. B. s. v.), or in the small island Asteris in the neighbourhood of Ithaca. (Strab. p. 456.)

ALALIA. [ALERIA.]

ALANDER, a river of Phrygia (Liv. xxxviii. 15, 18), which is twice mentioned by Livy, in his account of the march of Cn. Manlius. It was probably a branch of the Sangarius, as Hamilton (*Researches in Asia Minor*, vol. i. pp. 458, 467) conjectures, and the stream which flows in the valley of Beid; but he gives no modern name to it. [G.L.]

ALANI (Ἀλανοί, Ἀλαῖνοι), a people, found both in Asia and in Europe, whose precise geographical positions and ethnographical relations are difficult to determine. They probably became first known to the Romans through the Mithridatic war, and the expedition of Pompey into the countries about the Caucasus; when they were found in the E. part of Caucasus, in the region which was called Albania by the Romans, but Albania by Greek writers, and where Alani are found down to a late period of the Greek empire. (Joseph. Ant. Jud. xviii. 4. s. 6; Lucan, x. 454; Procop. Pers. ii. 29, Goth. iv. 4; Const. Porph. de Adm. Imp. 42.) Valerius Flaccus (Arg. vi. 42) mentions them among the people of the Caucasus, near the Heniochi. Ammianus Marcellinus, who tells us more about the Alani than any other ancient writer, makes Julian encourage his soldiers by the example of Pompey, "who, breaking his way through the Albani and the Massagetae, whom we now call Alani, saw the waters of the Caspian" (xxiii. 5). In the latter half of the first century we hear of the Alani in two very remote positions. On the one hand, Josephus, who describes them as Scythians dwelling about the river Tanais (Don) and the Lake Maeotis (Sea of Azov), relates how, in the time of Vespasian, being permitted by the king of Hyrcania to traverse "the pass which Alexander had closed with iron gates," they ravaged Media and Armenia, and returned home again. On the other hand, they are mentioned by Seneca (*Thyest.* 629) as dwelling on the Ister (Danube); and Martial (*Epigr.* vii. 30) expressly calls them Sarmatians; and Pliny (iv. 32. s. 25) mentions Alani and Roxolani (i. e. *Russ-*

Alane) among the generic names applied at different times to the inhabitants of the European Scythia or Sarmatia. Thus there were Alani both in Asia, in the Caucasus, and in Europe, on the Maeotis and the Euxine; and also, according to Josephus, between these two positions, in the great plains N. of the Caucasus; so that they seem to have been spread over all the S. part of *Russia in Europe*. Under Hadrian and the Antonines we find the European Alani constantly troubling the frontier of the Danube (Ael. Spart. *Had.* 4. s. 6; Jul. Capit. *Ant. Pi.* 6. s. 8, *Marc.* 22, where they are mentioned with the Roxalani, Bastarnae, and Peucini); while the Alani of the E. again overran Media and Armenia, and threatened Cappadocia. (Dion Cass. lxi. 15.) On this occasion the historian Arrian, who was governor of Cappadocia under Hadrian, composed a work on the Tactics to be observed against the Alani (ἑκταῖς κατ' Ἀλανῶν), which is mentioned by Photius (*Cod.* lviii. p. 15, a., Bekker), and of which a considerable fragment is preserved (Arrian, ed. Dübner, in *Didot's Script. Graec. Bibl.* pp. 250—253). Their force consisted in cavalry, like that of the European Alani (the πολυπύκτων φύλον Ἀλανῶν of Dionysius Periegetes, v. 308); and they fought without armour for themselves or their horses. As another mark of resemblance, though Arrian speaks of them as Scythians, a name which was vaguely used in his time for all the barbarians of NW. Asia (*cont. Alanos*, 30), he speaks of them elsewhere (*Tact.* 4) in close connection with the Sauromatae (Sarmatians), as practising the same mode of fighting for which the Polish *lanciers*, descendants of the Sarmatians, have been renowned. Ptolemy, who wrote under the Antonines, mentions the European Alani, by the name of Ἀλανῶν Σκυθῶν, as one of the seven chief peoples of Sarmatia Europea, namely, the Venedae, Peucini, Bastarnae, Iazyges, Roxolani, Hamaxobii, and Alani Scythiae; of whom he places the Iazyges and Roxolani along the whole shore of the Maeotis, and then the last two further inland (iii. 6. § 19). He also mentions (ii. 14. § 2) Alauni in the W. of Pannonia, no doubt a body who, in course of invasion, had established themselves on the Roman side of the Danube. Ptolemy speaks of a Mt. Alaunus (τὸ Ἀλαῦνον ὄρος) in Sarmatia, and Eustathius (*ad Dion. Perieg.* 305) says that the Alani probably derived their name from the Alanus, a mountain of Sarmatia. It is hard to find any range of mountains answering to Ptolemy's M. Alaunus near the position he assigns to the Alauni: some geographers suppose the term to describe no mountains, properly so called, but the elevated tract of land which forms the watershed between the *Dniester* and the *Dnieper*. The European Alani are found in the geographers who followed Ptolemy. Dionysius Periegetes (v. 305) mentions them, first vaguely, among the peoples N. of the Palus Maeotis, with the Germans, Sarmatians, Getae, Bastarnae, and Dacians; and then, more specifically, he says (308) that their land extends N. of the Tauri, "where are the Melanchlaeni, and Geloni, and Hippemolgi, and Neuri, and Agathyni, where the Borysthenes mingles with the Euxine." Some suppose the two passages to refer to different bodies of the Alani. (Bernhardy, *ad loc.*) They are likewise called Sarmatians by Marcian of Heraclea (τῶν Ἀλανῶν Σαρματῶν ὄνομα; *Peripet.* p. 100, ed. Miller; Hudson, *Geog. Min.* vol. i. p. 53). The Asiatic Alani (Ἀλαῖοι Σκύθαι) are placed by Ptolemy (vi. 14. § 9) at the extreme N. of Scythia

within the Imaus, near the "Unknown Land;" and here, too, we find mountains of the same name (τὰ Ἀλὰν ὄρη, §§ 3, 11), E. of the Hyperborei M.; he is generally supposed to mean the N. part of the Ural chain, to which he erroneously gives a direction W. and E.

Our fullest information respecting the Alani is derived from Ammianus Marcellinus, who flourished during the latter half of the fourth century (about 350—400). He first mentions them with the Roxolani, the Iazyges, the Maeotae, and the Iaxamatae, as dwelling on the shores of the Palus Maeotis (xxii. 8. § 30); and presently, where the Rhiphai M. subsides towards the Maeotis, he places the Arimphaei, and near them the Massagetae, Alani, and Sargetae, with many other peoples little known (*obscuri, quorum nec vocabula nobis sunt nota, nec mores*). Again (§ 48) on the NW. of the Euxine, about the river Tyras (*Dniester*), he places "the European Alani and the Costobocae, and innumerable tribes of Scythians, which extend to lands beyond human knowledge;" a small portion of whom live by agriculture; the rest wander through vast solitudes and get their food like wild beasts; their habitations and scanty furniture are placed on waggons made of the bark of trees; and they migrate at pleasure, waggons and all. His more detailed account of the people is given when he comes to relate that greater westward movement of the Huns which, in the reign of Valens, precipitated the Goths upon the Roman empire, A. D. 376. After describing the Huns (xxx. 2), he says that they advanced as far as "the Alani, the ancient Massagetae," of whom he undertakes to give a better account than had as yet been published. From the Ister to the Tanais dwell the Sauromatae; and on the Asiatic side of the Tanais the Alani inhabit the vast solitudes of Scythia; having their name from that of their mountains (*ex montium appellatione cognominati*, which some understand to mean that *Alani* comes from *ala*, a word signifying a mountain). By their conquests they extended their name, as well as their power, over the neighbouring nations; just as the Persian name was spread. He then describes these neighbouring nations; the Neuri, inland, near lofty mountains; the Budini and Geloni; the Agathyrsi; the Melanchlaeni and Anthropophagi; from whom a tract of uninhabited land extended E. towards the Sinae. At another part the Alani bordered on the Amazons, towards the E. (the Amazons being placed by him on the Tanais and the Caspian), whence they were scattered over many peoples throughout Asia, as far as the Ganges. Through these immense regions, but often far apart from one another, the various tribes of the Alani lived a nomade life: and it was only in process of time that they came to be called by the same name. He then describes their manners. They neither have houses nor till the land; they feed on flesh and milk, and dwell on waggons. When they come to a pasture they make a camp, by placing their waggons in a circle; and they move on again when the forage is exhausted. Their flocks and herds go with them, and their chief care is for their horses. They are never reduced to want, for the country through which they wander consists of grassy fields, with fruit-trees interspersed, and watered by many rivers. The weak, from age or sex, stay by the waggons and perform the lighter offices; while the young men are trained together from their first boyhood to the practice of horsemanship and a sound knowledge of

the art of war. They despise going on foot. In person they are nearly all tall and handsome; their hair is slightly yellow; they are terrible for the tempered sternness of their eyes. The lightness of their armour aids their natural swiftness; a circumstance mentioned also, as we have seen, by Arrian, and by Josephus (*B. J.* vii. 7. § 4), from whom we find that they used the lasso in battle; Lucian, too, describes them as like the Scythians in their arms and their speech, but with shorter hair (*Touarus*, 51, vol. ii. p. 557). In general, proceeds Ammianus, they resemble the Huns, but are less savage in form and manners. Their plundering and hunting excursions had brought them to the Maeotis and the Cimmerian Bosphorus, and even into Armenia and Media; and it is to their life in those parts that the description of Ammianus evidently refers. Danger and war was their delight; death in battle bliss; the loss of life through decay or chance stamped disgrace on a man's memory. Their greatest glory was to kill a foe in battle, and the scalps of their slain enemies were hung to their horses for trappings. They frequented neither temple nor shrine; but, fixing a naked sword in the ground, with barbaric rites, they worshipped, in this symbol, the god of war and of their country for the time being. They practised divination by bundles of rods, which they released with secret incantations, and (it would seem) from the way the sticks fell they presaged the future. Slavery was unknown to them: all were of noble birth. Even their judges were selected for their long-tried pre-eminence in war. Several of these particulars are confirmed by Jornandes (*de Rebus Geticis*, 24). Claudian also mentions the Alani as dwelling on the Maeotis, and connects them closely with the Massagetae (*In Rufin.* i. 312):

"Massagetes, caesarmque hibens Maeotida Alanus."

Being vanquished by the Huns, who attacked them in the plains E. of the Tanais, the great body of the Alani joined their conquerors in their invasion of the Gothic kingdom of Hermanric (A. D. 375), of which the chief part of the European Alani were already the subjects. In the war which soon broke out between the Goths and Romans in Maesia, so many of the Huns and Alani joined the Goths, that they are distinctly mentioned among the invaders who were defeated by Theodosius, A. D. 379—382. Henceforth we find, in the W., the Alani constantly associated with the Goths and with the Vandals, so much so that Procopius calls them a tribe of the Goths (*Γοτθικοὺς ἔθνος*: *Vand.* i. 3). But their movements are more closely connected with those of the Vandals, in conjunction with whom they are said to have settled in Pannonia; and, retiring thence through fear of the Goths, the two peoples invaded Gaul in 406, and Spain in 409. (Procop. *l. c.*; Jornandes, *de Reb. Get.* 31; Clinton, *F. R. s. a.*; comp. Gibbon, c. 30, 31.)

In 411 the Alani are found in Gaul, acting with the Burgundians, Alamanni, and Franks. (Clinton, *s. a.*) As the Goths advanced into Spain, 414, the Alani and Vandals, with the Silingi, retreated before them into Lusitania and Baetica. (Clinton, *s. a.* 416.) In the ensuing campaigns, in which the Gothic king Wallia conquered Spain (418), the Alans lost their king Ataces, and were so reduced in numbers that they gave up their separate nationality, and transferred their allegiance to Gunderic, the king of the Vandals. (Clinton, *s. a.* 418.) After Gunderic's death, in 428, the allied barbarians

attain at the SE. angle an elevation of not less than 50 feet. It has two gates, one of which, on the N. side, appears to have been merely a postern or sally-port, communicating by a steep and narrow subterranean passage with the platform above: the principal entrance being on the south side, near the SE. angle. The gateways in both instances are square-headed, the architrave being formed of one enormous block of stone, which in the principal gate is more than 15 feet in length by $5\frac{1}{2}$ in height. Vestiges of rude bas-reliefs may be still observed above the smaller gate. All these walls, as well as those of the city itself, are built of the hard limestone of the Apennines, in the style called Polygonal or Pelasgic, as opposed to the ruder Cyclopean, and are among the best specimens extant of that mode of construction, both from their enormous solidity, and the accuracy with which the stones are fitted together. In the centre of the platform or terrace stands the modern cathedral, in all probability occupying the site of an ancient temple. The remains at *Alatri* have been described and figured by Madame Dionigi (*Viaggio in alcune Città del Lazio*, Roma, 1809), and views of them are given in Dodwell's *Pelasgic Remains*, p. 92—96. [E.H.B.]

ALAUNA, a town of the Unelli, as Caesar (*B. G.* ii. 34) calls the people, or Veneti, as Ptolemy calls them. It is probably the origin of the modern town of *Aleauine*, near Valognes, in the department of La Manche, where there are said to be Roman remains. [G. L.]

ALAUINI. [ALANI.]

ALAZON (Plin. vi. 10. s. 11), or ALAZONIUS (*Ἀλαζώνιος*, Strab. p. 500; *Alazan*, *Alacks*), a river of the Caucasus, flowing SE. into the Cambyses a little above its junction with the Cyrus, and forming the boundary of Albania and Iberia. Its position seems to correspond with the Abas of Plutarch and Dion Cassius. [ARAB.] [P. S.]

ALAZONES (*Ἀλαζόνες*), a Scythian people on the Borysthenes (*Dnieper*), N. of the Callipidae, and S. of the agricultural Scythians: they grew corn for their own use. (Hecat. ap. Strab. p. 550; Herod. iv. 17, 52; Steph. B. s. v.; Val. Flacc. v. 101; Ukert, vol. iii. pt. 2. p. 418.) [P. S.]

ALBA DOCILLA, a town on the coast of Liguria, known only from the Tabula Pentingeriana, which places it on the coast road from Genua to Vada Sabota. The distances are so corrupt as to afford us no assistance in determining its position: but it is probable that Cluver is right in identifying it with the modern *Albisola*, a village about 3 miles from *Savona*, on the road to Genoa. The origin and meaning of the name are unknown. (Tab. Pent.; Cluver. *Ital.* p. 70.) [E. H. B.]

ALBA FUCENSIS or FUCENTIS (*Ἀλβὰς*, Strab.; *Ἀλβὰς Φουκέντις*, Ptol.; the ethnic Albenses, not Albani; see Varr. *de L. L.* viii. § 35), an important city and fortress of Central Italy, situated on the Via Valeria, on a hill of considerable elevation, about 3 miles from the northern shores of the Lake Fucinus, and immediately at the foot of *Monte Velino*. There is considerable discrepancy among ancient writers, as to the nation to which it belonged: but Livy expressly tells us that it was in the territory of the *Aequians* (*Alban* in *Aequos*, x. 1), and in another passage (xxvi. 11) he speaks of the "*Albensis* ager" as clearly distinct from that of the Marsians. His testimony is confirmed by Appian (*Annib.* 39) and by Strabo (v. pp. 238, 240), who calls it the most inland Latin city,

adjoining the territory of the Marsians. Ptolemy on the contrary reckons it as a Marsic city, as do Silius Italicus and Festus (Ptol. iii. 1. § 57; Sil. Ital. viii. 506; Festus v. *Alberia*, p. 4, ed. Müller); and this view has been followed by most modern writers. The fact probably is, that it was originally an Aequian town, but being situated on the frontiers of the two nations, and the Marsians having in later times become far more celebrated and powerful than their neighbours, Alba came to be commonly assigned to them. Pliny (*H. N.* iii. 12—17) reckons the Albenses as distinct both from the Marsi and Aequici; and it appears from inscriptions that they belonged to the Fabian tribe, while the Marsi, as well as the Sabines and Peligni, were included in the Sergian. No historical mention of Alba is found previous to the foundation of the Roman colony: but it has been generally assumed to be a very ancient city. Niebuhr even supposes that the name of *Alba Longa* was derived from thence: though Appian tells us on the contrary that the Romans gave this name to their colony from their own mother-city (*L. c.*). It is more probable that the name was, in both cases, original, and was derived from their lofty situation, being connected with the same root as *Alp*. The remains of its ancient fortifications may however be regarded as a testimony to its antiquity, though we find no special mention of it as a place of strength previous to the Roman conquest. But immediately after the subjugation of the Aequi, in B. C. 302, the Romans hastened to occupy it with a body of not less than 6000 colonists (Liv. x. 1; Vell. Pat. i. 14), and it became from this time a fortress of the first class. In B. C. 211, on occasion of the sudden advance of Hannibal upon Rome, the citizens of Alba sent a body of 2000 men to assist the Romans in the defence of the city. But notwithstanding their zeal and promptitude on this occasion we find them only two years after (in B. C. 209) among the twelve colonies which declared themselves unable to furnish any further contingents, nor did their previous services exempt them from the same punishment with the rest for this default. (Appian, *Annib.* 39; Liv. xxvii. 9, xxix. 15.) We afterwards find Alba repeatedly selected on account of its great strength and inland position as a place of confinement for state prisoners; among whom Syphax, king of Numidia, Perseus, king of Macedonia, and Bituitus, king of the Arverni, are particularly mentioned. (Strab. v. p. 240; Liv. xxx. 17, 45; xlv. 42; Val. Max. ix. 6. § 3.)

On the outbreak of the Social War, Alba withstood a siege from the confederate forces, but it was ultimately compelled to surrender (Liv. Epit. lxxii.). During the Civil Wars also it is repeatedly mentioned in a manner that sufficiently attests its importance in a military point of view. (Caes. *B. C.* i. 15, 24; Appian, *Civ.* iii. 45, 47, v. 30; Cic. *ad Att.* viii. 12, A. ix. 6; *Philipp.* iii. 3, 15, iv. 2, xiii. 9). But under the Empire it attracted little attention, and we find no historical mention of it during that period: though its continued existence as a provincial town of some note is attested by inscriptions and other extant remains, as well as by the notices of it in Ptolemy and the Itineraries. (Ptol. *L. c.*; Itin. Ant. p. 309; Tab. Pent. i. Lib. Colon. p. 253; Muratori, *Inscr.* 1021. 5, 1038. 1; Orell. no. 4166.) Its territory, on account of its elevated situation, was more fertile in fruit than corn, and was particularly celebrated for the ex-

cellence of its nuts. (Sil. Ital. viii. 506; Plin. *II. N.* xv. 24.) During the later ages of the Roman empire Alba seems to have declined and sunk into insignificance, as it did not become the see of a bishop, nor is its name mentioned by Paulus Diaconus among the cities of the province of Valeria.

At the present day the name of *Alba* is still retained by a poor village of about 150 inhabitants, which occupies the northern and most elevated summit of the hill on which stood the ancient city. The remains of the latter are extensive and interesting, especially those of the walls, which present one of the most perfect specimens of ancient fortification to be found in Italy. Their circuit is about three miles, and they enclose three separate heights or summits of the hill, each of which appears to have had its particular defences as an *arx* or citadel, besides the external walls which surrounded the whole. They are of different construction, and probably belong to different periods: the greater part of them being composed of massive, but irregular, polygonal blocks, in the same manner as is found in so many other cities of Central Italy: while other portions, especially a kind of advanced out-work, present much more regular polygonal masonry, but serving only as a facing to the wall or rampart, the substance of which is composed of rubble-work. The former class of construction is generally referred to the ancient or Aequian city: the latter to the Roman colony. (See however on this subject a paper in the Classical Museum, vol. ii. p. 172.) Besides these remains there exist also the traces of an amphitheatre, a theatre, basilica, and other public buildings, and several temples, one of which has been converted into a church, and preserves its ancient foundations, plan, and columns. It stands on a hill now called after it the *Colle di S. Pietro*, which forms one of the summits already described; the two others are now called the *Colle di Pettorino* and *Colle di Albe*, the latter being the site of the modern village. (See the annexed plan). Numerous inscriptions belonging to Alba have been transported to the neighbouring

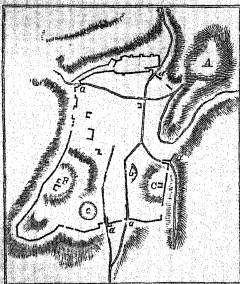
town of *Avezzano*, on the banks of the lake Fucinus: while many marbles and other architectural ornaments were carried off by Charles of Anjou to adorn the convent and church founded by him in commemoration of his victory at *Tugliacozzo*, A. D. 1268. (Promis, *Antichità di Alba Fucense*. 8vo. Roma, 1836; Kramer, *Der Fuciner See*, p. 55–57; Hoare's *Classical Tour*, vol. i. p. 371.) [E. H. B.]

ALBA HELVORIUM or HELVORIUM (Plin. iii. 4. s. 5. xiv. 3. s. 4.), a city of the Helvi, a tribe mentioned by Caesar (*B. G.* vii. 7, 8) as separated from the Arverni by the Mons Cevenna. The modern *Alps* or *Aps*, which is probably on the site of this Alba, contains Roman remains. An Alba Augusta, mentioned by Ptolemy, is supposed by D'Anville (*Notice de la Gaule Ancienne*) and others to be the same as Alba Helviorum; but some suppose Alba Augusta to be represented by *Aups*. [G. L.]

ALBA JULIA. [APULUM.]

ALBA LONGA (A^{aa}sa: Albani), a very ancient city of Latium, situated on the eastern side of the lake, to which it gave the name of Lacus Albanus, and on the northern declivity of the mountain, also known as Mons Albanus. All ancient writers agree in representing it as at one time the most powerful city in Latium, and the head of a league or confederacy of the Latin cities, over which it exercised a kind of supremacy or Hegemony; of many of these it was itself the parent, among others of Rome itself. But it was destroyed at such an early period, and its history is mixed up with so much that is fabulous and poetical, that it is almost impossible to separate from thence the really historical elements.

According to the legendary history universally adopted by Greek and Roman writers, Alba was founded by Ascanius, the son of Aeneas, who removed thither the seat of government from Lavinium thirty years after the building of the latter city (Liv. i. 3; Dion. Hal. i. 66; Strab. p. 229); and the earliest form of the same tradition appears to have assigned a period of 300 years from its foundation to that of Rome, or 400 years for its total duration till its destruction by Tullus Hostilius. (Liv. i. 29; Justin. xliii. 1; Virg. *Aen.* i. 272; Niebuhr, vol. i. p. 205.) The former interval was afterwards extended to 360 years in order to square with the date assigned by Greek chronologists to the Trojan war, and the space of time thus assumed was portioned out among the pretended kings of Alba. There can be no doubt that the series of these kings is a clumsy forgery of a late period; but it may probably be admitted as historical that a Silvan house or gens was the reigning family at Alba. (Niebuhr, *l.c.*) From this house the Romans derived the origin of their own founder Romulus; but Rome itself was not a colony of Alba in the strict sense of the term; nor do we find any evidence of those mutual relations which might be expected to subsist between a metropolis or parent city and its offspring. In fact, no mention of Alba occurs in Roman history from the foundation of Rome till the reign of Tullus Hostilius, when the war broke out which terminated in the defeat and submission of Alba, and its total destruction a few years afterwards as a punishment for the treachery of its general Mettus Fufinus. The details of this war are obviously poetical, but the destruction of Alba may probably be received as a historical event, though there is much reason to suppose that it was the work of the combined forces of the Latins, and that Rome had comparatively little share in its accomplishment. (Liv. i. 29; Dion. Hal. iii. 81;



PLAN OF ALBA FUCENSIS.

- A. Colle di Albe (site of the modern village).
- B. Colle di S. Pietro.
- C. Colle di Pettorino.
- aa. Ancient Gates.
- b. Theatre.
- c. Amphitheatre.

Strab. v. p. 231; Niebuhr, vol. i. p. 350, 351.) The city was never rebuilt; its temples alone had been spared, and these appear to have been still existing in the time of Augustus. The name, however, was retained not only by the mountain and lake, but the valley immediately subjacent was called the Vallis Albana, and as late as B. c. 339 we find a body of Roman troops described as encamping "sub jugo Albæ Longæ" (Liv. vii. 39), by which we must certainly understand the ridge on which the city stood, not the mountain above it. The whole surrounding territory was termed the "ager Albanus," whence the name of Albanum was given to the town which in later ages grew up on the opposite side of the lake. [ALBANUM.] Roman tradition derived from Alba the origin of several of the most illustrious patrician families—the Julii, Tullii, Servilii, Quinctii, &c.—these were represented as migrating thither after the fall of their native city. (Liv. i. 30; Tac. Ann. xi. 24.) Another tradition appears to have described the expelled inhabitants as settling at Bovillæ, whence we find the people of that town assuming in inscriptions the title of "Albani Longani Bovillenses." (Orell. no. 119, 2252.)

But, few as are the historical events related of Alba, all authorities concur in representing it as having been at one time the centre of the league composed of the thirty Latin cities, and as exercising over these the same kind of supremacy to which Rome afterwards succeeded. It was even generally admitted that all these cities were, in fact, colonies from Alba (Liv. i. 52; Dion. Hal. iii. 34), though many of them, as Ardea, Laurentum, Lavinium, Praeneste, Tusculum, &c., were, according to other received traditions, more ancient than Alba itself. There can be no doubt that this view was altogether erroneous; nor can any dependence be placed upon the lists of the supposed Alban colonies preserved by Diodorus (Lib. vi. ap. Euseb. Arm. p. 185), and by the author of the *Origo Gentis Romanæ* (c. 17), but it is possible that Virgil may have had some better authority for ascribing to Alba the foundation of the eight cities enumerated by him, viz. Nomentum, Gabii, Fidene, Collatia, Pometia, Castrum Inui, Bola, and Cora. (Æn. vi. 773.) A statement of a very different character has been preserved to us by Pliny, where he enumerates the "populi Albenses" who were accustomed to share with the other Latins in the sacrifices on the Alban Mount (iii. 5, 9). His list, after excluding the Albani themselves, contains just thirty names; but of these only six or seven are found among the cities that composed the Latin league in B. c. 493: six or seven others are known to us from other sources, as among the smaller towns of Latium*, while all the others are wholly unknown. It is evident that we have here a catalogue derived from a much earlier state of things, when Alba was the head of a minor league, composed principally of places of secondary rank, which were probably either colonies or dependencies of her own, a relation which was afterwards erroneously transferred to that subsisting between Alba and the Latin league. (Niebuhr, vol. i. pp. 202, 203, vol. ii. pp. 18—22; who, however, probably goes too far in regarding these "populi Albenses" as mere *demes* or townships in the territory of Alba.) From the expressions of Pliny it would seem clear that this minor confederacy co-existed with

a larger one including all the Latin cities; for there can be no doubt that the common sacrifices on the Alban Mount were typical of such a bond of union among the states that partook of them; and the fact that the sanctuary on the Mons Albanus was the scene of these sacred rites affords strong confirmation of the fact that Alba was really the chief city of the whole Latin confederacy. Perhaps a still stronger proof is found in the circumstance that the Lucus Ferentinae, immediately without the walls of Alba itself, was the scene of their political assemblies.

If any historical meaning or value could be attached to the Trojan legend, we should be led to connect the origin of Alba with that of Lavinium, and to ascribe them both to a Pelasgian source. But there are certainly strong reasons for the contrary view adopted by Niebuhr, according to which Alba and Lavinium were essentially distinct, and even opposed to one another; the latter being the head of the Pelasgian branch of the Latin race, while the former was founded by the Sacraei or Casci, and became the centre and representative of the Oscan element in the population of Latium. [LATINI.] Its name—which was connected, according to the Trojan legend, with the white sow discovered by Æneas on his landing (Virg. Æn. iii. 390, viii. 45; Serv. ad loc.; Varr. de L. L. v. 144; Propert. iv. 1. 35)—was probably, in reality, derived from its lofty or Alpine situation.

The site of Alba Longa, though described with much accuracy by ancient writers, had been in modern times lost sight of, until it was rediscovered by Sir W. Gell. Both Livy and Dionysius distinctly describe it as occupying a long and narrow ridge between the mountain and the lake; from which circumstance it derived its distinctive epithet of Longa. (Liv. i. 3; Dion. Hal. i. 66; Varr. l. c.) Precisely such a ridge runs out from the foot of the central mountain—the Mons Albanus, now *Monte Cavo*—parting from it by the convent of *Palazolo*, and extending along the eastern shore of the lake to its north-eastern extremity, nearly opposite the village of *Marino*. The side of this ridge towards the lake is completely precipitous, and has the appearance of having been artificially scarped or hewn away in its upper part; at its northern extremity remain many blocks and fragments of massive masonry, which must have formed part of the ancient walls: at the opposite end, nearest to *Palazolo*, is a commanding knoll forming the termination of the ridge in that direction, which probably was the site of the Arx, or citadel. The declivity towards the E. and NE. is less abrupt than towards the lake, but still very steep, so that the city must have been confined, as described by ancient authors, to the narrow summit of the ridge, and have extended more than a mile in length. No other ruins than the fragments of the walls now remain; but an ancient road may be distinctly traced from the knoll, now called *Mte. Cucchi*, along the margin of the lake to the northern extremity of the city, where one of its gates must have been situated. In the deep valley or ravine between the site of Alba and *Marino*, is a fountain with a copious supply of water, which was undoubtedly the *Aqua Ferentina*, where the confederate Latins used to hold their national assemblies; a custom which evidently originated while Alba was the head of the league, but continued long after its destruction. (Gell. *Topogr. of Rome*, p. 90; Niebuhr, *Dintorni di Roma*, vol. i. p. 61—65; Niebuhr, vol. i. p. 198.) The

* The discussion of this list of Pliny is given under the article LATINI.

territory of Alba, which still retained the name of "ager Albanus," was fertile and well cultivated, and celebrated in particular for the excellence of its wine, which was considered inferior only to the Falernian. (Dion. Hal. i. 66; Plin. *H. N.* xxiii. 1. s. 20; Hor. *Carm.* iv. 11. 2, *Sat.* ii. 8. 16.) It produced also a kind of volcanic stone, now called *Peperino*, which greatly excelled the common tufo of Rome as a building material, and was extensively used as such under the name of "lapis Albanus." The ancient quarries may be still seen in the valley between Alba and Marino. (Vitruv. ii. 7; Plin. *H. N.* xxxvi. 22. s. 48; Suet. *Aug.* 72; Nibby, *Roma Antica*, vol. i. p. 240.)

Previous to the time of Sir W. Gell, the site of Alba Longa was generally supposed to be occupied by the convent of *Palazolo*, a situation which does not at all correspond with the description of the site found in ancient authors, and is too confined a space to have ever afforded room for an ancient city. Niebuhr is certainly in error where he speaks of the modern village of *Rocca di Papa* as having been the *ara* of Alba Longa (vol. i. p. 200), that spot being far too distant to have ever had any immediate connection with the ancient city. [E. H. B.]

ALBA POMPEIA (Ἀλβα Πουμπεία, Ptol.: Albanenses Pompeiani), a considerable town of the interior of Liguria, situated on the river Tanarus, near the northern foot of the Apennines, still called *Alba*. We have no account in any ancient writer of its foundation, or the origin of its name, but there is every probability that it derived its distinctive appellation from Cn. Pompeius Strabo (the father of Pompey the Great) who conferred many privileges on the Cisalpine Gauls. An inscription cited by Spon (*Miscell.* p. 163), according to which it was a Roman colony, founded by Scipio Africanus and restored by Pompeius Magnus, is undoubtedly spurious. (See Mannert. vol. i. p. 295.) It did not possess colonial rank, but appears as a municipal town both in Pliny and on inscriptions: though the former author reckons it among the "nobilia oppida" of Liguria. (Plin. iii. 5. s. 7; Ptol. iii. 1. § 45; Orell. *Inscr.* 2179.) It was the birth-place of the emperor Pertinax, whose father had a villa in the neighbourhood named the *Villa Martis*. (Dion. Cass. lxxiii. 8; Jul. Capitol. *Pert.* 1. 3.) Its territory was particularly favourable to the growth of vines. (Plin. xvii. 4. s. 3.) *Alba* is still a considerable town with a population of 7000 souls; it is an episcopal see and the capital of a district. [E. H. B.]

ALBA'NA. [ALBANIA.]

ALBA'NIA (ἡ Ἀλβανία: *Eth.* and *Adj.* Ἀλβάνος, Ἀλβάνιος, Albanus, Albanian), a country of Asia, lying about the E. part of the chain of Caucasus. The first distinct information concerning it was obtained by the Romans and Greeks through Pompey's expedition into the Caucasian countries in pursuit of Mithridates (b. c. 65); and the knowledge obtained from then to the time of Augustus is embodied in Strabo's full description of the country and people (pp. 501, foll.). According to him, Albania was bounded on the E. by the Caspian, here called the Albanian Sea (Mare Albanum, Plin.); and on the N. by the Caucasus, here called Ceraunius Mons, which divided it from Sarmatia Asiatica. On the W. it joined Iberia: Strabo gives no exact boundary, but he mentions as a part of Albania the district of Cambyse, that is, the valley of the Cambyse, where he says the Armenians touch both the Iberians and the Albanians. On the S. it was divided from the Great Armenia by the river Cyrus

(*Kour*). Later writers give the N. and W. boundaries differently. It was found that the Albanians dwelt on both sides of the Caucasus, and accordingly Pliny carries the country further N. as far as the river Casius (vi. 13. s. 15); and he also makes the river ALAZON (*Alazan*) the W. boundary towards Iberia (vi. 10. s. 11). Ptolemy (v. 12) names the river Soana (*Zodva*) as the N. boundary; and for the W. he assigns a line which he does not exactly describe, but which, from what follows, seems to lie either between the Alazon and the Cambyse, or even W. of the Cambyse. The Soana of Ptolemy is probably the *Sulak* or S. branch of the great river *Terek* (mth. in 43° 45' N. lat.), S. of which Ptolemy mentions the Gerihis (*Alkasy*?); then the Casius, no doubt the Casius of Pliny (*Koisou*); S. of which again both Pliny and Ptolemy place the Albanus (prob. *Samour*), near the city of Albana (*Derbent*). To these rivers, which fall into the Caspian N. of the Caucasus, Pliny adds the Cyrus and its tributary, the Cambyse. Three other tributaries of the Cyrus, rising in the Caucasus, are named by Strabo as navigable rivers, the Sandobanes, Rhoetaces, and Canes. The country corresponds to the parts of Georgia called *Schirvan* or *Givirvan*, with the addition (in its wider extent) of *Leighistan* and *Daghistan*. Strabo's description of the country must, of course, be understood as applying to the part of it known in his time, namely, the plain between the Caucasus and the Cyrus. Part of it, namely, in Cambyse (on the W.), was mountainous; the rest was an extensive plain. The mud brought down by the Cyrus made the land along the shore of the Caspian marshy, but in general it was extremely fertile, producing corn, the vine, and vegetables of various kinds almost spontaneously; in some parts three harvests were gathered in the year from one sowing, the first of them yielding fifty-fold. The wild and domesticated animals were the finest of their kind; the dogs were able to cope with lions: but there were also scorpions and venomous spiders (the tarantula). Many of these particulars are confirmed by modern travellers.

The inhabitants were a fine race of men, tall and handsome, and more civilised than their neighbours the Iberians. They had evidently been originally a nomade people, and they continued so in a great degree. Paying only slight attention to agriculture, they lived chiefly by hunting, fishing, and the produce of their flocks and herds. They were a warlike race, their force being chiefly in their cavalry, but not exclusively. When Pompey marched into their country, they met him with an army of 60,000 infantry, and 22,000 cavalry. (Plut. *Pomp.* 35.) They were armed with javelins and bows and arrows, and leathern helmets and shields; and many of their cavalry were clothed in complete armour. (Plut. *L. c.*; Strab. p. 530.) They made frequent predatory attacks on their more civilised agricultural neighbours of Armenia. Of peaceful industry they were almost ignorant; their traffic was by barter, money being scarcely known to them, nor any regular system of weights and measures. Their power of arithmetical computation is said to have only reached to the number 100. (Euseb. *ad Dion. Perieg.* 729.) They buried the movable property of the dead with them, and sons received no inheritance from their fathers; so that they never accumulated wealth. We find among them the same diversity of race and language that still exists in the regions of the Caucasus; they spoke 26 different dialects, and

were divided into 12 hordes, each governed by its own chief, but all, in Strabo's time, subject to one king. Among their tribes were the Legae (Λῆγαι), whose name is still preserved in *Leghistan*, and Gelae (Γῆλαι) in the mountains on the N. and NW. (Strab. p. 503), and the Gerrhi (Γέρροι) on the river Gerrhus (Ptol.).

The Albanians worshipped a deity whom Strabo identifies with Zeus, and the Sun, but above all the Moon, whose temple was near the frontier of Iberia. Her priest ranked next to the king: and had under his command a rich and extensive sacred domain, and a body of temple-slaves (ιερόδουλοι), many of whom prophesied in fits of frenzy. The subject of such a paroxysm was seized as he wandered alone through the forests, and kept a year in the hands of the priests, and then offered as a sacrifice to Selene; and auguries were drawn from the manner of his death: the rite is fully described by Strabo.

The origin of the Albanians is a much disputed point. It was by Pompey's expedition into the Caucasian regions in pursuit of Mithridates (n. c. 65) that they first became known to the Romans and Greeks, who were prepared to find in that whole region traces of the Argonautic voyage. Accordingly the people were said to have descended from Jason and his comrades (Strab. pp. 45, 503, 526; Plin. vi. 13. s. 15; Solin. 15); and Tacitus relates (*Ann.* vi. 34) that the Iberi and Albani claimed descent from the Thessalians who accompanied Jason, of whom and of the oracle of Phrixus they preserved many legends, and that they abstained from offering rams in sacrifice. Another legend derived them from the companions of Hercules, who followed him out of Italy when he drove away the oxen of Geryon; and hence the Albanians greeted the soldiers of Pompey as their brethren. (Justin. xlii. 3.) Several of the later writers regard them as a Scythian people, akin to the Massagetae, and identical with the Alani; and it is still disputed whether they were, or not, original inhabitants of the Caucasus. [ALANI.]

Of the history of Albania there is almost nothing to be said. The people nominally submitted to Pompey, but remained really independent.

Ptolemy mentions several cities of Albania, but none of any consequence except Albana (*Derbend*), which commanded the great pass on the shore of the Caspian called the Albaniae or Cuspias Pylae (*Pass of Derbend*). It is formed by a N.E. spur of Caucasus, to which some geographers give the name of Ceramius M., which Strabo applied to the E. part of Caucasus itself. It is sometimes confounded with the inland pass, called CAUCASIAE PYLAE. The Gangara or Gaetara of Ptolemy is supposed to be *Bakou*, famous for its naphtha springs. Pliny mentions Cabalaca, in the interior, as the capital. Respecting the districts of Caspiene and Cambysene, which some of the ancient geographers mention as belonging to Albania, see the separate articles. (Ukert, vol. iii. pt. 2, pp. 561, &c.; Georgii, vol. i. pp. 151, &c.) [P. S.]

ALBANIAE PORTAE. [ALBANIA, CASPIAE PORTAE.]

ALBANUM (Ἀλβανόν), a town of Latium, situated on the western border of the Lacus Albanus, and on the Via Appia, at the distance of 14 miles from Rome. It is still called *Albano*. There is no trace of the existence of a town upon this spot in early times, but its site formed part of the territory of Alba Longa, which continued long after the fall of that city to retain the name of "Albanus

Ager." (Cic. *de Leg. Agr.* ii. 25.) During the latter period of the republic, it became a favourite resort of the wealthy Roman nobles, who constructed villas here on a magnificent scale. We read of such as belonging to Pompey, to Clodius—who was killed by Milo close to his own villa—to Brutus and to Curio. (Cic. *Or. in Pison.* 31, *pro Mil.* 10, 19, 20, *Ep. ad Att.* vii. 5, ix. 15, *de Orat.* i. 55; Plut. *Pomp.* 53.) Of these the villa of Pompey, called according to the Latin idiom "Albanum Pompeii," appears to have been the most conspicuous, and is repeatedly alluded to by Cicero. It fell after the death of Pompey into the hands of Dolabella (Cic. *Philipp.* xiii. 5), but appears to have ultimately passed into those of Augustus, and became a favourite place of resort both with him and his successors. (Suet. *Ner.* 25; Dion Cass. liii. 32, lviii. 24.) It was, however, to Domitian that it owed its chief aggrandisement; that emperor made it not merely a place of retirement, but his habitual residence, where he transacted public business, exhibited gladiatorial shows, and even summoned assemblies of the senate. (Suet. *Domit.* 4, 19; Dion Cass. lxi. 9, lxvii. 1; Juv. *Sat.* iv. 1; Orell. *Inscr.* No. 3318.) Existing remains sufficiently attest the extent and magnificence of the gardens and edifices of all descriptions with which he adorned it; and it is probably from his time that we may date the permanent establishment there of a detachment of Praetorian guards, who had a regular fortified camp, as at Rome. The proximity of this camp to the city naturally gave it much importance, and we find it repeatedly mentioned by succeeding writers down to the time of Constantine. (Ael. Spart. *Caracall.* 2; Jul. Capit. *Maximin.* 23; Herodian. viii. 5.) It is doubtless on account of this fortified camp that we find the title of "Arx Albana" applied to the imperial residence of Domitian. (Tac. *Agric.* 45; Juv. *Sat.* iv. 145.)

We have no distinct evidence as to the period when the town of Albanum first arose, but there can be little doubt that it must have begun to grow up as soon as the place became an imperial residence and permanent military station. We first find it mentioned in ecclesiastical records during the reign of Constantine, and in the fifth century it became the see of a bishop, which it has continued ever since. (Nibby, vol. i. p. 79.) Procopius, in the sixth century, mentions it as a city (πόλις), and one of the places occupied by Belisarius for the defence of Rome. (*B. G.* ii. 4.) It is now but a small town, though retaining the rank of a city, with about 5000 inhabitants, but is a favourite place of resort in summer with the modern Roman nobles, as it was with their predecessors, on account of the salubrity and freshness of the air, arising from its elevated situation, and the abundance of shade furnished by the neighbouring woods.

There still remain extensive ruins of Roman times; the greater part of which unquestionably belong to the villa of Domitian, and its appurtenances, including magnificent Thermæ, an Amphitheatre, and various other remains. Some fragments of reticulated masonry are supposed, by Nibby, to have belonged to the villa of Pompey, and the extensive terraces now included in the gardens of the *Villa Barberini*, between *Albano* and *Castel Gandolfo*, though in their present state belonging undoubtedly to the imperial villa, may probably be based upon the "insane substructions" of Clodius alluded to by Cicero. (*Pro Mil.* 20.) Resides

these ruins, great part of the walls and one of the gates of the Praetorian camp may be observed in the town of *Albano*: it was as usual of quadrilateral form, and the walls which surround it are built of massive blocks of *peperino*, some of them not less than 12 feet in length, and presenting much resemblance to the more ancient fortifications of numerous Italian cities, from which they differ, however, in their comparatively small thickness.

Among the most interesting remains of antiquity still visible at *Albano* may be noticed three remarkable sepulchral monuments. One of these, about half a mile from *Albano* on the road to Rome, exceeding 30 feet in elevation, is commonly, but erroneously, deemed the sepulchre of Clodius: another, on the same road close to the gate of *Albano*, has a far better claim to be regarded as that of Pompey, who was really buried, as we learn from Plutarch, in the immediate neighbourhood of his Alban villa. (Plut. *Pomp.* 80.) The third, situated near the opposite gate of the town on the road to Aricia, and vulgarly known as the Sepulchre of the Horatii and Curiatii, has been supposed by some modern antiquarians to be the tomb of Aruns, son of Porsena, who was killed in battle near Aricia. It is, however, probable that it is of much later date, and was constructed in imitation of the Etruscan style towards the close of the Roman republic. (Nibby, *L. c.* p. 93; Canina in *Ann. dell' Inst. Arch.* vol. ix. p. 57.) For full details concerning the Roman remains at *Albano*, see Nibby, *Dintorni di Roma*, p. 88—97; Ricci, *Storia di Alba Longa*, 4to. Rome, 1787; Piranesi, *Antichità di Albano*, Roma, 1762. [E. H. B.]

ALBANUS. [ALBANIA.]

ALBANUS LACUS, now called the *Lago di Albano*, is a remarkable lake of Latium, situated immediately beneath the mountain of the same name (now *Monte Cavo*), about 14 miles S. E. of Rome. It is of an oval form, about six miles in circumference, and has no natural outlet, being surrounded on all sides by steep or precipitous banks of volcanic tuff, which rise in many parts to a height of three or four hundred feet above the level of the lake. It is undoubtedly formed, at a very early period, the crater of a volcano, but this must have ceased to exist long before the historical era. Though situated apparently at the foot of the Mons Albanus, it is at a considerable elevation above the plain of Latium, the level of its waters being 918 feet above the sea: their depth is said to be very great. The most interesting circumstance connected with this lake is the construction of the celebrated emissary or tunnel to carry off its superfluous waters, the formation of which is narrated both by Livy and Dionysius, while the work itself remains at the present day, to confirm the accuracy of their accounts. According to the statement thus transmitted to us, this tunnel was a work of the Romans, undertaken in the year 397 B. C., and was occasioned by an extraordinary swelling of the lake, the waters of which rose far above their accustomed height, so as even to overflow their lofty banks. The legend, which connected this prodigy and the work itself with the siege of Veii, may be safely dismissed as unhistorical, but there seems no reason for rejecting the date thus assigned to it. (Liv. v. 15—19; Dion. Hal. xii. 11—16, Fr. Mai; Cic. *de Divin.* i. 44.) This remarkable work, which, at the present day, after the lapse of more than 2000 years, continues to serve the purpose for which

it was originally designed, is carried under the ridge that forms the western boundary of the lake near *Castel Gandolfo*, and which rises in this part to a height of 430 feet above the level of the water; its actual length is about 6000 feet; it is 4 feet 6 inches wide, and 6½ feet high at its entrance, but the height rapidly diminishes so as in some places not to exceed 2 feet, and it is, in consequence, impossible to penetrate further than about 180 yards from the opening. The entrance from the lake is through a flat archway, constructed of large blocks of *peperino*, with a kind of court or quadrilateral space enclosed by massive masonry, and a second archway over the actual opening of the tunnel. But, notwithstanding the simple and solid style of their construction, it may be doubted whether these works are coeval with the emissary itself. The opposite extremity of it is at a spot called *la Mole*, near *Castel Savelli*, about a mile from *Albano*, where the waters that issue from it form a considerable stream, now known as the *Rivo Albano*, which, after a course of about 15 miles, joins the Tiber near a spot called *La Valca*. Numerous openings or shafts from above ("*spiramina*") were necessarily sunk during the process of construction, some of which remain open to this day. The whole work is cut with the chisel, and is computed to have required a period of not less than ten years for its completion: it is not however, as asserted by Niebuhr, cut through "lava hard as iron," but through the soft volcanic tuff of which all these hills are composed. (Gell. *Topogr. of Rome*, p. 22—29; Nibby, *Dintorni di Roma*, vol. i. p. 98—105; Westphal, *Römische Kampagne*, p. 25; Abeken, *Mittel-Italien*, p. 178; Niebuhr, vol. ii. pp. 475, 507.) Cicero justly remarks (*de Divin.* ii. 32) that such a work must have been intended not only to carry off the superfluous waters of the lake, but to irrigate the subjacent plain: a purpose which is still in great measure served by the *Rivo Albano*. The banks of the lake seem to have been in ancient times, as they are now, in great part covered with wood, whence it is called by Livy (v. 15) "*læcis in nemore Albano*." At a later period, when its western bank became covered with the villas of wealthy Romans, numerous edifices were erected on its immediate shores, among which the remains of two grottoes or "*Nymphaea*" are conspicuous. One of these, immediately adjoining the entrance of the emissary, was probably connected with the villa of Domitian. Other vestiges of ancient buildings are visible below the surface of the water, and this circumstance has probably given rise to the tradition common both in ancient and modern times of the submersion of a previously existing city. (Dion. Hal. i. 71; Niebuhr, vol. i. p. 200, with note by the translators.) [E. H. B.]

ALBANUS MONS (ἄλ' Ἀλβαρι ὄρος, Strab.; *Monte Cavo*) was the name given to the highest and central summit of a remarkable group of mountains in Latium, which forms one of the most important physical features of that country. The name of Alban Hills, or *Monti Albani*, is commonly applied in modern usage to the whole of this group, which rises from the surrounding plain in an isolated mass, nearly 40 miles in circumference, and is wholly detached from the mountains that rise above Praeneste on the east, as well as from the Volturn mountains or *Monti Lepini* on the south. But this more extended use of the name appears to have been unknown to the ancients, who speak only of

the Mons Albani in the singular, as designating the highest peak. The whole mass is clearly of volcanic origin, and may be conceived as having once formed a vast crater, of which the lofty ridge now called *Monte Ariano* constituted the southern side, while the heights of Mt. Algidus, and those occupied by *Rocca Priore* and Tusculum continued the circle on the E. and NE. Towards the sea the original mountain wall of this crater has given way, and has been replaced by the lakes of *Albano* and *Nemi*, themselves probably at one time separate vents of volcanic eruption. Within this outer circle rises an inner height, of a somewhat conical form, the proper Mons Albanus, which presents a repetition of the same formation, having its own smaller crater surrounded on three sides by steep mountain ridges, while the fourth (that turned towards Rome) has no such barrier, and presents to view a green mountain plain, commonly known as the *Campo di Maribale*, from the belief—wholly unsupported by any ancient authority—that it was at one time occupied by the Carthaginian general. The highest of the surrounding summits, which rises to more than 3000 feet above the level of the sea, is the culminating point of the whole group, and was occupied in ancient times by the temple of Jupiter Latiaris. (Cic. *pro Mil.* 31; Lucan. i. 198.) It is from hence that Virgil represents Juno as contemplating the contest between the Trojans and Latins (*Aen.* xii. 184), and the magnificent prospect which it commands over the whole of the surrounding country renders it peculiarly fit for such a station, as well as the natural site for the central sanctuary of the Latin nation. For the same reason we find it occupied as a military post on the alarm of the sudden advance of Hannibal upon Rome. (Liv. xxvi. 9.)

There can be no doubt that the temple of Jupiter Latiaris* had become the religious centre and place of meeting of the Latins long before the dominion of Rome; and its connection with Alba renders it almost certain that it owed its selection for this purpose to the predominance of that city. Tarquinius Superbus, who is represented by the Roman annalists as first instituting this observance (Dion. Hal. iv. 49), probably did no more than assert for Rome that presiding authority which had previously been enjoyed by Alba. The annual sacrifices on the Alban Mount at the *Feriae Latinae* continued to be celebrated long after the dissolution of the Latin league, and the cessation of their national assemblies: even in the days of Cicero and Augustus the decayed Municipia of Latium still sent deputies to receive their share of the victim immolated on their common behalf, and presented with primitive simplicity their offerings of lambs, milk, and cheese. (Liv. v. 17, xxi. 63, xxxii. 1; Cic. *pro Flacco* 9, *de Divina* i. 11; Dion. Hal. iv. 49; Suet. *Claud.* 4.)

Another custom which was doubtless derived from a more ancient period, but retained by the Romans, was that of celebrating triumphs on the Alban Mount, a practice which was, however, resorted to by Roman generals only when they failed in obtaining the honours of a regular triumph at Rome. The first person who introduced this mode of evading the authority of the senate, was C. Papir-

rius Maso, who was consul in B. C. 231: a more illustrious example was that of Marcellus, after the capture of Syracuse, B. C. 211. Only five instances in all are recorded of triumphs thus celebrated. (Val. Max. iii. 6. § 5; Liv. xxvi. 21, xxxiii. 23, xlii. 21; Fast. Capit.)

The remains of the temple on the summit of the mountain were still extant till near the close of the last century, but were destroyed in 1783, when the church and convent which now occupy the site were rebuilt. Some of the massive blocks of *peperino* which formed the substructure may be still seen (though removed from their original site) in the walls of the convent and buildings annexed to it. The magnificence of the marbles and other architectural decorations noticed by earlier antiquarians, as discovered here, show that the temple must have been rebuilt or restored at a comparatively late period. (Piranesi, *Antichità di Albano*; Nibby, *Dintorni di Roma*, vol. i. pp. 112, 113.) But though the temple itself has disappeared, the Roman road which led up to it is still preserved, and, from the absence of all traffic, remains in a state of singular perfection. The polygonal blocks of hard basaltic lava, of which the pavement is composed, are fitted together with the nicest accuracy, while the "crepidines" or curb-stones are still preserved on each side, and altogether it presents by far the most perfect specimen of an ancient Roman road in its original state. It is only 8 feet in breadth, and is carried with much skill up the steep acclivity of the mountain. This road may be traced down to the chestnut woods below *Rocca di Papa*: it appears to have passed by *Palazzolo*, where we find a remarkable monument cut in the face of the rock, which has been conjectured to be that of Cn. Cornelius Scipio, who died in B. C. 176. (Nibby, l. c. pp. 75, 114, 115; Gell, *Top. of Rome*, p. 32.)

Numerous prodigies are recorded by Roman writers as occurring on the Alban Mount: among these the falling of showers of stones is frequently mentioned, a circumstance which has been supposed by some writers to indicate that the volcanic energy of these mountains continued in historical times; but this suggestion is sufficiently disproved by historical, as well as geological, considerations. (Dau-beny on *Volcanoes*, p. 169, seq. [E. H. B.]

ALBICI, a barbaric people, as Caesar calls them (*B. C.* i. 34), who inhabited the mountains above Massilia (*Marseille*). They were employed on board their vessels by the Massilienses to oppose Caesar's fleet, which was under the command of D. Brutus, and they fought bravely in the sea-fight off Massilia, B. C. 49 (Caes. *B. C.* i. 57). The name of this people in Strabo is Ἀλβίαι and Ἀλβανοί (p. 203); for it does not seem probable that he means two peoples, and if he does mean two tribes, they are both mountain tribes, and in the same mountain tract. D'Anville infers that a place called *Albico*, which is about two leagues from Riez, in the department of Basses Alpes, retains the traces of the name of this people. [G. L.]

ALBII, ALBANI MONTES (τὰ Ἀλβία ὄρη, Strab. vii. p. 314; τὰ Ἀλβανὸν ὄρος, Ptol. ii. 14. § 1), was an eastern spur of Mount Carvancas, the termination of the Carnic or Julian Alps on the confines of Illyricum. The Albii Montes dip down to the banks of the Saava, and connect Mount Carvancas with Mount Cetius, enclosing Aemona, and forming the southern boundary of Pannonia. [W. B. D.]

* Concerning the forms, Latiaris and Latialis, see Orell. *Onomast.* vol. ii. p. 336; Ernest. *ad Suet. Calig.* 22.

ALBINGAUNUM. [ALBIUM INGAUNUM.]

ALBINIA, a considerable river of Etruria, still called the *Albena*, rising in the mountains at the back of Saturnia, and flowing into the sea between the Portus Talamonis and the remarkable promontory called Mons Argentarius. The name is found only in the Tabula; but the ALMINIA or ALMINA of the Maritime Itinerary (p. 500) is evidently the same river.

[E. H. B.]

ALBITEMELIUM. [ALBIUM INTEMELIUM.]

ALBION. [BRITANNIA.]

ALBIS ('Αλβίς or 'Αλσίος; *die Elbe*), one of the great rivers of Germany. It flows from SE. to NW., and empties itself in the Northern or German Ocean, having its sources near the *Schneekoppe* on the Bohemian side of the *Riesengebirge*. Tacitus (*Germ.* 41) places its sources in the country of the Hermunduri, which is too far east, perhaps because he confounded the Elbe with the Eger; Ptolemy (ii. 11) puts them too far from the Asciurgian mountains. Dion Cassius (lv. 1) more correctly represents it as rising in the Vandal mountains. Strabo (p. 290) describes its courses parallel, and as of equal length with that of the Rhine, both of which notions are erroneous. The Albis was the most easterly and northerly river reached by the Romans in Germany. They first reached its banks in n. c. 9, under Claudius Drusus, but did not cross it. (Liv. Epit. 140; Dion Cass. l. c.) Domitian Ahenobarbus, n. c. 3, was the first who crossed the river (Tacit. *Ann.* iv. 44), and two years later he came to the banks of the lower Albis, meeting the fleet which had sailed up the river from the sea. (Tacit. l. c.; Vell. Pat. ii. 106; Dion Cass. iv. 28.) After that time the Romans, not thinking it safe to keep their legions at so great a distance, and amid such warlike nations, never again proceeded as far as the Albis, so that Tacitus, in speaking of it, says: *flumen incolum et notum olim; nunc tantum auditur*.

[L. S.]

ALBIUM INGAUNUM or ALBINGAUNUM ('Αλβίγγαυον, Strab. Ptol. *Albenga*), a city on the coast of Liguria, about 50 miles SW. of Genoa, and the capital of the tribe of the Ingauni. There can be no doubt that the full form of the name, Albiū Ingaunum (given by Pliny, iii. 5. s. 7, and Varro, *de R. R.* iii. 9. § 17), is the correct, or at least the original one; but it seems to have been early abbreviated into Albingaunum, which is found in Strabo, Ptolemy, and the Itineraries, and is retained, with little alteration, in the modern name of *Albenga*. Strabo places it at 370 stadia from Vada Sabbata (*Vado*), which is much beyond the truth; the Itin. Ant. gives the same distance at 20 M. P., which is rather less than the real amount. (Strab. p. 202; Ptol. iii. 1. § 3; Itin. Ant. p. 295; Itin. Marit. p. 502; Tab. Peut.) It appears to have been a municipal town of some importance under the Roman empire, and was occupied by the troops of Otho during the civil war between them and the Vitellians. (Tac. *Hist.* ii. 15.) At a later period it is mentioned as the birthplace of the emperor Proculus. (Vopisc. *Procul.* 12.) The modern city of *Albenga* contains only about 4000 inhabitants, but is an episcopal see, and the capital of a district. Some inscriptions and other Roman remains have been found here: and a bridge, called the *Ponte Lungo*, is considered to be of Roman construction. The city is situated at the mouth of the river *Ceuta*, which has been erroneously supposed to be the MERULA of Pliny: that river, which still retains its ancient name, flows into the sea at An-

dora, about 10 m. further S. Nearly opposite to *Albenga* is a little island, called GALLINARIA INSULA, from its abounding in fowls in a half-wild state: it still retains the name of *Gallinara*. (Varr. l. c.; Columell. vii. 2. § 2.) [E. H. B.]

ALBIUM INTEMELIUM or ALBITEMELIUM ('Αλβιον 'Ιντεμέλιον, Strab.; 'Αλβιτεμέλιον, Ptol.: *Vintimiglia*), a city on the coast of Liguria, situated at the foot of the Maritime Alps, at the mouth of the river Rutuba. It was the capital of the tribe of the Intemeli, and was distant 16 Roman miles from the Portus Monoeci (*Monaco*, Itin. Marit. p. 502). Strabo mentions it as a city of considerable size (p. 202), and we learn from Tacitus that it was of municipal rank. It was plundered by the troops of the emperor Otho, while resisting those of Vitellius, on which occasion the mother of Agricola lost her life. (Tac. *Hist.* ii. 13; Agr. 7.) According to Strabo (l. c.), the name of Albiū applied to this city, as well as the capital of the Ingauni, was derived from their Alpine situation, and is connected with the Celtic word *Alb* or *Alp*. There is no doubt that in this case also the full form is the older, but the contracted name Albitemelium is already found in Tacitus, as well as in the Itineraries; in one of which, however, it is corrupted into Vintimillium, from whence comes the modern name of *Vintimiglia*. It is still a considerable town, with about 5000 inhabitants, and an episcopal see: but contains no antiquities, except a few Roman inscriptions.

It is situated at the mouth of the river *Raja*, the RUTUBA of Pliny and Lucan, a torrent of a formidable character, appropriately termed by the latter author "cavus," from the deep bed between precipitous banks which it has hollowed out for itself near its mouth. (Plin. l. c.; Lucan. ii. 422.) [E. H. B.]

ALBUCELLA (Αλβόκελλα; *Villa Fasella*), a city of the Vaccæi in Hispania Tarraconensis (Itin. Ant.; Ptol.), probably the Arbocella (Αρβόκελλα) which is mentioned by Polybius (iii. 14), Livy (xxi. 5), and Stephanus Byzantinus (s. c.), as the chief city of the Vaccæi, the taking of which, after an obstinate resistance, was one of Hannibal's first exploits in Spain, b. c. 218.

[P. S.]

ALBULA. 1. The ancient name of the Tiber. [TIBERIS.]

2. A small river of Picenum, mentioned only by Pliny (iii. 13. s. 18), who appears to place it N. of the Truentus, but there is great difficulty in assigning its position with any certainty, and the text of Pliny is very corrupt: the old editions give ALBULATES for the name of the river. [PICENUM.]

3. A small river or stream of sulphureous water near Tibur, flowing into the Anio. It rises in a pool or small lake about a mile on the left of the modern road from Rome to Tivoli, but which was situated on the actual line of the ancient Via Tiburtina, at a distance of 16 M. P. from Rome. (Tab. Peut.; Vitruv. viii. 3. § 2.) The name of Albula is applied to this stream by Vitruvius, Martial (i. 13. 2), and Statius (*Sile.* i. 3. 75), but more commonly we find the source itself designated by the name of Albulæ Aquæ (τὰ Ἀλβούλα ὕδατα, Strab. p. 208). The waters both of the lake and stream are strongly impregnated with sulphur, and were in great request among the Romans for their medicinal properties, so that they were frequently carried to Rome for the use of baths: while extensive Thermae were erected near the lake itself, the ruins of which are still visible. Their construction is commonly

ascribed, but without authority, to Agrippa. The waters were not hot, like most sulphureous sources, but cold, or at least cool, their actual temperature being about 80° of Fahrenheit; but so strong is the sulphureous vapour that exhales from their surface as to give them the appearance alluded to by Martial, of "smoking" (*Canaque sulphureis Albulæ fumat aquæ*, l. c.) The name was doubtless derived from the whiteness of the water: the lake is now commonly known as the *Solfataræ*. (Plin. xxxi. 2. s. 6; Strab. l. c.; Paus. iv. 35. § 10; Suet. Aug. 82, Ner. 31; Vitruv. l. c.) No allusion is found in ancient authors to the property possessed by these waters of incrusting all the vegetation on their banks with carbonate of lime, a process which goes on with such rapidity that great part of the lake itself is crusted over, and portions of the deposit thus formed, breaking off from time to time, give rise to little floating islands, analogous to those described by ancient writers in the Cutilian Lake. For the same reason the present channel of the stream has required to be artificially excavated, through the mass of travertine which it had itself deposited. (Nibby, *Dintorni di Roma*, vol. i. pp. 4—6; Gell, *Top. of Rome*, pp. 40, 41.)

It has been generally supposed that the Albunea of Horace and Virgil was identical with the Albulæ, but there appear no sufficient grounds for this assumption: and it seems almost certain that the "domus Albuneæ resonantis" of the former (*Carm. i. 7. 12*) was the temple of the Sibyl at Tibur itself, in the immediate neighbourhood of the cascade [TIBUR], while there are strong reasons for transferring the grove and oracle of Faunus, and the fountain of Albunea connected with them (Virg. *Aen. vii. 82*), to the neighbourhood of Ardea. [ARDEA.] [E. H. B.]

ALBUM PROMONTORIUM (Plin. v. 19. s. 17), was the western extremity of the mountain range Anti-Libanus, a few miles south of ancient Tyre (Palai-Tyrus). Between the Mediterranean Sea and the base of the headland Album ran a narrow road, in places not more than six feet in breadth, cut out of the solid rock, and ascribed, at least by tradition, to Alexander the Great. This was the communication between a small fort or castle called Alexandroschene (*Scandalium*) and the Mediterranean. (It. Hieros. p. 584.) The Album Promontorium is the modern *Cape Blanc*, and was one hour's journey to the north of Ecclippa (*Delûd or Zûd*). [W. B. D.]

ALBURNUS MONS, a mountain of Lucania, mentioned in a well-known passage of Virgil (*Georg. iii. 146*), from which we learn that it was in the neighbourhood of the river Silarus. The name of *Monte Alburno* is said by Italian topographers to be still retained by the lofty mountain group which rises to the S. of that river, between its two tributaries, the *Tanagro* and *Calore*. It is more commonly called the *Monte di Postiglione*, from the small town of that name on its northern declivity, and according to Cluverius is still covered with forests of hain-oaks, and infested with gad-flies. (Cluver. *Ital. p. 1254*; Romanelli, vol. i. p. 418; Zannoni, *Carta del Regno di Napoli*.)

We find mention, in a fragment of Lucilius, of a PORTUS ALBURNUS, which appears to have been situated at the mouth of the river Silarus, and probably derived its name from the mountain. (Lucil. *Fr. p. 11*, ed. Gerlach; Probæ, *ad Virg. G. iii. 146*; Vrb. Seq. p. 18, with Oberlin.) [E. H. B.]

ALOOMEÑAB (*ΑΛΟΜΕΝΑΙ*: *Εθ. Αλόμεναι*).

1. A town of the Deniopes on the Erigon, in Paonia in Macedonia. (Strab. p. 327.)

2. [ALALCOMENAE, No. 2.]

ALCYON'IA (*Αλκυονία*), a lake in Argolis, near the Lernaean grove, through which Dionysus was said to have descended to the lower world, in order to bring back Semele from Hades. Pausanias says that its depth was unfathomable, and that Nero had let down several stadia of rope, loaded with lead, without finding a bottom. As Pausanias does not mention a lake Lerna, but only a district of this name, it is probable that the lake called Alcyonia by Pausanias is the same as the Lerna of other writers. (Paus. ii. 37. § 5, seq.; Leake, *Morea*, vol. ii. p. 478.)

ALCYONIUM MARE. [CORINTHIACUS SINUS.]

ΑΛΕΑ (*Αλέα*: *Εθ. Αλές*, *Αλεάτης*), a town of Arcadia, between Orchomenus and Stymphalus, contained, in the time of Pausanias, temples of the Ephesian Artemis, of Athena Alea, and of Dionysus. It appears to have been situated in the territory either of Stymphalus or Orchomenus. Pausanias (viii. 27. § 3) calls Alea a town of the Mæmalians; but we ought probably to read Asea in this passage, instead of Alea. The ruins of Alea have been discovered by the French Commission in the middle of the dark valley of *Skotini*, about a mile to the N.E. of the village of *Buyáti*. Alea was never a town of importance; but some modern writers have, though inadvertently, placed at this town the celebrated temple of Athena Alea, which was situated at Tegea. [TEGEA.] (Paus. viii. 23. § 1; Steph. B. s. v.; Boblaye, *Recherches*, &c., p. 147; Leake, *Peloponnesiaca*, p. 383.)

ΑΛΕΣΙΑΝΕΥΜ [ΑΛΕΣΙΑΝΕΥΜ.]

ALERIA or ΑΛΑΛΙΑ (*Αλαλία*, Herod.; *Αλαλία*, Steph. B.; *Ααρία*, Ptol.; *Αλαλαίος*, Steph. B.), one of the chief cities of Corsica, situated on the E. coast of the island, near the mouth of the river Rhotanus (*Tavignano*). It was originally a Greek colony, founded about B. C. 564, by the Phœaceans of Ionia. Twenty years later, when the parent city was captured by Hargagus, a large portion of its inhabitants repaired to their colony of Alalia, where they dwelt for five years, but their piratical conduct involved them in hostilities with the Tyrrhenians and Carthaginians; and in a great sea-fight with the combined fleets of these two nations they suffered such heavy loss, as induced them to abandon the island, and repair to the S. of Italy, where they ultimately established themselves at Velis in Lucania. (Herod. i. 165—167; Steph. B.; Diod. v. 13, where *Κάλαρις* is evidently a corrupt reading for *Ααρία*.) No further mention is found of the Greek colony, but the city appears again, under the Roman form of the name, Aleria, during the first Punic war, when it was captured by the Roman fleet under L. Scipio, in B. C. 259, an event which led to the submission of the whole island, and was deemed worthy to be expressly mentioned in his epitaph. (Zonar. viii. 11; Flor. ii. 2; Orell. *Inscr. no. 552*.) It subsequently received a Roman colony under the dictator Sulla, and appears to have retained its colonial rank, and continued to be one of the chief cities of Corsica under the Roman Empire. (Plin. iii. 6. s. 12; Meli, ii. 7; Diod. v. 13; Seneca, *Cons. ad Helv. 8*; Ptol. iii. 2. § 5; Itin. Ant. p. 85.)

Its ruins are still visible near the south bank of the river *Tavignano*: they are now above half a

mile from the coast, though it was in the Roman times a seaport. [E. H. B.]

ALESIA (*Alise*), a town of the Mandubii, who were neighbours of the Aedui. The name is sometimes written *Alexia* (Florus, iii. 10, note, ed. Duker, and elsewhere). Tradition made it a very old town, for the story was that it was founded by Hercules on his return from Iberia; and the Celts were said to venerate it as the hearth (*fovia*) and mother city of all Celtica (Diod. iv. 19). Strabo (p. 191) describes *Alesia* as situated on a lofty hill, and surrounded by mountains and by two streams. This description may be taken from that of Caesar (*B. G.* vii. 69), who adds that in front of the town there was a plain about three Roman miles long. The site corresponds to that of *Mont Auxois*, close to which is a place now called *St. Reine d'Alise*. The two streams are the *Lozerain* and the *Loze*, both tributaries of the *Yonne*. In B. C. 52 the Galli made a last effort to throw off the Roman yoke, and after they had sustained several defeats, a large force under Vercingetorix shut themselves up in *Alesia*. After a vigorous resistance, the place was surrendered to Caesar, and Vercingetorix was made a prisoner (*B. G.* vii. 68—90). Caesar does not speak of the destruction of the place, but Florus says that it was burnt, a circumstance which is not inconsistent with its being afterwards restored. Pliny (xxxiv. 17. s. 48) speaks of *Alesia* as noted for silver-plating articles of harness for horses and beasts of burden. Traces of several Roman roads tend towards this town, which appears to have been finally ruined about the ninth century of our era. [G. L.]

ALESIAE (*Ἀλεσία*), a village in Laconia, on the road from Therapiae to Mt. Taygetus, is placed by Leake nearly in a line between the southern extremity of Sparta and the site of Bryseae. (Paus. iii. 20. § 2; Leake, *Peloponnesiaca*, p. 164.)

ALESIAEUM (*Ἀλεσιῶν*), called ALESIUM (*Ἀλεσιον*) by Homer, a town of Pisatis, situated upon the road leading across the mountains from Elis to Olympia. Its site is uncertain. (Strab. p. 341; Hom. *Il.* ii. 617; Steph. B. s. v. *Ἀλεσιον*.)

ALESIUS MONS. [MANTINEIA.]

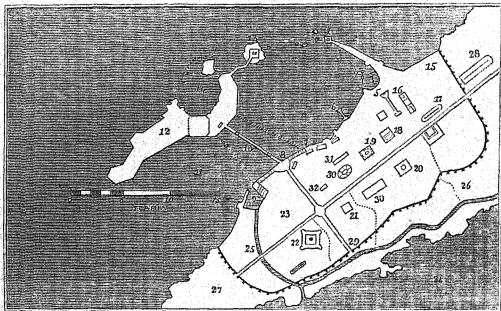
ALETIUM (*Ἀλετιον* Ptol. iii. 1. § 76; *Eth.* Aletinus, Plin. iii. 11. s. 16), a town of Calabria, mentioned, both by Pliny and Ptolemy, among the inland cities which they assign to the Salentini. Its site (erroneously placed by Cluver at *Leccce*) is clearly marked by the ancient church of *S. Maria della Lizza* (formerly an episcopal see) near the village of *Fiscioti*, about 5 miles from *Gallipoli*, on the road to *Otranto*. Here many ancient remains have been discovered, among which are numerous tombs, with inscriptions in the Messapian dialect. (D'Anville, *Anal. Géogr. de l'Italie*, p. 233; Mommsen, *Unter-Ital. Dialekte*, p. 57.) The name is corruptly written *Baletium* in the *Tab. Peut.*, which however correctly places it between *Neretum* (*Nardo*) and *Ugentum* (*Ugento*), though the distances given are inaccurate. In Strabo, also, it is probable that we should read with Kramer *Ἀληρία* for *Σαληρία*, which he describes as a town in the interior of Calabria, a short distance from the sea. (Strab. p. 282; and Kramer, *ad loc.*) [E. H. B.]

ALEXANDREIA, -IA or -EA (ἡ Ἀλεξάνδρεια; *Eth.* Ἀλεξανδρεῖς, more rarely Ἀλεξανδρίτης, Ἀλεξανδριώτης, Ἀλεξανδριανός, Ἀλεξανδρινός, Ἀλεξανδρίνης, Alexandrinus; fem. Ἀλεξανδρίς: the modern *El-Sandariel*), the Hellenic capital of Egypt, was founded by Alexander the Great in B. C.

332. It stood in lat. 31° N.; long. 47° E. (Arrian, iii. 1, p. 156; Q. Curt. iv. 8. § 2.) On his voyage from Memphis to Canopus he was struck by the natural advantages of the little town of Rhacotis, on the north-eastern angle of the Lake Marotis. The harbour of Rhacotis, with the adjacent island of Pharos, had been from very remote ages (Hom. *Od.* iv. 355) the resort of Greek and Phoenician sea-rovers, and in the former place the Pharaohs kept a permanent garrison, to prevent foreigners entering their dominions by any other approach than the city of Naucratis and the Canobic branch of the Nile. At Rhacotis Alexander determined to construct the future capital of his western conquests. His architect Democrates was instructed to survey the harbour, and to draw out a plan of a military and commercial metropolis of the first rank. (Vitruv. ii. *proem.*; Solin. c. 32; Amm. Marc. xxii. 40; Val. Max. i. 4. § 1.) The ground-plan was traced by Alexander himself; the building was commenced immediately, but the city was not completed until the reign of the second monarch of the Lagid line, Ptolemy Philadelphus. It continued to receive embellishment and extension from nearly every monarch of that dynasty. The plan of Democrates was carried out by another architect, named Cleomenes, of Naucratis. (Justin. xiii. 4. § 1.) Ancient writers (Strab. p. 791, seq.; Plut. *Alex.* 26; Plin. v. 10. s. 11) compare the general form of *Alexandreia* to the cloak (*chlamys*) worn by the Macedonian cavalry. It was of an oblong figure, rounded at the SE. and SW. extremities. Its length from E. to W. was nearly 4 miles; its breadth from S. to N. nearly a mile, and its circumference, according to Pliny (l. c.) was about 15 miles. The interior was laid out in parallelograms: the streets crossed one another at right angles, and were all wide enough to admit of both wheel carriages and foot-passengers. Two grand thoroughfares nearly bisected the city. They ran in straight lines to its four principal gates, and each was a plethrum, or about 200 feet wide. The longest, 46 stadia in length, ran from the Canobic gate to that of the Necropolis (E.—W.); the shorter, 7—8 stadia in length, extended from the Gate of the Sun to the Gate of the Moon (S.—N.). On its northern side *Alexandreia* was bounded by the sea, sometimes denominated the Egyptian Sea; on the south by the Lake of Marea or Marotis; to the west were the Necropolis and its numerous gardens; to the east the Eleusinian road and the Great Hippodrome. The tongue of land upon which *Alexandreia* stood was singularly adapted to a commercial city. The island of Pharos broke the force of the north wind, and of the occasional high floods of the Mediterranean. The headland of Lechia sheltered its harbours to the east; the Lake Marotis was both a wet-dock and the general haven of the inland navigation of the Nile valley, whether direct from Syene, or by the royal canal from Arsinoë on the Red Sea, while various other canals connected the lake with the Deltaic branches of the river. The springs of Rhacotis were few and brackish; but an aqueduct conveyed the Nile water into the southern section of the city, and tanks, many of which are still in use, distributed fresh water to both public and private edifices. (Hirtius, *B. Alex.* c. 5.) The soil, partly sandy and partly calcareous, rendered drainage nearly superfluous. The fogs which periodically linger on the shores of Cyrene and Egypt were dispersed by the north winds which, in the summer season, ventilate the Delta; while the salubrious

atmosphere for which Alexandria was celebrated was directly favoured by the Lake Mareotis, whose bed was annually filled from the Nile, and the miasma incident to lagoons scattered by the regular influx of its purifying floods. The inclination of the streets from east to west concurred with these causes to render Alexandria healthy; since it broke the force of the Etesian or northern breezes, and diffused an equable temperature over the city. Nor were its military less striking than its com-

mercial advantages. Its harbours were sufficiently capacious to admit of large fleets, and sufficiently contracted at their entrance to be defended by booms and chains. A number of small islands around the Pharos and the harbours were occupied with forts, and the approach from the north was further secured by the difficulty of navigating among the limestone reefs and mud-banks which front the débouchure of the Nile.



PLAN OF ALEXANDREIA.

1. Acrolochias.
2. Lochias.
3. Closed or Royal Port.
4. Antirrhodos.
5. Royal Dockyards.
6. Poseidon.
7. City Dockyards and Quays.
8. Gate of the Moon.
9. Kibotos, Basin of Eunostos.
10. Great Mole (Heptastadium).
11. Eunostos, Haven of Happy Return.
12. The Island Pharos.
13. The Tower Pharos (Diamond-Rock).
14. The Pirates' Bay.
15. Regio Judæorum.
16. Theatre of the Museum.

17. Stadium.
18. Library and Museum.
19. Soma.
20. Dicæsterium.
21. Panium.
22. Serapeion.
23. Rhacôtis.
24. Lake Mareotis.
25. Canal to Lake Mareotis.
26. Aqueduct from the Nile.
27. Necropolis.
28. Hippodrome.
29. Gate of the Sun.
30. Amphitheatre.
31. Emporium or Royal Exchange.
32. Arsinoëum.

We shall first describe the harbour-line, and next the interior of the city.

The harbour-line commenced from the east with the peninsular strip Lochias, which terminated seaward in a fort called Acro-Lochias, the modern *Pharillon*. The ruins of a pier on the eastern side of it mark an ancient landing-place, probably belonging to the Palace which, with its groves and gardens, occupied this Peninsula. Like all the principal buildings of Alexandria, it commanded a view of the bay and the Pharos. The Lochias formed, with the islet of Antirrhodos, the Closed or Royal Port, which was kept exclusively for the king's galleys, and around the head of which were the Royal Dockyards. West of the Closed Port was the Poseidon or Temple of Neptune, where embarking and returning mariners registered their vows. The northern point of this temple was called the Timonium, whither the defeated triumvir M. Antonius retired after his flight from Actium in B.C. 31. (Pitt.

Anton. 69.) Between Lochias and the Great Mole (Heptastadium) was the Greater Harbour, and on the western side of the Mole was the Haven of Happy Return (*εὐπρόστος*), connected by the basin (*κίστρος*, chest) with the canal that led, by one arm, to the Lake Mareotis, and by the other to the Canobic arm of the Nile. The haven of "Happy Return" fronted the quarter of the city called Rhacôtis. It was less difficult of access than the Greater Harbour, as the reefs and shoals lie principally NE. of the Pharos. Its modern name is the Old Port. From the Poseidon to the Mole the shore was lined with dockyards and warehouses, upon whose broad granite quays ships discharged their lading without the intervention of boats. On the western horn of the Eunostos were public granaries.

Fronting the city, and sheltering both its harbours, lay the long narrow island of Pharos. It was a dazzling white calcareous rock, about a mile from Alexandria, and, according to Strabo, 160 stadia

from the Canobic mouth of the Nile. At its eastern point stood the far-famed lighthouse, the work of Sostrates of Cnidus, and, nearer the Heptastadium, was a temple of Pthah or Hephaestus. The Pharos was begun by Ptolemy Soter, but completed by his successor, and dedicated by him to "the gods Soteres," or Soter and Berenice, his parents. (Strab. p. 792.) It consisted of several stories, and is said to have been four hundred feet in height. The old light-house of Alexandreia still occupies the site of its ancient predecessor. A deep bay on the northern side of the island was called the "Pirates' Haven," from its having been an early place of refuge for Carian and Samian mariners. The islets which stud the northern coast of Pharos became, in the 4th and 5th centuries A. D., the resort of Christian anchorites. The island is said by Strabo to have been nearly desolated by Julius Caesar when he was besieged by the Alexandrians in B. C. 46. (Hirt. *B. Alex.* 17.)

The Pharos was connected with the mainland by an artificial mound or causeway, called, from its length (7 stadia, 4270 English feet, or $\frac{3}{4}$ of a mile), the Heptastadium. There were two breaks in the Mole to let the water flow through, and prevent the accumulation of silt; over these passages bridges were laid, which could be raised up at need. The temple of Hephaestus on Pharos stood at one extremity of the Mole, and the Gate of the Moon on the mainland at the other. The form of the Heptastadium can no longer be distinguished, since modern Alexandreia is principally erected upon it, and upon the earth which has accumulated about its piers. It probably lay in a direct line between fort *Caffarelli* and the island.

Interior of the City. Alexandreia was divided into three regions. (1) The Regio Judaeorum. (2) The Bruchaeum or Pyrruchaeum, the Royal or Greek Quarter. (3) The Rhacôtis or Egyptian Quarter. This division corresponded to the three original constituents of the Alexandrian population (*τοια γένη*, Polyb. xxxiv. 14; Strab. p. 797, seq.). After B. C. 31 the Romans added a fourth element, but this was principally military and financial (the garrison, the government, and its official staff, and the negotiatores), and confined to the Regio Bruchaeum.

1. *Regio Judaeorum*, or Jews' Quarter, occupied the NE. angle of the city, and was encompassed by the sea, the city walls, and the Bruchaeum. Like the Jewry of modern European cities, it had walls and gates of its own, which were at times highly necessary for its security, since between the Alexandrian Greeks and Jews frequent hostilities raged, inflamed both by political jealousy and religious hatred. The Jews were governed by their own Ethnarch, or Arabarches (Joseph. *Antiq.* xiv. 7. § 2, 10. § 1, xviii. 6. § 3, xix. 5. § 2, *B. J.* ii. 18. § 7), by a sanhedrin or senate, and their own national laws. Augustus Caesar, in B. C. 31, granted to the Alexandrian Jews equal privileges with their Greek fellow citizens, and recorded his grant by a public inscription. (Id. *Antiq.* xii. 3, c. *Apion*. 2.) Philo Judaeus (*Legat. in Caicum*) gives a full account of the immunities of the Regio Judaeorum. They were frequently confirmed or annulled by successive Roman emperors. (Sharpe, *Hist. of Egypt*, p. 347, seq. 2nd edit.)

2. *Bruchaeum*, or *Pyrruchaeum* (*Βρυχάειον, Πυρραχάειον*, Salmasius, *ad Spartan. Hadrian.* c. 20), the Royal or Greek Quarter, was bounded to the S. and E. by the city walls, N. by the Greater Harbour,

and W. by the region Rhacôtis and the main street which connected the Gate of the Sun with that of the Moon and the Heptastadium. It was also surrounded by its own walls, and was the quarter in which Caesar defended himself against the Alexandrians. (Hirtius, *B. Alex.* 1.) The Bruchaeum was bisected by the High Street, which ran from the Canobic Gate to the Necropolis, and was supplied with water from the Nile by a tunnel or aqueduct, which entered the city on the south, and passed a little to the west of the Gymnasium. This was the quarter of the Alexandrians proper, or Hellenic citizens, the Royal Residence, and the district in which were contained the most conspicuous of the public buildings. It was so much adorned and extended by the later Ptolemies that it eventually occupied one-fifth of the entire city. (Plin. v. 10. s. 11.) It contained the following remarkable edifices: On the Lochias, the Palace of the Ptolemies, with the smaller palaces appropriated to their children and the adjacent gardens and groves. The far-famed Library and Museum, with its Theatre for lectures and public assemblies, connected with one another and with the palaces by long colonnades of the most costly marble from the Egyptian quarries, and adorned with obelisks and sphinxes taken from the Pharaonic cities. The Library contained, according to one account, 700,000 volumes, according to another 400,000 (Joseph. *Antiq.* xii. 2; Athen. i. p. 3); part, however, of this unrivalled collection was lodged in the temple of Serapis, in the quarter Rhacôtis. Here were deposited the 200,000 volumes collected by the kings of Pergamus, and presented by M. Antonius to Cleopatra. The library of the Museum was destroyed during the blockade of Julius Caesar in the Bruchaeum; that of the Serapeion was frequently injured by the civil broils of Alexandreia, and especially when that temple was destroyed by the Christian fanatics in the 4th century A. D. It was finally destroyed by the orders of the khalif Omar, A. D. 640. The collection was begun by Ptolemy Soter, augmented by his successors, — for the worst of the Lagidae were patrons of literature, — and respected, if not increased, by the Caesars, who, like their predecessors, appointed and salaried the librarians and the professors of the Museum. The Macedonian kings replenished the shelves of the Library zealously but unscrupulously, since they laid an embargo on all books, whether public or private property, which were brought to Alexandreia, retained the originals, and gave copies of them to their proper owners. In this way Ptolemy Euergetes (s. c. 246 — 221) is said to have got possession of authentic copies of the works of Aeschylus, Sophocles, and Euripides, and to have returned transcripts of them to the Athenians, with an accompanying compensation of fifteen talents. The Museum succeeded the once renowned college of Heliopolis as the University of Egypt. It contained a great hall or banqueting room (*οίκος μέγας*), where the professors dined in common; an exterior peristyle, or corridor (*σπειράτοι*), for exercise and ambulatory lectures; a theatre where public disputations and scholastic festivals were held; chambers for the different professors; and possessed a botanical garden which Ptolemy Philadelphus enriched with tropical flora (Philostatus. *Vita Apollon.* vi. 24), and a menagerie (Athen. xiv. p. 654). It was divided into four principal sections, — poetry, mathematics, astronomy, and medicine, — and enrolled among its professors or pupils the illustrious names of Euclid, Ctesibius, Callimachus, Aratus,

Aristophanes and Aristarchus, the critics and grammarians, the two Heros, Ammonius Saccas, Ptolemy, Clemens, Origen, Athanasius, Theon and his celebrated daughter Hypatia, with many others. Amid the turbulent factions and frequent calamities of Alexandria, the Museum maintained its reputation, until the Saracen invasion in A. D. 640. The emperors, like their predecessors the Ptolemies, kept in their own hands the nomination of the President of the Museum, who was considered one of the four chief magistrates of the city. For the Alexandrian Library and Museum the following works may be consulted:—Strab. pp. 609, 791, seq.; Vitruv. vii. *proem.*; Joseph. *Antiq.* xii. 2, c. *Apion* ii. 7; Clem. Alex. *Strom.* i. 22; Cyrill. Hieros. *Catechet.* iv. 34; Epiphani. *Mens. et Pond.* c. 9; Augustin. *Civ. D.* xviii. 42; Lipsius, *de Biblioth.* § ii.; Bonamy, *Mém. de l'Acad. des Inscri.* ix. 10; Matter, *l'Ecole d'Alexandrie*, vol. i. p. 47; Fabric. *Bibl. Græc.* vol. iii. p. 500.

In the Bruchium also stood the Caesarium, or Temple of the Caesars, where divine honours were paid to the emperors, deceased or living. Its site is still marked by the two granite obelisks called "Cleopatra's Needles," near which is a tower perhaps not inappropriately named the "Tower of the Romans." Proceeding westward, we come to the public granaries (Caesar, *B. Civ.* iii. 112) and the Mausoleum of the Ptolemies, which, from its containing the body of Alexander the Great, was denominated *Soma* (Σῶμα, or Σήμα, Strab. p. 794). The remains of the Macedonian hero were originally inclosed in a coffin of gold, which, about B. C. 118, was stolen by Ptolemy Soter II., and replaced by one of glass, in which the corpse was viewed by Augustus in B. C. 30. (Sueton. *Octav.* 18.) A building to which tradition assigns the name of the "Tomb of Alexander" is found among the ruins of the old city, but its site does not correspond with that of the Soma. It is much revered by the Moslems. In form it resembles an ordinary sheikh's tomb, and it stands to the west of the road leading from the Frank Quarter to the Pompey's-Pillar Gate. In the Soma were also deposited the remains of M. Antonius, the only alien admitted into the Mausoleum (Plut. *Ant.* 82). In this quarter also were the High Court of Justice (*Diocasterium*), in which, under the Ptolemies, the senate assembled and discharged such magisterial duties as a partly despotic government allowed to them, and where afterwards the Roman Juridicus held his court. A stadium, a gymnasium, a palestra, and an amphitheatre, provided exercise and amusement for the spectacle-loving Alexandrians. The Arsinoeum, on the western side of the Bruchium, was a monument raised by Ptolemy Philadelphus to the memory of his favourite sister Arsinoë; and the Panium was a stone mound, or cone, with a spiral ascent on the outside, from whose summit was visible every quarter of the city. The purpose of this structure is, however, not ascertained. The edifices of the Bruchium had been so arranged by Deinocrates as to command a prospect of the Great Harbour and the Pharos. In its centre was a spacious square, surrounded by cloisters and flanked to the north by the quays—the Emporium, or Alexandrian Exchange. Hither, for nearly eight centuries, every nation of the civilized world sent its representatives. Alexandria had inherited the commerce of both Tyre and Carthage, and collected in this area the traffic and speculation of three continents. The Romans admitted Alexandria to be the second city of the world; but the

quays of the Tiber presented no such spectacle as the Emporium. In the seventh century, when the Arabs entered Alexandria, the Bruchium was in ruins and almost deserted.

3. *The Rhacotis, or Egyptian Quarter*, occupied the site of the ancient Rhacotis. Its principal buildings were granaries along the western arm of the cibotus or basin, a stadium, and the Temple of Serapis. The Serapeion was erected by the first or second of the Ptolemies. The image of the god, which was of wood, was according to Clemens (Clemens Alex. *Protrept.* c. 4, § 48), inclosed or plated over with layers of every kind of metal and precious stones; it seems also, either from the smoke of incense or from varnish, to have been of a black colour. Its origin and import are doubtful. Serapis is sometimes defined to be Osiri-Apis; and sometimes the Sinopite Zeus, which may imply either that he was brought from the hill Sinope near Memphis, or from Sinope in Pontus, whence Ptolemy Soter or Philadelphus is said to have imported it to adorn his new capital. That the idol was a pantheistic emblem may be inferred, both from the materials of which it was composed, and from its being adopted by a dynasty of sovereigns who sought to blend in one mass the creeds of Hellas and Egypt. The Serapeion was destroyed in A. D. 390 by Theophilus, patriarch of Alexandria, in obedience to the rescript of the emperor Theodosius, which abolished paganism (*Codec Theodos.* xvi. 1, 2).^{*} The Coptic population of this quarter were not properly Alexandrian citizens, but enjoyed a franchise inferior to that of the Greeks. (Plin. *Epist.* v. 5, 22, 23; Joseph. c. *Apion* c. 2, § 6.) The Alexandria which the Arabs besieged was nearly identical with the Rhacotis. It had suffered many calamities both from civil feud and from foreign war. Its Serapeion was twice consumed by fire, once in the reign of Marcus Aurelius, and again in that of Commodus. But this district survived both the *Regio Judæorum* and the *Bruchium*.

Of the remarkable beauty of Alexandria (ἡ καλὴ Ἀλεξάνδρεια, Athen. i. p. 3), we have the testimony of numerous writers who saw it in its prime. Ammianus (xxii. 16) calls it "vertex omnium civitatum;" Strabo (xvii. p. 832) describes it as μέγιστον ἑμπορίων τῆς οἰκουμένης; Theocritus (*Idyll.* xvii.), Philo (*ad Flacc.* ii. p. 541), Eustathius (*Il.* B.), Gregory of Nyssa (*Vit. Gregor. Thaumaturg.*), and many others, write in the same strain. (Comp. Diodor. xvii. 52; Pausan. viii. 33.) Perhaps, however, one of the most striking descriptions of its effect upon a stranger is that of Achilles Tatius in his romance of Cleitophon and Lencippe (v. 1). Its dilapidation was not the effect of time, but of the hand of man. Its dry atmosphere preserved, for centuries after their erection, the sharp outline and gay colours of its buildings; and when in A. D. 120 the emperor Hadrian surveyed Alexandria, he beheld almost the virgin city of the Ptolemies. (Spartian.

^{*} The following references will aid the reader in forming his own opinion respecting the much controverted question of the origin and meaning of Serapis:—Tac. *Hist.* iv. 84; Macrobi. *Sat.* i. 29; Vopiscus, *Saturnia.* 8; Amm. Marc. xx. 16; Plut. *Is.* et *Osir.* c. 27, 28; Lactant. *Inet.* i. 21; Clem. Alex. *Cohort. ad Gent.* 4, § 31, *Strom.* i. 1; August. *Civ. D.* xviii. 5; *Mém. de l'Acad. des Inscri.* vol. x. p. 500; Gibbon, *D. and F.* xxviii. p. 113.

Hadrian, c. 12.) It suffered much from the intestine feuds of the Jews and Greeks, and the Bruchelium was nearly rebuilt by the emperor Gallienus, A. D. 260—8. But the zeal of its Christian population was more destructive; and the Saracens only completed their previous work of demolition.

Population of Alexandria. Diodorus Siculus, who visited Alexandria about B. C. 58, estimates (xvii. 52) its free citizens at 300,000, to which sum at least an equal number must be added for slaves and casual residents. Besides Jews, Greeks, and Egyptians, the population consisted, according to Dion Chrysostom, who saw the city in A. D. 69 (*Orat.* xxxii.), of "Italians, Syrians, Libyans, Cilicians, Aethiopians, Arabians, Bactrians, Persians, Scythians, and Indians;" and Polybius (xxxix. 14) and Strabo (p. 797) confirm his statement. Ancient writers generally give the Alexandrians an ill name, as a double-tongued (Hirtius, *B. Alex.* 24), factious (Trebell. *Polli. Trig. Tyrann.* c. 22), inscible (Phil. *adv. Flacc.* ii. p. 619), blood-thirsty, yet cowardly set (Dion Cass. i. p. 621). Athenæus speaks of them as a jovial, boisterous race (x. p. 420), and mentions their passion for music and the number and strange appellations of their musical instruments (id. iv. 176, xiv. p. 654). Dion Chrysostom (*Orat.* xxxii.) upbraids them with their levity, their insane love of spectacles, horse races, gambling, and dissipation. They were, however, singularly industrious. Besides their export trade, the city was full of manufactories of paper, linen, glass, and muslin (Vopisc. *Saturn.* 8). Even the lame and blind had their occupations. For their rulers, Greek or Roman, they invented nicknames. The better Ptolemies and Caesars smiled at these affronts, while Physcon and Caracalla repaid them by a general massacre. For more particular information respecting Alexandria we refer to Matter, *l'Ecole d'Alexandrie*, 2 vols.; the article "*Alexandrinische Schule*" in Pauly's *Real Encyclopædie*; and to Mr. Sharpe's *History of Egypt*, 2nd ed.

The Government of Alexandria. Under the Ptolemies the Alexandrians possessed at least the semblance of a constitution. Its Greek inhabitants enjoyed the privileges of bearing arms, of meeting in the Gymnasium to discuss their general interests, and to petition for redress of grievances; and they were addressed in royal proclamations as "Men of Macedon." But they had no political constitution able to resist the grasp of despotism; and, after the reigns of the first three kings of the Lagid house, were deprived of even the shadow of freedom. To this end the division of the city into three nations directly contributed; for the Greeks were ever ready to take up arms against the Jews, and the Egyptians feared and contemned them both. A *convivium*, indeed, existed between the latter and the Greeks. (Letronne, *Inscr.* i. p. 99.) Of the government of the Jews by an Ethnarch and a Sanhedrim we have already spoken: how the quarter Rhacotis was administered we do not know; it was probably under a priesthood of its own; but we find in inscriptions and in other scattered notices that the Greek population was divided into tribes (*φύλας*), and into wards (*ἐκκλησίαι*). The tribes were nine in number (*Ἀλφειῖς, Ἀραβίδις, Δαναεῖς, Διονυσίαι, Εἰλυεῖς, Θεοῦς, Θεαῖς, Μαγὰς, Στρατοῦς*). (Meineke, *Analecta Alexandrina*, p. 346, seq. Berl. 1843.) There was, indeed, some variation in the appellations of the tribes, since Apollonius of Rhodes, the author of the *Argonautica*, belonged to a tribe

called *Πτολεμαῖς*. (*Vit. Apoll. Rhod.* ed. Brunk.) The senate was elected from the principal members of the wards (*ἀμφότραι*). Its functions were chiefly judicial. In inscriptions we meet with the titles *γυμνασιάρχης, δικαιοδότης, ὑπομηνατόγραφος, ἀρχιδικαστής, ἀγοράνομος*, &c. (Letronne, *Recueil des Inscr. Gr. et Lat. de l'Égypte*, vol. i. 1842, Paris; id. *Recherches pour servir à l'Histoire de l'Égypte*, &c. Paris, 1823—8.) From the reign of Augustus, B. C. 31, to that of Septimius Severus, A. D. 194, the functions of the senate were suspended, and their place supplied by the Roman *Juridicus*, or Chief Justice, whose authority was inferior only to that of the *Præfectus Augustalis*. (Winkler, *de Jurid. Alex.* Lips. 1827—8.) The latter emperor restored the "*jus vultuarum*." (Spartian. *Severus*, c. 17.)

The Roman government of Alexandria was altogether peculiar. The country was assigned neither to the senatorian nor the imperial provinces, but was made dependent on the Caesar alone. For this regulation there were valid reasons. The Nile-valley was not easy of access; might be easily defended by an ambitious prefect; was opulent and populous; and was one of the principal granaries of Rome. Hence Augustus interdicted the senatorian order, and even the more illustrious equites (*Tac. Ann.* ii. 59) from visiting Egypt without special licence. The prefect he selected, and his successors observed the rule, either from his personal adherents, or from equites who looked to him alone for promotion. Under the prefect, but nominated by the emperor, was the *Juridicus* (*ἀρχιδικαστής*), who presided over a numerous staff of inferior magistrates, and whose decisions could be annulled by the prefect, or perhaps the emperor alone. The Caesar appointed also the keeper of the public records (*ὑπομηνατόγραφος*), the chief of the police (*μυκτηρινὸς στρατηγός*), the interpreter of Egyptian law (*ἐξηγητὴς πατριῶν νομῶν*), the *præfectus annonæ* or warden of the markets (*ἐπιμελητὴς τῶν τῇ πόλει χρησίων*), and the President of the Museum. All these officers, as *Caesariani nominæ*, wore a scarlet-bordered robe. (Strab. p. 797, seq.) In other respects the domination of Rome was highly conducive to the welfare of Alexandria. Trade, which had declined under the later Ptolemies, revived and attained a prosperity hitherto unexampled: the army, instead of being a horde of lawless and oppressive mercenaries, was restrained under strict discipline: the privileges and national customs of the three constituents of its population were respected: the luxury of Rome gave new vigour to commerce with the East; the corn-supply to Italy promoted the cultivation of the Delta and the business of the Emporium; and the frequent inscription of the imperial names upon the temples attested that Alexandria at least had benefited by exchanging the Ptolemies for the Caesars.

The History of Alexandria may be divided into three periods. (1) The Hellenic. (2) The Roman. (3) The Christian. The details of the first of these may be read in the *History of the Ptolemies* (*Dictionary of Biography*, pp. 565—599). Here it will suffice to remark, that the city prospered under the wisdom of Soter and the genius of Philadelphus; lost somewhat of its Hellenic character under Energetes, and began to decline under Philopator, who was a mere Eastern despot, surrounded and governed by women, eunuchs, and favourites. From Epiphanes downwards these evils

were aggravated. The army was disorganised; trade and agriculture declined; the Alexandrian people grew more servile and vicious: even the Museum exhibited symptoms of decrepitude. Its professors continued, indeed, to cultivate science and criticism, but invention and taste had expired. It depended upon Rome whether Alexandreia should become tributary to Antioch, or receive a proconsul from the senate. The wars of Rome with Carthage, Macedon, and Syria alone deferred the deposition of the Lagidae. The influence of Rome in the Ptolemaic kingdom commenced properly in B. C. 204, when the guardians of Epiphanes placed their infant ward under the protection of the senate, as his only refuge against the designs of the Macedonian and Syrian monarchs. (Justin. xxx. 2.) M. Aemilius Lepidus was appointed guardian to the young Ptolemy, and the legend "*Tutor Regis*" upon the Aemilian coins commemorates this trust. (Eckhel, vol. v. p. 123.) In B. C. 163 the Romans adjudicated between the brothers Ptolemy Philometor and Euergetes. The latter received Cyrene; the former retained Alexandreia and Egypt. In B. C. 145, Scipio Africanus the younger was appointed to settle the distractions which ensued upon the murder of Eupator. (Justin. xxxviii. 8; Cic. *Acad.* Q. iv. 2, *Off.* iii. 2; Diod. *Legat.* 32; Gell. *N. A.* xviii. 9.) An inscription, of about this date, recorded at Delos the existence of amity between Alexandreia and Rome. (Letronne, *Inscr.* vol. i. p. 102.) In B. C. 97, Ptolemy Apion devised by will the province of Cyrene to the Roman senate (Liv. lxx. *Epit.*), and his example was followed, in B. C. 80, by Ptolemy Alexander, who bequeathed to them Alexandreia and his kingdom. The bequest, however, was not immediately enforced, as the republic was occupied with civil convulsions at home. Twenty years later Ptolemy Auletes mortgaged his revenues to a wealthy Roman senator, Rabirius Postumus (Cic. *Fragm.* xvii. Orelli. p. 458), and in B. C. 55 Alexandreia was drawn into the immediate vortex of the Roman revolution, and from this period, until its submission to Augustus in B. C. 30, it followed the fortunes alternately of Pompey, Gabinius, Caesar, Cassius the liberator, and M. Antonius.

The wealth of Alexandreia in the last century B. C. may be inferred from the fact, that, in 63, 6250 talents, or a million sterling, were paid to the treasury as port dues alone. (Diod. xvii. 52; Strab. p. 832.) Under the emperors, the history of Alexandreia exhibits little variety. It was, upon the whole, leniently governed, for it was the interest of the Caesars to be generally popular in a city which commanded one of the granaries of Rome. Augustus, indeed, marked his displeasure at the support given to M. Antonius, by building Nicopolis about three miles to the east of the Canobic gate as its rival, and by depriving the Greeks of Alexandreia of the only political distinction which the Ptolemies had left them—the judicial functions of the senate. The city, however, shared in the general prosperity of Egypt under Roman rule. The portion of its population that came most frequently in collision with the executive was that of the Jewish Quarter. Sometimes emperors, like Caligula, demanded that the imperial edifices or military standards should be set up in their temple, at others the Greeks ridiculed or outraged the Hebrew ceremonies. Both these causes were attended with sanguinary results, and even with general pillage and burning of the city. Alexandreia was favoured by Claudius, who added a wing to the Museum; was threatened with

a visit from Nero, who coveted the skilful applause of its *claqueurs* in the theatre (Sueton. *Ner.* 20); was the head-quarter, for some months, of Vespasian (Tac. *Hist.* iii. 48, iv. 82) during the civil wars which preceded his accession; was subjected to military lawlessness under Domitian (Juv. *Sat.* xvi.); was governed mildly by Trajan, who even supplied the city, during a dearth, with corn (Plin. *Panegy.* 31. § 23); and was visited by Hadrian in A. D. 122, who has left a graphic picture of the population. (Vopisc. *Satur.* 8.) The first important change in their polity was that introduced by the emperor Severus in A. D. 196. The Alexandrian Greeks were no longer formidable, and Severus accordingly restored their senate and municipal government. He also ornamented the city with a temple of Rhea, and with a public bath—*Thermae Septimianae*.

Alexandreia, however, suffered more from a single visit of Caracalla than from the tyranny or caprice of any of his predecessors. That emperor had been ridiculed by its satirical populace for affecting to be the Achilles and Alexander of his time. The rumours or caricatures which reached him in Italy were not forgotten on his tour through the provinces; and although he was greeted with hecatombs on his arrival at Alexandreia in A. D. 211 (Herodian. iv. 9), he did not omit to repay the insult by a general massacre of the youth of military age. (Dion Cass. lxxvii. 22; Spartian. *Caracall.* 6.) Caracalla also introduced some important changes in the civil relations of the Alexandrians. To mark his displeasure with the Greeks, he admitted the chief men of the quarter Rhacôtis—*i. e.* native Egyptians—into the Roman senate. (Dion Cass. li. 17; Spartian. *Caracall.* 9); he patronised a temple of Isis at Rome; and he punished the citizens of the Bruchesium by retrenching their public games and their allowance of corn. The Greek quarter was charged with the maintenance of an additional Roman garrison, and its inner walls were repaired and lined with forts.

From the works of Aretaeus (*de Morb. Acut.* i.) we learn that Alexandreia was visited by a pestilence in the reign of Gallus, A. D. 253. In 265, the prefect Aemilianus was proclaimed Caesar by his soldiers. (Trebell. Pol. *Trig. Tyrann.* 22, *Gallien.* 4.) In 270, the name of Zenobia, queen of Palmyra, appears on the Alexandrian coinage; and the city had its full share of the evils consequent upon the frequent revolutions of the Roman empire. (Vopisc. *Aurelian.* 32.) After this period, A. D. 271, Alexandreia lost much of its pre-eminence in Egypt, since the native population, hardened by repeated wars, and reinforced by Arabian immigrants, had become a martial and turbulent race. In A. D. 297 (Eutrop. ix. 22), Diocletian besieged and regained Alexandreia, which had declared itself in favour of the usurper Achilleus. The emperor, however, made a lenient use of his victory, and purchased the favour of the populace by an increased largess of corn. The column, now well known as Pompey's Pillar, once supported a statue of this emperor, and still bears on its base the inscription, "To the most honoured emperor, the deliverer of Alexandreia, the invincible Diocletian."

Alexandreia had its full share of the persecutions of this reign. The Jewish rabbinism and Greek philosophy of the city had paved the way for Christianity, and the serious temper of the Egyptian population sympathised with the earnestness of the new faith. The Christian population of Alexan-

drea was accordingly numerous when the imperial edicts were put in force. Nor were martyrs wanting. The city was already an episcopal see; and its bishop Peter, with the presbyters Fanstus, Dios, and Ammonius, were among the first victims of Diocletian's rescript. The Christian annals of Alexandria have so little that is peculiar to the city, that it will suffice to refer the reader to the general history of the Church.

It is more interesting to turn from the Arian and Athanasian feuds, which sometimes deluged the streets of the city with blood, and sometimes made necessary the intervention of the Prefect, to the aspect which Alexandria presented to the Arabs, in A. D. 640, after so many revolutions, civil and religious. The Pharos and Heptastadium were still uninjured; the Sebaste or Caesarian, the Soma, and the Quarter Rhacôtis, retained almost their original grandeur. But the Hippodrome at the Canobic Gate was a ruin, and a new Museum had replaced in the Egyptian Region the more ample structure of the Ptolemies in the Bruchium. The Greek quarter was indeed nearly deserted: the Regio Judæorum was occupied by a few miserable tenants, who purchased from the Alexandrian patriarch the right to follow their national law. The Serapeion had been converted into a Cathedral; and some of the more conspicuous buildings of the Hellenic city had become the Christian Churches of St. Mark, St. John, St. Mary, &c. Yet Amrou reported to his master the Khalif Omar that Alexandria was a city containing four thousand palaces, four thousand public baths, four hundred theatres, forty thousand Jews who paid tribute, and twelve thousand persons who sold herbs. (Eutych. *Annal.* A. D. 640.) The result of Arabian desolation was, that the city, which had dwindled into the Egyptian Quarter, shrunk into the limits of the Heptastadium, and, after the year 1497, when the Portuguese, by discovering the passage round the Cape of Good Hope, changed the whole current of Indian trade, it degenerated still further into an obscure town, with a population of about 6000, inferior probably to that of the original Rhacôtis.

Ruins of Alexandria. These may be divided into two classes: (1) indistinguishable mounds of masonry; and (2) fragments of buildings which may, in some degree, be identified with ancient sites or structures.

"The Old Town" is surrounded by a double wall, with lofty towers, and five gates. The Rosetta Gate is the eastern entrance into this circuit; but it does not correspond with the old Canobic Gate, which was half a mile further to the east. The space inclosed is about 10,000 feet in length, and in its breadth varies from 3200 to 1600 feet. It contains generally shapeless masses of ruins, consisting of shattered columns and capitals, cisterns choked with rubbish, and fragments of pottery and glass. Some of the mounds are covered by the villas and gardens of the wealthier inhabitants of Alexandria. Nearly in the centre of the inclosure, and probably in the High Street between the Canobic and Necropolis Gates, stood a few years since three granite columns. They were nearly opposite the Mosque of St. Athanasius, and were perhaps the last remnants of the colonnade which lined the High Street. (From this mosque was taken, in 1801, the sarcophagus of green breccia which is now in the British Museum.) Until December, 1841, there was also on the road leading to the Rosetta Gate the base of another

similar column. But these, as well as other remnants of the capital of the Ptolemies, have disappeared; although, twenty years ago, the intersection of its two main streets was distinctly visible, at a point near the Frank Square, and not very far from the Catholic convent. Excavations in the Old Town occasionally, indeed, bring to light parts of statues, large columns, and fragments of masonry: but the ground-plan of Alexandria is now probably lost irretrievably, as the ruins have been converted into building materials, without note being taken at the time of the site or character of the remnants removed. Vestiges of baths and other buildings may be traced along the inner and outer bay; and numerous tanks are still in use which formed part of the cisterns that supplied the city with Nile-water. They were often of considerable size; were built under the houses; and, being arched and coated with a thick red plaster, have in many cases remained perfect to this day. One set of these reservoirs runs parallel to the eastern issue of the Mahmoodeh Canal, which nearly represents the old Canobic Canal; others are found in the convents which occupy part of the site of the Old Town; and others again are met with below the mound of Pompey's Pillar. The descent into these chambers is either by steps in the side or by an opening in the roof, through which the water is drawn up by ropes and buckets.

The most striking remains of ancient Alexandria are the Obelisks and Pompey's Pillar. The former are universally known by the inappropriate name of "Cleopatra's Needles." The fame of Cleopatra has preserved her memory among the illiterate Arabs, who regard her as a kind of enchantress, and ascribe to her many of the great works of her capital,—the Pharos and Heptastadium included. Meselieh is, moreover, the Arabic word for "a packing Needle," and is given generally to obelisks. The two columns, however, which bear this appellation, are red granite obelisks which were brought by one of the Cæsars from Heliopolis, and, according to Pliny (xxxvi. 9), were set up in front of the Sebaste or Caesarian. They are about 57 paces apart from each other; one is still vertical, the other has been thrown down. They stood each on two steps of white limestone. The vertical obelisk is 73 feet high, the diameter at its base is 7 feet and 7 inches; the fallen obelisk has been mutilated, and, with the same diameter, is shorter. The latter was presented by Mohammed Ali to the English government; and the propriety of its removal to England has been discussed during the present year. Pliny (l. c.) ascribes them to an Egyptian king named Mesphres; nor is he altogether wrong. The Pharaoh whose oval they exhibit was the third Thothmes, and in Manetho's list the first and second Thothmes (18th Dynasty: Kenrick, vol. ii. p. 199) are written as Mesphra-Thothmosis. Ramesses III. and Osirei II., his third successor, have also their ovals upon these obelisks.

Pompey's Pillar, as it is erroneously termed, is denominated by the Arabs *Amoud é souari; sari or souari* being applied by them to any lofty monument which suggests the image of a "mast." It might more properly be termed Diocletian's Pillar, since a statue of that emperor once occupied its summit, commemorating the capture of Alexandria in A. D. 297, after an obstinate siege of eight months. The total height of this column is 98 feet 9 inches, the shaft is 73 feet, the circumference 29 feet 8 inches; and the diameter at the top of the capital is 16 feet 6

inches. The shaft, capital, and pedestal are apparently of different ages; the latter are of very inferior workmanship to the shaft. The substructions of the column are fragments of older monuments, and the name of Psemmetichus with a few hieroglyphics is inscribed upon them.

The origin of the name Pompey's Pillar is very doubtful. It has been derived from Πουμάλος, "conducting," since the column served for a land-mark. In the inscription copied by Sir Gardner Wilkinson and Mr. Salt, it is stated that "Publius, the Eparch of Egypt," erected it in honour of Diocletian. For Publius it has been proposed to read "Pompeius." The Pillar originally stood in the centre of a paved area beneath the level of the ground, like so many of the later Roman memorial columns. The pavement, however, has long been broken up and carried away. If Arabian traditions may be trusted, this now solitary Pillar once stood in a Stoa with 400 others, and formed part of the peristyle of the ancient Serapeion.

Next in interest are the Catacombs or remains of the ancient Necropolis beyond the Western Gate. The approach to this cemetery was through vineyards and gardens, which both Athenaeus and Strabo celebrate. The extent of the Catacombs is remarkable: they are cut partly in a ridge of sandy calcareous stone, and partly in the calcareous rock that faces the sea. They all communicate with the sea by narrow vaults, and the most spacious of them is about 3830 yds. SW. of Pompey's Pillar. Their style of decoration is purely Greek, and in one of the chambers are a Doric entablature and mouldings, which evince no decline in art at the period of their erection. Several tombs in that direction, at the water's edge, and some even below its level, are entitled "*Bagni di Cleopatra*."

A more particular account of the *Remains of Alexandria* will be found in Sir Gardner Wilkinson's *Topography of Thebes*, p. 380, seq., and his *Hand-Book for Travellers in Egypt*, pp. 71—100, Murray, 1847. Besides the references already given for Alexandria, its topography and history, the following writers may be consulted:—Strab. p. 791, seq.; Ptol. iv. 5. § 9, vii. 5. §§ 13, 14, &c. &c.; Diod. xvii. 52; Pausan. v. 21, viii. 33; Arrian, *Exp. Alex.* iii. 1. § 5, seq.; C. Curtius, iv. 8. § 2, x. 10. § 20; Plut. *Alex.* 26; Mela, i. 9. § 9; Plin. v. 10, 11; Amm. Marc. xxiii. 16; It. Anton. pp. 57, 70; Joseph. B. J. ii. 28; Polyb. xxxix. 14; Caesar, B. C. iii. 112.) [W. B. D.]

ALEXANDREIA (ἡ Ἀλεξάνδρεια). Besides the celebrated Alexandria mentioned above, there were several other towns of this name, founded by Alexander or his successors.

1. In ARACHOSIA, also called Alexandropolis, on the river Arachotus; its site is unknown. (Amm. Marc. xxiii. 6.)

2. In ARIANA (ἡ ἐν Ἀρίαις, or Alexandria Arion as Pliny, vi. 17, names it), the chief city of the country, now *Herat*, the capital of *Khorassan*, a town which has a considerable trade. The tradition is that Alexander the Great founded this Alexandria, but like others of the name it was probably only so called in honour of him. (Strab. pp. 514, 516, 723; Amm. Marc. xxiii. 6.)

3. In BACTRIANA, a town in Bactriana, near *Bactra* (Steph. Byz.).

4. In CARMANIA, the capital of the country, now *Kerman*. (Amm. Marc. xxiii. 6.)

5. AD ISSUM (ἡ κατ' Ἰσσόν: *Alexandrium*,

Iskenderum), a town on the east side of the Gulf of Issus, and probably on or close to the site of the Myriandrus of Xenophon (*Anab.* i. 4), and Arrian (*Anab.* ii. 6). It seems probable that the place received a new name in honour of Alexander. Stephanus mentions both Myriandrus and Alexandria of Cilicia, by which he means this place; but this does not prove that there were two towns in his time. Both Stephanus and Strabo (p. 676) place this Alexandria in Cilicia [AMANUS]. A place called Jacob's Well, in the neighbourhood of Iskenderun, has been supposed to be the site of Myriandrus (*London Geog. Journ.* vol. vii. p. 414); but no proof is given of this assertion. *Iskenderun* is about 6 miles SSW. of the Pylae Ciliciae direct distance. [AMANUS.] The place is unhealthy in summer, and contained only sixty or seventy mean houses when Niebur visited it; but in recent times it is said to have improved. (Niebur, *Reisebeschreibung*, vol. iii. p. 19; *London Geog. Journ.* vol. x. p. 511.)

6. OXIANA. [SOGDIANA.]

7. IN PAROPAMISES. [PAROPAMISADAE.]

8. TROAS (Ἀλεξάνδρεια ἡ Τρώας, sometimes called simply Alexandria, and sometimes Troas (Apost. xvi. 8), now *Eski Stambul* or *Old Stambul*, was situated on the coast of Troas, opposite to the south-eastern point of the island of Tenedos, and north of Assus. It was founded by Antigonus, one of the most able of Alexander's successors, under the name of Antigonēia Troas, and peopled with settlers from Scopia and other neighbouring towns. It was improved by Lysimachus king of Thrace, and named Alexandria Troas; but both names, Antigonēia, and Alexandria, appear on some coins. It was a flourishing place under the Roman empire, and had received a Roman colony when Strabo wrote (p. 593), which was sent in the time of Augustus, as the name COL. AVG. TROAS on a coin shows. In the time of Hadrian an aqueduct several miles in length was constructed, partly at the expense of Herodes Atticus, to bring water to the city from Ida. Many of the supports of the aqueduct still remain, but all the arches are broken. The ruins of this city cover a large surface. Chandler says that the walls, the largest part of which remain, are several miles in circumference. The remains of the Thermae or baths are very considerable, and doubtless belong to the Roman period. There is little marble on the site of the city, for the materials have been carried off to build houses and public edifices at Constantinople. The place is now nearly deserted.

There is a story, perhaps not worth much, that the dictator Caesar thought of transferring the seat of empire to this Alexandria or to Ilum (Suet. *Caes.* 79); and some writers have conjectured that Augustus had a like design, as may be inferred from the words of Horace (*Carm.* iii. 3. 37, &c.). It may be true that Constantine thought of Alexandria (Zosim. ii. 30) for his new capital, but in the end he made a better selection.

9. ULTIMA (Ἀλεξάνδρεια ἑσχάτη, or Ἀλεξάνδρεια, Appian, *Syn.* 57), a city founded among the Scythians, according to Appian. It was founded by Alexander upon the Jaxartes, which the Greeks called the Tanais, as a bulwark against the eastern barbarians. The colonists were Hellenic mercenaries, Macedonians who were past service, and some of the adjacent barbarians: the city was 60 stadia in circuit. (Arrian, *Anab.* iv. 1. 3; Curtius, vii. 6.) There is no evidence to determine the exact site, which may be that of *Khodjend*, as some suppose. [G. L.]

ALEXANDRI ARAE or COLUMNAE (of Ἀλεξάνδρου Βασιλ.). It was a well-known custom of the ancient conquerors from Sesostris downwards to mark their progress, and especially its furthest limits, by monuments; and thus, in Central Asia, near the river Jaxartes (*Sihou*), there were shown altars of Hercules and Bacchus, Cyrus, Semiramis and Alexander. (Plin. vi. 16. s. 18; Solin. 49.) Pliny adds that Alexander's soldiers supposed the Jaxartes to be the Tanais, and Ptolemy (iii. 5. § 26) actually places altars of Alexander on the true Tanais (*Don*), which Ammianus Marcellinus (xxii. 8), carrying the confusion a step further, transfers to the Borysthènes. (Ukert, vol. iii. pt. 2, pp. 38, 40, 71, 191, 196.) Respecting Alexander's altars in India, see HYPHESIS. [P. S.]

ALGIDUS (Ἀλγιδός), a mountain of Latium, forming part of the volcanic group of the Alban Hills, though detached from the central summit, the Mons Albanus or *Monte Cavo*, and separated, as well from that as from the Tusculan hills, by an elevated valley of considerable breadth. The extent in which the name was applied is not certain, but it seems to have been a general appellation for the north-eastern portion of the Alban group, rather than that of a particular mountain summit. It is celebrated by Horace for its black woods of holm-oaks (*nigrae feraci frondis in Algido*), and for its cold and snowy climate (*nivali Algido*, *Carm.* i. 21. 6, iii. 23. 9, iv. 4. 58): but its lower slopes became afterwards much frequented by the Roman nobles as a place of summer retirement, whence Silius Italicus gives it the epithet of *amoena Algida* (Sil. Ital. xii. 536; Martial, x. 30. 6). It has now very much resumed its ancient aspect, and is covered with dense forests, which are frequently the haunts of banditti.

At an earlier period it plays an important part in the history of Rome, being the theatre of numberless conflicts between the Romans and Aequians. It is not clear whether it was—as supposed by Dionysius (x. 21), who is followed by Niebuhr (vol. ii. p. 258)—ever included in the proper territories of the Aequians: the expressions of Livy would certainly lead to a contrary conclusion; but it was continually occupied by them as an advanced post, which at once secured their own communications with the Volscians, and intercepted those of the Romans and Latins with their allies the Hernicans. The elevated plain which separated it from the Tusculan hills thus became their habitual field of battle. (Livy. iii. 2. 23, 25, &c.; Dion. Hal. x. 21, xi. 3. 23, &c.; Ovid, *Fast.* vi. 721.) Of the exploits of which it was the scene, the most celebrated are the victory of Cincinnatus over the Aequians under Cloelius Gracchus, in B. C. 458, and that of Postumius Tubertus, in B. C. 428, over the combined forces of the Aequians and Volscians. The last occasion on which we find the former people encamping on Mt. Algidus, was in B. C. 415.

In several passages Dionysius speaks of a town named Algidus, but Livy nowhere alludes to the existence of such a place, nor does his narrative admit of the supposition: and it is probable that Dionysius has mistaken the language of the annalists, and rendered "in Algido" by ἐν πόλει Ἀλγιδῶν. (Dionys. x. 21, xi. 3; Steph. B. s. v. Ἀλγιδός, probably copies Dionysius.) In Strabo's time, however, it is certain that there was a small town (πολίχνη) of the name (Strab. p. 237): but if we can construe his words strictly, this must have

been lower down, on the southern slope of the hill; and was probably a growth of later times. It was situated on the Via Latina; and the gorge or narrow pass through which that road emerged from the hills is still called *la Cava dell' Aglio*, the latter word being evidently a corruption of Algidus. (Nibby, *Dintorni di Roma*, vol. i. p. 123.)

We find mention in very early times of a temple of Fortune on Mt. Algidus (Liv. xxi. 62), and we learn also that the mountain itself was sacred to Diana, who appears to have had there a temple of ancient celebrity. (Hor. *Carm. Saec.* 69.) Existing remains on the summit of one of the peaks of the ridge are referred, with much probability, to this temple, which appears to have stood on an elevated platform, supported by terraces and walls of a very massive construction, giving to the whole much of the character of a fortress, in the same manner as in the case of the Capitol at Rome. These remains—which are not easy of access, on account of the dense woods with which they are surrounded, and hence appear to have been unknown to earlier writers—are described by Gell (*Topography of Rome*, p. 42) and Nibby (*Dintorni di Roma*, vol. i. p. 121), but more fully and accurately by Abeken (*Mittel-Italien*, p. 215). [E. H. B.]

ALINDA (Ἀλινδα; *Eth.* Ἀλινδών), a city of Caria, which was surrendered to Alexander by Ada, queen of Caria. It was one of the strongest places in Caria (Arrian. *Anab.* i. 23; Strab. p. 657). Its position seems to be properly fixed by Fellows (*Discoveries in Lycia*, p. 58) at *Demmeergee-derasy*, between Arab Hissa and Karpuslee, on a steep rock. He found no inscriptions, but out of twenty copper coins obtained here five had the epigraph Alinda. [G. L.]

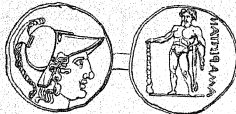
ALIPHÉ'RA (Ἀλῖφερα, Paus.; Aliphéra, Liv.; Ἀλῖφερα, Polyb.; *Eth.* Ἀλῖφηρεύς, Ἀλῖφηρεῖς, on coins ΑΛΙΦΕΙΡΕΩΝ, Aliphiraes, Plin. iv. 6. s. 10. § 22), a town of Arcadia, in the district Cynuria, said to have been built by Aliphirus, a son of Lycæon, was situated upon a steep and lofty hill, 40 stadia S. of the Alphæus and near the frontiers of Elis. A large number of its inhabitants removed to Megalopolis upon the foundation of the latter city in B. C. 371; but it still continued to be a place of some importance. It was ceded to the Eleans by Lydiades, when tyrant of Megalopolis; but it was taken from them by Philip in the Social War, B. C. 219, and restored to Megalopolis. It contained temples of Asclepius and Athena, and a celebrated bronze statue by Hypatodorus of the latter goddess, who was said to have been born here. There are still considerable remains of this town on the hill of *Nerónitza*, which has a tabular summit about 300 yards long in the direction of E. and W., 100 yards broad, and surrounded by remains of Hellenic walls. At the south-eastern angle, a part rather higher than the rest formed an acropolis: it was about 70 yards long and half as much broad. The walls are built of polygonal and regular masonry intermixed. (Paus. viii. 3. § 4, 26. § 5, 27. §§ 4, 7; Polyb. iv. 77, 78; Liv. xxviii. 8; Steph. B. s. v.; Leake, *Morea*, vol. ii. p. 72, seq.; Ross, *Reisen in Peloponnes*, vol. i. p. 102; Curtius, *Peloponnesos*, vol. i. p. 361, seq.)

ALISO or ALISUM (Ἀλίσον, Ἀλίσον; perhaps *Elsen*, near *Paderborn*), a strong fortress in Germany, built by Drusus in B. C. 11, for the purpose of securing the advantages which had been gained, and to have a safe place in which the Romans

might maintain themselves against the Cherusci and Sigambri. It was situated at the point where the Eliso empties itself into the Lupia (*Lippe*, Dion Cass. liv. 33.) There can be no doubt that the place thus described by Dion Cassius under the name *Ἐλισον* is the same as the Aliso mentioned by Velleius (ii. 120) and Tacitus (*Ann.* i. 7), and which in A. D. 9, after the defeat of Varus, was taken by the Germans. In A. D. 15 it was reconquered by the Romans; but being, the year after, besieged by the Germans, it was relieved by Germanicus. So long as the Romans were involved in wars with the Germans in their own country, Aliso was a place of the highest importance, and a military road with strong fortifications kept up the connection between Aliso and the Rhine. The name of the place was probably taken from the little river Eliso, on whose bank it stood. The *Ἀλίσον* (in Ptolemy ii. 11) is probably only another form of the name of this fortress. Much has been written in modern times upon the site of the ancient Aliso, and different results have been arrived at; but from the accurate description of Dion Cassius, there can be little doubt that the village of *Elsen*, about two miles from *Paderborn*, situated at the confluence of the *Alme* (Eliso) and *Lippe* (Lupia), is the site of the ancient Aliso. (Lederbur, *Das Land u. Volk der Bructer*, p. 209, foll.; W. E. Giefers, *De Alisone Castello Commentatio*, Orefeld, 1844, 8vo.) [L. S.]

ALTIUM. [ACROBOLIA.]

ALLARIA (Ἀλλάρια: *Ἔθ. Ἀλλαρίας*), a city of Crete of uncertain site, of which coins are extant, bearing on the obverse the head of Pallas, and on the reverse a figure of Heracles standing. (Polyb. ap. Steph. B. s. v.)



COIN OF ALLARIA.

ALLIA or ALIA* (*δ' Ἀλλας*, Plut.) a small river which flows into the Tiber, on its left bank, about 11 miles N. of Rome. It was on its banks that the Romans sustained the memorable defeat by the Gauls under Brennus in B. C. 390, which led to the capture and destruction of the city by the barbarians. On this account the day on which the battle was fought, the 16th of July (xv. Kal. Sextiles), called the *Dies Alliensis*, was ever after regarded as disastrous, and it was forbidden to transact any public business on it. (Liv. vi. 1, 28; Virg. *Aen.* vii. 717; Tac. *Hist.* ii. 91; Varr. *de L. L.* vi. § 32; Lucan. vii. 408; Cic. *Ep. ad Att.* ix. 5; Kal. Amster. ap. Orell. *Inscr.* vol. ii. p. 394.) A few years later, B. C. 377, the Praenestines and their allies, during a war with Rome, took up a position on the Allia, trusting that it would prove of evil omen to their adversaries; but their hopes

were deceived, and they were totally defeated by the dictator Cincinnatus. (Liv. vi. 28; Eutrop. ii. 2.) The situation of this celebrated, but insignificant, stream is marked with unusual precision by Livy: "Aegre (hostibus) ad undecimum lapidem occursum est, qua flumen Allia Crustuminis montibus praecalto defluens alveo, haud multum infra viam Tiberino amni miscetur." (v. 37.) The Gauls were advancing upon Rome by the left bank of the Tiber, so that there can be no doubt that the "via" here mentioned is the Via Salaria, and the correctness of the distance is confirmed by Plutarch (*Camill.* 18), who reckons it at 90 stadia, and by Eutropius (i. 20), while Vibius Sequester, who places it at 14 miles from Rome (p. 3), is an authority of no value on such a point. Notwithstanding this accurate description, the identification of the river designated has been the subject of much doubt and discussion, principally arising from the circumstance that there is no stream which actually crosses the Via Salaria at the required distance from Rome. Indeed the only two streams which can in any degree deserve the title of rivers, that flow into this part of the Tiber, are the *Rio del Masso*, which crosses the modern road at the *Osteria del Grillo* about 18 miles from Rome, and the *Fosso di Conca*, which rises at a place called *Conca* (near the site of Ficulea), about 13 miles from Rome, but flows in a southerly direction and crosses the Via Salaria at *Malpasso*, not quite 7 miles from the city. The former of these, though supposed by Cluverius to be the Allia, is not only much too distant from Rome, but does not correspond with the description of Livy, as it flows through a nearly flat country, and its banks are low and defenceless. The *Fosso di Conca* on the contrary is too near to Rome, where it crosses the road and enters the Tiber; on which account Nibby and Gell have supposed the battle to have been fought higher up its course, above *Torre di S. Giovanni*. But the expressions of Livy above cited and his whole narrative clearly prove that he conceived the battle to have been fought close to the Tiber, so that the Romans rested their left wing on that river, and their right on the Crustumian hills, protected by the reserve force which was posted on one of those hills, and against which Brennus directed his first attack. Both these two rivers must therefore be rejected; but between them are two smaller streams which, though little more than ditches in appearance, flow through deep and narrow ravines, "where they issue from the hills; the first of these, which rises not far from the *Fosso di Conca*, crosses the road about a mile beyond *La Marcigliana*, and rather more than 9 from Rome; the second, called the *Scolo del Casale*, about 3 miles further on, at a spot named the *Fonte di Papa*, which is just more than 12 miles from Rome. The choice must lie between these two, of which the former has been adopted by Holstenius and Westphal, but the latter has on the whole the best claim to be regarded as the true Allia. It coincides in all respects with Livy's description, except that the distance is a mile too great; but the difference in the other case is greater, and the correspondence in no other respect more satisfactory. If it be objected that the little brook at *Fonte di Papa* is too trifling a stream to have earned such an immortal name, it may be observed that the very particular manner in which Livy describes the locality, sufficiently shows that it was not one necessarily familiar to his readers, nor does any

* According to Niebuhr (vol. ii. p. 533, not. the correct form is *ALIA*, but the ordinary form *ALLIA* is supported by many good MSS. and retained by the most recent editor of Livy. The note of Servius (*ad Aen.* vii. 717) is certainly founded on a misconception.

mention of the river Allia occur at a later period of Roman history. (Cluver. *Ital.* p. 709; Holsten. *Adnot.* p. 127; Westphal, *Römische Kampagne*, p. 127; Gell's *Top. of Rome*, p. 44—48; Nibby, *Dintorni di Roma*, vol. i. p. 125; Reichard, *The-saur. Topogr.*) [E. H. B.]

ALLIFAE (Ἀλλίφαί, Strab., Diod.; Ἀλλίφα, Ptol., *Eth.* Allifanus: *Alife*), a city of Samnium, situated in the valley of the Volturnus, at the foot of the lofty mountain group now called the *Monte Matese*. It was close to the frontiers of Campania, and is enumerated among the Campanian cities by Pliny (iii. 5. 9), and by Silius Italicus (viii. 537); but Strabo expressly calls it a Samnite city (p. 238). That it was so at an earlier period is certain, as we find it repeatedly mentioned in the wars of the Romans with that people. Thus, at the breaking out of the Second Samnite War, in B. C. 326, it was one of the first places which fell into the hands of the Romans: who, however, subsequently lost it, and it was retaken by C. Marcus Rutilus in B. C. 310. Again, in B. C. 307, a decisive victory over the Samnites was gained by the proconsul Fabius beneath its walls. (Liv. viii. 25, ix. 38, 42; Diod. xx. 35.) During the Second Punic War its territory was alternately traversed or occupied by the Romans and by Hannibal (Liv. xxii. 13, 17, 18, xxvi. 9), but no mention is made of the town itself. Strabo speaks of it as one of the few cities of the Samnites which had survived the calamities of the Social War: and we learn from Cicero that it possessed an extensive and fertile territory in the valley of the Volturnus, which appears to have adjoined that of Venafrum. (*Pro Planc.* 9, *de Leg. Agr.* ii. 25.) According to the *Liber Coloniarum* (p. 231), a colony was established there by the triumphs, and its colonial rank, though not mentioned by Pliny, is confirmed by the evidence of inscriptions. These also attest that it continued to be a place of importance under the empire: and was adorned with many new public buildings under the reign of Hadrian. (Zumpt, *de Colonia*, p. 335; Orell. *Inscr.* 140, 3887; Romanelli, vol. ii. pp. 451—456.) It is placed by the Itineraries on the direct road from Rome to Beneventum by the Via Latina, at the distance of 17 miles from Teanum, and 43 from Beneventum; but the latter number is certainly too large. (Itin. Ant. pp. 122, 304.) The modern *Alife* is a poor and decayed place, though it still retains an episcopal see and the title of a city: it occupies the ancient site, and has preserved great part of its ancient walls and gates, as well as numerous other vestiges of antiquity, including the remains of a theatre and amphitheatre, and considerable ruins of Thermae, which appear to have been constructed on a most extensive and splendid scale. (Romanelli, *l. c.*; Craven, *Abruzzi*, vol. i. p. 21.) [E. H. B.]

ALLO'BROGES (Ἀλλόβρογες, Ἀλλόβρογες, and Ἀλλόβρογες, as the Greeks write the name), a Gallic people, whose territory lay on the east side of the Rhone, and chiefly between the Rhone and the Isara (*Isère*). On the west they were bounded by the Segusiani (Caes. *B. G.* i. 10). In Caesar's time (*B. G.* i. 6) the Rhodanus, near its outlet from the lake Lemannus, or the lake of Geneva, was the boundary between the Allobroges and the Helvetii; and the furthest town of the Allobroges on the Helvetic border was Geneva, at which place there was a road over the Rhone into the Helvetic territory by a bridge. The Sequani were the northern neigh-

bours of the Allobroges, who seem to have had some territory on the north side of the Rhone above the junction of the Rhone with the Arar (*Saône*). To the south of the Allobroges were the Vocontii. The limits of their territory may be generally defined in one direction, by a line drawn from Vienna (*Vienne*) on the Rhone, which was their chief city, to Geneva on the Leman lake. Their land was a wine country.

The Allobroges are first mentioned in history as having joined Hannibal B. C. 218 in his invasion of Italy (Liv. xxi. 31). The Aedui, who were the first allies of Rome north of the Alps, having complained of the incursions of the Allobroges into their territory, the Allobroges were attacked and defeated near the junction of the Rhone and the Saône by Q. Fabius Maximus (B. C. 121), who from his victory derived the cognomen Allobrogicus. Under Roman dominion they became a more agricultural people, as Strabo describes them (p. 185): most of them lived in small towns or villages, and their chief place was Vienna. The Allobroges were looked on with suspicion by their conquerors, for though conquered they retained their old animosity; and their dislike of Roman dominion will explain the attempt made by the conspirators with Catiline to gain over the Allobroges through some ambassadors of the nation who were then in Rome (B. C. 63). The ambassadors, however, through fear or some other motive, betrayed the conspirators (Sall. *Cat.* 41). When Caesar was governor of Gallia, the Allobroges north of the Rhone fled to him for protection against the Helvetii, who were then marching through their country, B. C. 58 (*B. G.* i. 11). The Allobroges had a senate, or some body that in a manner corresponded to the Roman senate (Cic. *Cat.* iii. 5). In the division of Gallia under Augustus, the Allobroges were included in Narbonensis, the Provincia of Caesar (*B. G.* i. 10); and in the late division of Gallia, they formed the Vien-nensis. [G. L.]

ALMA, ALMUS (Ἀλμα, Dion. Cass. iv. 30; Arrel. Vict. *Epitom.* 38, *Probus*; Eutrop. ix. 17; Vopiscus, *Probus*, 18), a mountain in Lower Pan-nonia, near Sirmium. The two robber-chieftains Bato made this mountain their stronghold during the Dalmatian insurrection in A. D. 6—7. (*Dict. of Biogr. art. Bato*.) It was planted with vines by the emperor Probus about A. D. 280—81, the spot being probably recommended to him by its contiguity to his native town of Sirmium. [W. B. D.]

ALMO, a small river flowing into the Tiber on its left bank, just below the walls of Rome. Ovid calls it "cursu brevissimus Almo" (*Met.* xiv. 329), from which it is probable that he regarded the stream that rises from a copious source under an artificial grotto at a spot called *La Caffarella* as the true Almo. This stream is, however, joined by others that furnish a much larger supply of water, one of the most considerable of which, called the *Marrana degli Orti*, flows from the source near *Marrano* that was the ancient Aqua Ferentina, another is commonly known as the *Acqua Santa*. The grotto and source already mentioned were long regarded, but certainly without foundation, as those of Egeria, and the Vallis Egeriae was supposed to be the *Valle della Caffarella*, through which the Almo flows. The grotto itself appears to have been constructed in imperial times; it contains a marble figure, much mutilated, which is probably that of the tutelary deity of the stream, or the god Almo. (Nardini, *Roma Antica*, vol. i. pp. 157—161, with

Nibby's notes; Nibby, *Dintorni di Roma*, vol. i. p. 130; Gell, *Top. of Rome*, p. 48; Burgess, *Antiquities of Rome*, vol. i. p. 107.) From this spot, which is about half a mile from the church of *S. Sebastiano*, and two miles from the gates of Rome, the Almo has a course of between 3 and 4 miles to its confluence with the Tiber, crossing on the way both the Via Appia and the Via Ostiensis. It was at the spot where it joins the Tiber that the celebrated statue of Cybele was landed, when it was brought from Pessinus in Phrygia to Rome in b. c. 204; and in memory of this circumstance the singular ceremony was observed of washing the image of the goddess herself, as well as her sacred implements, in the waters of the Almo, on a certain day (6 Kal. Apr., or the 27th of March) in every year: a superstition which subsisted down to the final extinction of paganism. (*Op. Ast.* iv. 337—340; Lucan. i. 600; Martial. iii. 47. 2; Stat. *Silv.* v. i. 222; Sil. Ital. viii. 365; Amm. Marc. xxiii. 3. § 7.) The little stream appears to have retained the name of Almo as late as the seventh century: it is now commonly called the *Aqueducta*, a name which is supposed by some to be a corruption of *Aequa d'Appia*, from its crossing the Via Appia. The spot where it is traversed by that road was about 1½ mile from the ancient Porta Capena; but the first region of the city, according to the arrangement of Augustus, was extended to the very bank of the Almo. (Pretler, *Die Regionen Roms*, p. 2.) [E. H. B.]

ALMOPIA (Αλμοπία), a district in Macedonia inhabited by the ALMOPIES (Αλμοπίες), is said to have been one of the early conquests of the Argive colony of the Temenidae. Leake supposes it to be the same country now called *Möglena*, which bordered upon the ancient Edessa to the NE. Ptolemy assigns to the Almoepes three towns, Horma ("Ὁρμα"), Europus (Εὐρώπος), and Apsalus (Ἀψαλός). (Thuc. ii. 99; Steph. B. s. v.; Lycophr. 1238; Ptol. iii. 13. § 24; Leake, *Northern Greece*, vol. iii. p. 444.)

ALONTA (Ἀλόντα; Terek), one of the chief rivers of Sarmatia Asiatica, flowing into the W. side of the Caspian, S. of the Udon (Ὀῦδων, Kouma), which is S. of the Rha (Volga). This order, given by Ptolemy (v. 9. § 12), seems sufficient to identify the rivers; as the Rha is certainly the Volga, and the Kouma and Terek are the only large rivers that can answer to the other two. The Terek rises in *M. Elbruz*, the highest summit of the Caucasus, and after a rapid course nearly due E. for 350 miles, falls into the Caspian by several mouths near 44° N. lat. [P. S.]

ALOPE (Ἀλόπη; Eth. Ἀλοπίτης, Ἀλοπεύς). 1. A town of Phthiotis in Thessaly, placed by Stephanus between Larissa Cremaste and Echinus. There was a dispute among the ancient critics whether this town was the same as the Alope in Homer (*Il.* ii. 682; Strab. pp. 427, 432; Steph. B. s. v.).

2. A town of the Opuntian Locrians on the coast between Daphnus and Cynus. Its ruins have been discovered by Gell on an insulated hill near the shore. (Thuc. ii. 26; Strab. p. 426; Scyl. p. 23; Gell, *Itiner.* p. 233.)

3. A town of the Ozolian Locrians of uncertain site. (Strab. p. 427.)

ALOPECE. [ARTICA.]

ALOPECONNE'SUS (Ἀλοπεκόννησος), a town on the western coast of the Thracian Chersonesus. It was an Aeolian colony, and was believed to have derived its name from the fact that the settlers were directed by an oracle to establish the colony, where

they should first meet a fox with its cub. (Steph. B. s. v.; Scymnus, 29; Liv. xxxi. 16; Poup. Mela, ii. 2.) In the time of the Macedonian ascendancy, it was allied with, and under the protection of Athens. (Dem. de *Coron.* p. 256, c. *Aristocr.* p. 675.) [L. S.]

ALORUS (Ἄλρος; Eth. Ἀλωρίτης), a town of Macedonia in the district Bottiaea, is placed by Stephanus in the innermost recess of the Thracian gulf. According to Scylax it was situated between the Haliacmon and Lydias. Leake supposes it to have occupied the site of *Paleo-khora*, near *Kapsokhöri*. The town is chiefly known on account of its being the birthplace of Ptolemy, who usurped the Macedonian throne after the murder of Alexander II., son of Amyntas, and who is usually called Ptolemaeus Alorites. (Scyl. p. 26; Steph. B. s. v.; Strab. p. 330; Leake, *Northern Greece*, vol. iii. p. 435, seq.; *Dict. of Biogr.* vol. iii. p. 568.)

ALPENE (Ἀλπηνός; Herod. vii. 176; Ἀλπηνός πόλις, Herod. vii. 216; Eth. Ἀλπινός), a town of the Epidemidii Locri at the E. entrance of the pass of Thermopylae. For details, see *THERMOPYLAE*.

ALPES (αἱ Ἄλπει; sometimes also, but rarely τὰ Ἄλπεινα ὄρη and τὰ Ἄλπια ὄρη), was the name given in ancient as well as modern times to the great chain of mountains—the most extensive and loftiest in Europe,—which forms the northern boundary of Italy, separating that country from Gaul and Germany. They extend without interruption from the coast of the Mediterranean between Massilia and Genua, to that of the Adriatic near *Trieste*, but their boundaries are imperfectly defined, it being almost impossible to fix on any point of demarcation between the Alps and the Apennines, while at the opposite extremity, the eastern ridges of the Alps, which separate the Adriatic from the valleys of the *Save* and the *Drave*, are closely connected with the Illyrian ranges of mountains, which continue almost without interruption to the Black Sea. Hence Pliny speaks of the ridges of the Alps as *asymptotici* as they descend into Illyricum ("mitescencia Alpinum juxta per medium Illyricum," iii. 25. s. 28.), and Mela goes so far as to assert that the Alps extend into Thrace (Mela, ii. 4). But though there is much plausibility in this view considered as a question of geographical theory, it is not probable that the term was ever familiarly employed in so extensive a sense. On the other hand Strabo seems to consider the Jura and even the mountains of the Black Forest in Swabia, in which the Danube takes its rise, as mere offsets of the Alps (p. 207). The name is probably derived from a Celtic word *Alb* or *Alp*, signifying "a height;" though others derive it from an adjective *Alb* "white," which is connected with the Latin *Albus*, and is the root of the name of Albion. (Strab. p. 202; and see Armstrong's *Gaelic Dictionary*.)

It was not till a late period that the Greeks appear to have obtained any distinct knowledge of the Alps, which were probably in early times regarded as a part of the Rhipaean mountains, a general appellation for the great mountain chain, which formed the extreme limit of their geographical knowledge to the north. Lycophron is the earliest extant author who has mentioned their name, which he however erroneously writes *Σάλπια* (*Alex.* 1361); and the account given by Apollonius Rhodius (iv. 630, fol.), of the sources of the Rhodanus and the Eridanus proves his entire ignorance of the geography of these regions. The conquest of Ossalpine Gaul by the Romans, and still more the passage of Hannibal over the Alps,

first drew general attention to the mountains in question, and Polybius, who had himself visited the portion of the Alpine chain between Italy and Gaul, was the first to give an accurate description of them. Still his geographical knowledge of their course and extent was very imperfect: he justly describes them as extending from the neighbourhood of Massilia to the head of the Adriatic gulf, but places the sources of the Rhone in the neighbourhood of the latter, and considers the Alps and that river as running parallel with each other from NE. to SW. (Polyb. ii. 14, 15, iii. 47.) Strabo more correctly describes the Alps as forming a great curve like a bow, the concave side of which was turned towards the plains of Italy; the apex of the curve being the territory of the Salassi, while both extremities make a bend round, the one to the Ligurian shore near Genoa, the other to the head of the Adriatic. (Strab. pp. 128, 210.) He justly adds that throughout this whole extent they formed a continuous chain or ridge, so that they might be almost regarded as one mountain: but that to the east and north they sent out various offshoots and minor ranges in different directions. (Id. iv. p. 207.) Already previous to the time of Strabo the complete subjugation of the Alpine tribes by Augustus, and the construction of several high roads across the principal passes of the chain, as well as the increased commercial intercourse with the nations on the other side, had begun to render the Alps comparatively familiar to the Romans. But Strabo himself remarks (p. 71) that their geographical position was still imperfectly known, and the errors of detail of which he is guilty in describing them fully confirm the statement. Ptolemy, though writing at a later period, seems to have been still more imperfectly acquainted with them, as he represents the Mons Adula (the *St. Gothard* or *Splügen*) as the point where the chain takes its great bend from a northern to an easterly direction, while Strabo correctly assigns the territory of the Salassi as the point where this change takes place.

As the Romans became better acquainted with the Alps, they began to distinguish the different portions of the chain by various appellations, which continued in use under the empire, and are still generally adopted by geographers. These distinctive epithets are as follows:

1. ALPES MARITIMAE (Ἀλπεῖς παράλιαι, or παραβαλῶσσαι), the Maritime Alps, was the name given, probably from an early period, to that portion of the range which abuts immediately upon the Tyrrhenian Sea, between Marseilles and Genoa. Their limit was fixed by some writers at the Portus Monœci or *Monaco*, immediately above which rises a lofty headland on which stood the trophy erected by Augustus to commemorate the subjugation of the Alpine tribes. [TROPAEUM AUGUSTI.] Strabo however more judiciously regards the whole range along the coast of Liguria as far as Vada Sabbata (*Vado*), as belonging to the Maritime Alps: and this appears to have been in accordance with the common usage of later times, as we find both the Intemelii and Ingauni generally reckoned among the Alpine tribes. (Strab. pp. 201, 202; Liv. xxviii. 46; Tac. Hist. ii. 12; Vopisc. Procul. 12.) From this point as far as the river Varus (*Var*) the mountains descend quite to the sea-shore: but from the mouth of the Varus they trend to the north, and this continues to be the direction of the main chain as far as the commencement of the Pennine Alps. The only mountains in this part of the range of which the ancient

names have been preserved to us are the Mons Cēma, in which the Varus had its source (Plin. iii. 4. s. 5), now called *la Caillote*; and the Mons Vesulus, now *Monte Viso*, from which the Padus takes its rise. (Plin. iii. 16. s. 20; Mela, ii. 4; Serv. ad Aen. x. 708.) Pliny calls this the most lofty summit of the Alps, which is far from being correct, but its isolated character, and proximity to the plains of Italy, combined with its really great elevation of 11,200 feet above the sea, would readily convey this impression to an unscientific observer.

At a later period of the empire we find the Alpes Maritimae constituting a separate province, with its own Procurator (Orell. Inscr. 2214, 3331, 5040), but the district thus designated was much more extensive than the limits just stated, as the capital of the province was Ebrodunum (*Embrun*) in Gaul. (Bücking, ad Notit. Dign. pp. 473, 488.)

2. ALPES COTTIAE, or COTTLANAE, the Cottian Alps, included the next portion of the chain, from the Mons Vesulus northward, extending apparently to the neighbourhood of the *Mont Cenis*, though their limit is not clearly defined. They derived their name from Cottius, an Alpine chieftain, who having conciliated the favour and friendship of Augustus, was left by him in possession of this portion of the Alps, with the title of Praefect. His territory, which comprised twelve petty tribes, appears to have extended from Ebrodunum or *Embrun* in Gaul, as far as Segusio or *Susa* in Italy, and included the pass of the *Mont Genève*, one of the most frequented and important lines of communication between the two countries. (Strab. pp. 179, 204; Plin. iii. 20. s. 24; Tac. Hist. i. 61, iv. 68; Amm. Marc. xv. 10.) The territory of Cottius was united by Nero to the Roman empire, and constituted a separate province under the name of Alpes Cottiae. But after the time of Constantine this appellation was extended so as to comprise the whole of the province or region of Italy previously known as Liguria. [LIGURIA.] (Orell. Inscr. 2156, 3601; Notit. Dign. ii. p. 66, and Bücking, ad loc.; P. Diac. ii. 17.) The principal rivers which have their sources in this part of the Alps are the DRUENTIA (*Durance*) on the W. and the DURIA (*Dora Riparia*) on the E, which is confounded by Strabo (p. 203) with the river of the same name (now called *Dora Baltea*) that flows through the country of the Salassi.

3. ALPES GRAIAE (Ἀλπεῖς Γραιαί, Ptol. called also Mons GRAIUS (Tac. Hist. iv. 68), was the name given to the Alps through which lay the pass now known as the *Little St. Bernard*. The precise extent in which the term was employed cannot be fixed, and probably was never defined by the ancients themselves; but modern geographers generally regard it as comprising the portion of the chain which extends from the *Mont Cenis* to *Mont Blanc*. The real origin of the appellation is unknown; it is probably derived from some Celtic word, but the Romans in later times interpreted it as meaning *Grecian*, and connected it with the fabulous passage of the Alps by Hercules on his return from Spain. In confirmation of this it appears that some ancient altars (probably Celtic monuments) were regarded as having been erected by him upon this occasion, and the mountains themselves are called by some writers ALPES GRABAE. (Plin. iii. 20. s. 24; Amm. Marc. xv. 10. § 9; Petron. de B. C. 144—151; Nep. Hann. 3.) Livy appears to apply the name of "Graecenis iugum" to this part of the Alps (xxi. 38), a name which has been supposed to be retained by the *Cramant*, a

mountain near *St. Didier*. Pliny (xi. 42. s. 97) terms them ALPES CENTRONICAE from the Gaulish tribe of the Centrones, who occupied their western slopes.

4. ALPES PENNINAE, or POENINAE, the Pennine Alps, was the appellation by which the Romans designated the loftiest and most central part of the chain, extending from the *Mont Blanc* on the W., to the *Monte Rosa* on the E. The first form of the name is evidently the most correct, and was derived from the Celtic "*Pen*" or "*Ben*," a height or summit; but the opinion having gained ground that the pass of the *Great St. Bernard* over these mountains was the route pursued by Hannibal, the name was considered to be connected with that of the Carthaginians (Poenti), and hence the form Poeninae is frequently adopted by later writers. Livy himself points out the error, and adds that the name was really derived, according to the testimony of the inhabitants, from a deity to whom an altar was consecrated on the summit of the pass, probably the same who was afterwards worshipped by the Romans themselves as Jupiter Peninus. (Liv. xxi. 38; Plin. iii. 17. s. 21; Strab. p. 205; Tac. *Hist.* i. 61, 87; Amm. Marc. xv. 10; Serv. *ad Virg. Aen.* x. 13; Orell. *Inscr.* vol. i. p. 104.) The limits of the Pennine Alps are nowhere very clearly designated; but it seems that the whole upper valley of the Rhone, the modern *Valais*, was called Vallis Poenina (see Orell. *Inscr.* 211), and Ammianus expressly places the sources of the Rhone in the Pennine Alps (xv. 11. § 16), so that the term must have been frequently applied to the whole extent of the mountain chain from the *Mont Blanc* eastward as far as the *St. Gothard*. The name of ALPES LEPONTIAE from the Gaulish tribe of the Lepontii, is frequently applied by modern geographers to the part of the range inhabited by them between the *Monte Rosa* and the *Mont St. Gothard*, but there is no ancient authority for the name. The "Alpes Graiae et Poeninae," during the later periods of the Roman empire, constituted a separate province, which was united with Transalpine Gaul. Its chief towns were Darantasia and Octodurus. (Amm. Marc. xv. 11. § 12; Orell. *Inscr.* 3888; *Not. Dign.* ii. p. 72; Böcking, *ad loc.* p. 472.) Connected with these we find mentioned the Alpes Atracinae or Atracinae, a name otherwise wholly unknown.

5. The ALPES RHAETICAE, or Rhaetian Alps, may be considered as adjoining the Pennine Alps on the east, and including the greater part of the countries now called the *Grisons* and the *Tyrol*. Under this more general appellation appears to have been comprised the mountain mass called *Mons Adula*, in which both Strabo and Ptolemy place the sources of the Rhine [*ADULA MONTES*], while Tacitus expressly tells us that that river rises in one of the most inaccessible and lofty mountains of the Rhaetian Alps. (*German.* 1.) The more eastern portion of the Rhaetian Alps, in which the Athesis and Atagis have their sources, is called by Pliny and by various other writers the ALPES TRIDENTINAE, from the important city of Tridentum in the Southern Tyrol. (Plin. iii. 16. s. 20; Dion Cass. liv. 22; Flor. iii. 4.)

6. The eastern portion of the Alps from the valley of the Athesis and the pass of the *Brenner* to the plains of Pannonia and the sources of the *Sava* appear to have been known by various appellations, of which it is not easy to determine the precise extent or application. The northern arm of the chain, which extends through Noricum to the neighbourhood of Vienna, was known as the ALPES NOVICAE (Flor.

iii. 4; Plin. iii. 25. s. 28), while the more southern range, which bounds the plains of Venetia, and curves round the modern *Frioul* to the neighbourhood of *Trieste*, was variously known as the ALPES CARNICAE and JULIAE. The former designation, employed by Pliny (*l. c.*), they derived from the Carni who inhabited their mountain fastnesses; the latter, which appears to have become customary in later times (Tac. *Hist.* iii. 8; Amm. Marc. xxi. 9, xxxi. 16; Itin. Hier. p. 560; Sex. Ruf. *Breviar.* 7), from Julius Caesar, who first reduced the Carni to subjection, and founded in their territory the towns of Julium Carnicum and Forum Julii, of which the latter has given to the province its modern name of the *Frioul*. We find also this part of the Alps sometimes termed ALPES VENETAE (Amm. Marc. xxxi. 16. § 7) from their bordering on the province of Venetia. The mountain ridge immediately above *Trieste*, which separates the waters of the Adriatic from the valley of the *Sava*, and connects the Alps, properly so called, with the mountains of Dalmatia and Illyricum, was known to the Romans as *MOES OCREA* (*Okra*, Strab. p. 207; Ptol. iii. 1. § 1), from whence one of the petty tribes in the neighbourhood of Tergeste was called the *Subocini*. (Plin. iii. 20. s. 24.) Strabo justly observes that this is the lowest part of the whole Alpine range; in consequence of which it was from a very early period traversed by a much frequented pass, that became the medium of active commercial intercourse from the Roman colony of *Aquileia* with the valleys of the *Sava* and *Drave*, and by means of these rivers with the plains on the banks of the Danube.

7. We also find, as already mentioned, the name of the Alps sometimes extended to the mountain ranges of Illyricum and Dalmatia; thus Pliny (xi. 42. s. 97) speaks of the ALPES DALMATICAE, and Tacitus of the ALPES PANNONICAE (*Hist.* ii. 98, iii. 1), by which however he perhaps means little more than the Julian Alps. But this extensive use of the term does not seem to have ever been generally adopted.

The physical characters of the Alps, and those natural phenomena which, though not peculiar to them, they yet exhibit on a greater scale than any other mountains of Europe, must have early attracted the attention of travellers and geographers; and the difficulties and dangers of the passes over them were, as was natural, greatly exaggerated. Polybius was the first to give a rational account of them, and has described their characteristic features on occasion of the passage of Hannibal in a manner of which the accuracy has been attested by all modern writers. Strabo also gives a very good account of them, noticing particularly the danger arising from the *avalanches* or sudden falls of snow and ice, which detached themselves from the vast frozen masses above, and hurried the traveller over the side of the precipice (p. 204). Few attempts appear to have been made to estimate their actual height; but Polybius remarks that it greatly exceeds that of the highest mountains of Greece and Thrace, Olympus, Ossa, Athos, &c.: for that almost any of these mountains might be ascended by an active walker in a single day, while he would scarcely ascend the Alps in five; a statement greatly exaggerated. (Polyb. *ap. Strab.* p. 209.) Strabo on the contrary tells us, that the direct ascent of the highest summits of the mountains in the territory of the *Medulli*, did not exceed 100 stadia, and the same distance for the descent on the other side into Italy (p. 208), while Pliny

(ii. 65) appears to estimate the perpendicular height of some of the loftiest summits at not less than *fifty miles!* The length of the whole range is estimated by Polybius at only 2200 stadia, while Caelius Antipater (quoted by Pliny iii. 18. s. 22) stated it as not less than 1000 miles, reckoning along the foot of the mountains from sea to sea. Pliny himself estimates the same distance calculated from the river Varus to the Arsia at 745 miles, a fair approximation to the truth. He also justly remarks that the very different estimates of the breadth of the Alps given by different authors were founded on the fact of its great inequality: the eastern portion of the range between Germany and Italy being not less than 100 miles across, while the other portions did not exceed 70. (Plin. iii. 19. s. 23.) Strabo tells us that while the more lofty summits of the Alps were either covered with perpetual snow, or so bare and rugged as to be altogether uninhabitable, the sides were clothed with extensive forests, and the lower slopes and vallies were cultivated and well peopled. There was however always a scarcity of corn, which the inhabitants procured from those of the plains in exchange for the productions of their mountains, the chief of which were resin, pitch, pine wood for torches, wax, honey, and cheese. Previous to the time of Augustus, the Alpine tribes had been given to predatory habits, and were continually plundering their more wealthy neighbours, but after they had been completely subdued and roads made through their territories they devoted themselves more to the arts of peace and husbandry. (Strab. pp. 206, 207.) Nor were the Alps wanting in more valuable productions. Gold mines or rather washings were worked in them in various places, especially in the territory of the Salassi (the *Val d'Aosta*), where the Romans derived a considerable revenue from them; and in the Noric Alps, near Aquileia, where gold was found in lumps as big as a bean after digging only a few feet below the surface (Strab. p. 205, 208). The iron mines of the Noric Alps were also well known to the Romans, and highly esteemed for the excellent quality of the metal furnished by them, which was peculiarly well adapted for swords. (Plin. xxxiv. 14. s. 41; Hor. *Carm.* l. 16. 9, *Epod.* xvii. 71.) The rock crystal so abundant in the Alps was much valued by the Romans, and diligently sought for in consequence by the natives. (Plin. xxxvii. 2. s. 9, 10.)

Several kinds of animals are also noticed by ancient writers as peculiar to the Alps; among these are the Chamois (the *rupicapra* of Pliny), the Ibex, and the Marmot. Pliny also mentions white hares and white grouse or Ptarmigan. (Plin. viii. 79. s. 81, x. 68. s. 85; Varr. *de R. R.* iii. 12.) Polybius described a large animal of the deer kind, but with a neck like a wild boar, evidently the Elk (*Cervus Alces*) now found only in the north of Europe. (Polyb. *ap. Strab.* p. 208.)

It would be impossible here to enumerate in detail all the petty tribes which inhabited the vallies and slopes of the Alps. The inscription on the trophy of Augustus already mentioned, gives the names of not less than forty-four "Gentes Alpine devictae," many of which are otherwise wholly unknown (Plin. iii. 20. s. 24). The inscription on the arch at *Susa* mentions fourteen tribes that were subject to Cottius, of which the greater part are equally obscure. (Orell. *Inscr.* 626; Millin, *Toy. en Piémont*, vol. i. p. 106.) Those tribes, whose locality can be determined with tolerable certainty, or whose names appear in history, will be found under their respective articles: for an examination of the whole list the

reader may consult Walckenaer, *Geographie des Gaules* vol. ii. pp. 43—66.

The eternal snows and glaciers of the Alps are the sources from which flow several of the largest rivers of Europe: the Rhone, the Rhine, and the Po, as well as the great tributaries of the Danube, the Inn, the Drave and the Save. It would be useless here to enter into a geographical or detailed enumeration of the countless minor streams which derive their sources from the Alps, and which will be found under the countries to which they severally belong.

Passes of the Alps.

Many of the passes across the great central chain of the Alps are so clearly indicated by the course of the rivers which rise in them, and the vallies through which these flow, that they must probably have been known to the neighbouring tribes from a very early period. Long before the passage of the western Alps by Hannibal, we know that these mountains were crossed by successive swarms of Gaulish invaders (Polyb. iii. 48; Liv. v. 33), and there is every reason to suppose that the more easily accessible passes of the Rhaetian and Julian Alps had afforded a way for the migrations of nations in still earlier ages. The particular route taken by Hannibal is still a subject of controversy.* But it is clear from the whole narrative of Polybius, that it was one already previously known and frequented by the mountaineers that guided him: and a few years later his brother Hasdrubal appears to have crossed the same pass with comparatively little difficulty. Polybius, according to Strabo, was acquainted with only four passes, viz.: 1. that through Liguria by the Maritime Alps; 2. that through the Taurini, which was the one traversed by Hannibal; 3. that through the Salassi; and 4. that through the Rhaetians. (Polyb. *ap. Strab.* p. 209.) At a later period Pompey, on his march into Spain (B. C. 77), opened out a passage for his army, which he describes as "different from that of Hannibal, but more convenient for the Romans." (Pompeii *Epist. ap. Sallust. Hist.* iii. p. 230, ed. Gerlach.) Shortly after this time Varro (in a passage in which there appears to be much confusion) speaks of *five* passes across the Alps (without including the more easterly ones), which he enumerates as follows: "Una, quae est juxta mare per Liguriam; altera qua Hannibal transit; tertia qua Pompeius ad Hispaniense bellum profectus est; quarta qua Hasdrubal de Gallia in Italiam venit; quinta, quae quondam a Graecis possessa est, quae exinde Alpes Graeciae appellantur." (Varr. *ap. Sere. ad Aen.* x. 13.) From the time of the reduction of the Transalpine Gauls by J. Caesar, and that of the Alpine tribes by Augustus, the passes over the Alps came to be well known, and were traversed by high roads, several of which, however, on account of the natural difficulties of the mountains, were not practicable for carriages. These passes were the following:—

1. "PER ALPES MARITIMAS," along the coast of Liguria, at the foot of the Maritime Alps from Genoa to the mouth of the Varus. Though the line of sea-coast must always have offered a natural means of communication, it could hardly have been frequented by the Romans until the wild tribes of the Ligurians had been effectually subdued; and it appears certain that no regular road was constructed

* See the article HANNIBAL, in the *Dict. of Biogr.* vol. ii. p. 333, and the works there referred to.

along it till the time of Augustus. The monument which that emperor erected over the highest part of the pass (just above the Portus Monoeci), to commemorate the reduction of the Alpine tribes, is still extant, and the Roman road may be distinctly traced for several miles on each side of it. [TROPÆA AUGUSTI.] It did not follow the same line as the modern road, but, after ascending from near *Mentone* to the summit of the pass at *Turbia*, descended a side valley to *Cemenelon (Ciniez)*, and proceeded from thence direct to the mouth of the *Varus*, leaving *Nicea* on the left. The stations along this road from *Vada Sabatha (Vado)* to *Antipolis* are thus given in the *Itin. Ant.* p. 296:—

| | M.P. | | M.P. |
|-----------------------------------|---------|----------------------------|---------|
| <i>Pallogice</i> | - xii. | <i>Lumone</i> | - x. |
| <i>Albingauno</i> | - viii. | <i>Alpe Summa (Turbia)</i> | vi. |
| (<i>Albenga</i>) | - viii. | <i>Cemenelo (Ciniez)</i> | - viii. |
| <i>Luco Bormani</i> | - xv. | <i>Varum flumen</i> | - vii. |
| <i>Costa Balenae</i> | - xvi. | <i>Antipolis (Antibes)</i> | - x. |
| <i>Albintinilio (Vintimiglia)</i> | - xvi. | | |

This line of road is given in the *Itinerary* as a part of the *Via Aurelia*, of which it was undoubtedly a continuation; but we learn from the inscriptions of the mile-stones discovered near *Turbia* that it was properly called the *Via Julia*.

2. "PER ALPES COTTIÆ," by the pass now called the *Mont Genève*, from *Augusta Taurinorum* to *Brigantio (Briançon)* and *Ebrodunum (Embrun)* in Gaul. This was the most direct line of communication from the north of Italy to Transalpine Gaul: it is evidently that followed by *Caesar* when he hastened to oppose the *Helvetii*, "qua proximum iter in ulteriorem Galliam per Alpes erat" (*B. G. i.* 10), and is probably the same already mentioned as having been first explored by *Pompey*. It was afterwards one of the passes most frequented by the Romans, and is termed by *Ammianus* (xv. 10) "via media et compendiosa." That writer has given a detailed account of the pass, the highest ridge of which was known by the name of *MATRONÆ MOX*, a name retained in the middle ages, and found in the *Itin. Hierosol.* p. 556. Just at its foot, on the Italian side, was the station *AD MARTIS*, probably near the modern village of *Outz*. The distances given in the *Itin. Ant.* (p. 341) are, from *Taurini (Augusta Taurinorum)* to *Segusio (Susa)* 51 M.P. (a great overstatement: the correct distance would be 36); thence—

| | | | |
|------------------|----------|------------------|----------|
| <i>Ad Martis</i> | - xvi. | <i>Ramae</i> | - xviii. |
| <i>Brigantio</i> | - xviii. | <i>Ebrodunum</i> | xviii. |

Though now little frequented, this pass is one of the lowest and easiest of those over the main chain.

3. "PER ALPES GRAIÆ," by the *Little St. Bernard*. This route, which led from *Milan* and the plains of the Po by the valley of the *Salassi* to *Augusta Praetoria (Aosta)*, and from thence across the mountain pass into the valley of the *Isara (Isère)*, and through the *Tarentaise* to *Vienna* and *Lugdunum*, is supposed by many writers to have been that followed by *Hannibal*. It was certainly crossed by *D. Brutus* with his army after the battle of *Mutina*, *B.C.* 43. But though it presents much less natural difficulties than its neighbour the *Great St. Bernard*, it appears to have been little frequented, on account of the predatory habits of the *Salustians*, until *Augustus*, after having completely subdued that people, constructed a carriage road over the *Graian Alps*, which thenceforward became one of the most important and frequented lines of communi-

cation between Italy and Gaul. (*Strab.* p. 208; *Tac. Hist.* ii. 66, iv. 68.)

The stations on this route are thus given in the *Itinerary*, beginning from *Eporedia*, at the entrance of the *Vai d'Aosta*:—

| | M.P. |
|---|----------|
| <i>Vitricium (Terrez)</i> | - xxi. |
| <i>Augusta Praetoria (Aosta)</i> | - xxv. |
| <i>Archigium (S. Didier)</i> | - xxv. |
| <i>Riergrintrum (Bourg. S. Maurice)</i> | - xxiv. |
| <i>Darantasia (Moutiers)</i> | - xviii. |
| <i>Obilinum</i> | - xiii. |
| <i>Ad Publicanos (Conflans)</i> | - iii. |

From thence there branched off two lines of road, the one by *Lemincum (Chambery)* and *Augusta Allobrogum* to *Vienna*, the other northwards to *Geneva* and the *Lacus Lemannus*.

4. "PER ALPES PENNINÆ," by the *Great St. Bernard*. This route, which branched off from the former at *Augusta Praetoria*, and led direct across the mountain, from thence to *Octodurus (Martigny)* in the valley of the *Rhone*, and the head of the *Lake Lemannus*, appears to have been known and frequented from very early times, though it was never rendered practicable for carriages. *Caesar* speaks of it as being used to a considerable extent by merchants and traders, notwithstanding the exactions to which they were subjected by the wild tribes that then occupied this part of the Alps. (*B. G.* iii. 1.) The numerous inscriptions and votive tablets that have been discovered sufficiently attest how much this pass was frequented in later times; and it was repeatedly traversed by Roman armies. (*Orell. Inscr.* vol. i. p. 104; *Tac. Hist.* i. 61, iv. 68.) The distances by this road are thus given in the *Itinerary*. From *Augusta Praetoria* to the summit of the pass, *Summo Pennino*, where stood a temple of *Jupiter*—M.P. xxv.; thence to *Octodurus (Martigny)* xxv.; and from thence to *Viviscum (Vevey)* 34 miles, passing two obscure stations, the names of which are probably corrupt.

5. The next pass, for which we find no appropriate name, led from the head of the *Lacus Larins* to *Brigantia (Bregence)*, on the *Lake of Constance*. We find no mention of this route in early times; but it must have been that taken by *Stilicho*, in the depth of winter, when he proceeded from *Mediolanum* through the *Rhaetian Alps* to summon the *Vindelicians* and *Noricans* to the relief of *Honorius*. (*Claudian. B. Get.* v. 320—360.) The *Itineraries* give two routes across this part of the Alps; the one apparently following the line of the modern pass of the *Splügen*, by *Clavenna (Chiavenna)* and *Tarvessedo (?)* to *Curia (Coire)*; the other crossing the pass of the *Septimer*, by *Murus* and *Tinnetio (Tignes)* to *Curia*, where it rejoined the preceding route.

6. "PER ALPES RHAETICAS OR TRIDENTINAS," through the modern *Tyrol*, which, from the natural facilities it presents, must always have been one of the most obvious means of communication between Italy and the countries on the S. of the *Danube*. The high road led from *Verona* to *Tridentum* (where it was joined by a cross road from *Optergium* through the *Vai Sugana*), and thence up the valley of the *Athesis* as far as *Botzen*, from which point it followed the *Atagis* or *Eisack* to its source, and crossed the pass of the *Brenner* to *Veldidiana (Widen, near Innsbruck)*, and from thence across another mountain pass to *Augusta Vindelicorum*. [RHAETIA.]

7. A road led from *Aquileia* to *Julium Carnicum (Zuglio)*, and from thence across the *Julian Alps* to

Loncium in the valley of the *Gail*, and by that valley and the *Puster Thal* to join the preceding road at Vipitenum, near the foot of the *Brenner*. The stations (few of which can be determined with any certainty) are thus given (Itin. Ant. p. 279):—

| | |
|---------------|------------------------|
| | M.P. |
| From Aquileia | Ad Tricesimum - xxx. |
| | Julium Carnicum xxx. |
| | Loucio - - - xxii. |
| | Agunto - - - xviii. |
| | Littano - - - xxiii. |
| | Sebato - - - xxiii. |
| | Vipiteno - - - xxxiii. |

8. Another high road led from Aquileia eastward up the valley of the *Wippach*, and from thence across the barren mountainous tract of comparatively small elevation (the *Mons Oera*), which separates it from the valley of the *Savus*, to *Aemona* in *Pannonia*. There can be no doubt that this pass, which presents no considerable natural difficulties, was from the earliest ages the highway of nations from the banks of the *Danube* into Italy, as it again became after the fall of the Roman empire. (P. Diac. ii. 10.) The distance from Aquileia to *Aemona* is given by the Itin. Ant. at 76 Roman miles, which cannot be far from the truth; but the intermediate stations are very uncertain. [E. H. B.]

ALPHEIUS (Ἀλφειὺς: *Rufia*, *Rufi* or *Rofia*, and *River of Karitena*), the chief river of *Peloponnesus*, rises in the S.E. of *Arcadia* on the frontiers of *Laconia*, flows in a westerly direction through *Arcadia* and *Elis*, and after passing *Olympia* falls into the *Ionian Sea*. The *Alpheius*, like several other rivers and lakes in *Arcadia*, disappears more than once in the limestone mountains of the country, and then emerges again, after flowing some distance underground. *Pausanias* (viii. 54. § 1, seq., 44. § 4) relates that the source of the *Alpheius* is at *Phylae*, on the frontiers of *Arcadia* and *Laconia*; and that, after receiving a stream rising from many small fountains, at a place called *Symbola*, it flows into the territory of *Tegea*, where it sinks underground. It rises again at the distance of 5 stadia from *Asea*, close to the fountain of the *Eurotas*. The two rivers then mix their waters, and after flowing in a common channel for the distance of nearly 20 stadia, they again sink underground, and reappear,—the *Eurotas* in *Laconia*, the *Alpheius* at *Pegae*, the *Fountains*, in the territory of *Megalopolis* in *Arcadia*. *Strabo* (p. 343) also states that the *Alpheius* and *Eurotas* rise from two fountains near *Asea*, and that, after flowing several stadia underground, the *Eurotas* reappears in the *Blenimatis* in *Laconia*, and the *Alpheius* in *Arcadia*. In another passage (p. 275) *Strabo* relates, that it was a common belief that if two chaplets dedicated to the *Alpheius* and the *Eurotas* were thrown into the stream near *Asea*, each would reappear at the sources of the river to which it was destined. This story accords with the statement of *Pausanias* as to the union of the waters from the two fountains, and their course in a common channel. The account of *Pausanias* is confirmed in many particulars by the observations of *Colonel Leake* and others. The river, in the first part of its course, is now called the *Saranda*, which rises at *Krya Vrysi*, the ancient *Phylae*, and which receives, a little below *Krya Vrysi*, a stream formed of several small mountain torrents, by which the ancient *Symbola* is recognised. On entering the *Tegætic* plain, the *Saranda* now flows to the N.E.; but there are strong reasons

for believing that it anciently flowed to the N.W., and disappeared in the *Katavóthra* of the marsh of *Taki*.* (*Leake, Peloponnesiaca*, p. 112, seq.) The two reputed sources of the *Alpheius* and *Eurotas* are found near the remains of *Asea*, at the copious source of water called *Frangióryss*; but whether the source of the *Alpheius* be really the vent of the lake of *Taki*, cannot be decided with certainty. These two fountains unite their waters, as *Pausanias* describes, and again sink into the earth. After passing under a mountain called *Trimbanu*, the *Alpheius* reappears at *Mármara*, probably *Pegae*. (*Leake, Morea*, vol. iii. p. 37, seq.)

Below *Pegae*, the *Alpheius* receives the *Hélisson* (Ἠλισσὺν: *River of David*), on which *Megalopolis* was situated, 30 stadia from the confluence. Below this, and near the town of *Brenthe* (*Karitena*), the *Alpheius* flows through a defile in the mountains, called the pass of *Lavdia*. This pass is the only opening in the mountains, by which the waters of central *Arcadia* find their way to the western sea. It divides the upper plain of the *Alpheius*, of which *Megalopolis* was the chief place, from the lower plain, in which *Heraea* was situated. (*Leake, Morea*, vol. ii. p. 19, seq.) Below *Heraea*, the *Alpheius* receives the *Ladon* (Ἄδων), which rises near *Cleitor*, and is celebrated in mythology as the father of *Daphne*. The *Ladon* is now called *Rufia*, *Rufi* or *Rofia*, by which name the *Alpheius* is called below its junction with the *Ladon*. In the upper part of its course the *Alpheius* is usually called the *River of Karitena*. Below the *Ladon*, at the distance of 20 stadia, the *Alpheius* receives the *ERYMANTHUS* (Ἐρυμάνθος), rising in the mountain of the same name, and forming the boundary between *Elis* and the territories of *Heraea* in *Arcadia*. After entering *Elis*, it flows past *Olympia*, forming the boundary between *Pisatis* and *Triphylia*, and falls into the *Cyparissian* gulf in the *Ionian sea*. At the mouth of the river was a temple and grove of *Artemis Alpheionia*. From the pass of *Lavdia* to the sea, the *Alpheius* is wide and shallow: in summer it is divided into several torrents, flowing between islands or sandbanks over a wide gravelly bed, while in winter it is full, rapid, and turbid. Its banks produce a great number of large plane-trees. (*Leake, Morea*, vol. ii. p. 67, *Peloponnesiaca*, p. 8.)

Alpheius appears as a celebrated river-god in mythology; and it was apparently the subterranean passage of the river in the upper part of its course which gave rise to the fable that the *Alpheius* flowed beneath the sea, and attempted to mingle its waters with the fountain of *Arethusa* in the island of *Ortygia* in *Syracuse*. (*Dict. of Biogr. art. Alpheius*.) Hence *Ovid* calls the nymph *Arethusa*, *Alphæas*. (*Met. v. 487*.) *Virgil* (*Aen. x. 179*) gives the epithet of *Alphæas* to the *Etruscan* city of *Pisae*, because the latter was said to have been founded by colonists from *Pisa* in *Elis*, near which the *Alpheius* flowed.

ALSA, a small river of *Venetia* (*Pin. iii. 18. s. 22*) still called the *Ausa*, which flows into the lagoons of *Marano*, a few miles W. of *Aquileia*. A battle was fought on its banks in A. D. 340, between the younger *Constantine* and the generals of his brother *Constans*, in which *Constantine* himself was slain, and his body thrown into the river *Alsa*. (*Victor, Epit. 41. § 21*; *Hieron. Chron. ad ann. 2366*.)

* The preceding account will be made clearer by referring to the map under *MANTINEA*.

ALSIETINUS LACUS, a small lake in Etruria, about 2 miles distant from the Lacus Sabatinus, between it and the basin or crater of *Baccano*, now called the *Lago di Martignano*. Its ancient name is preserved to us only by Frontinus, from whom we learn that Augustus conveyed the water from thence to Rome by an aqueduct, named the Aqua Alsietina, more than 22 miles in length. The water was, however, of inferior quality, and served only to supply a Naumachia, and for purposes of irrigation. It was joined at CAREIAE, a station on the Via Claudia, 15 miles from Rome, by another branch bringing water from the Lacus Sabatinus. (Frontin. *de Aquaed.* §§ 11, 71.) The channel of the aqueduct is still in good preservation, where it issues from the lake, and may be traced for many miles of its course. (Nibby, *Dintorni*, vol. i. pp. 133—137.) [E. H. B.]

ALSIUM (Ἀλσιον; Alsienis; *Palo*), a city on the coast of Etruria, between Pyrgi and Fregeneae, at the distance of 18 miles from the Portus Augusti (*Porto*) at the mouth of the Tiber. (Itin. Ant. p. 301.) Its name is mentioned by Dionysius (i. 20) among the cities which were founded by the Pelasgians in connection with the aborigines, and afterwards wrested from them by the Tyrrhenians (Etruscans). But no mention of it occurs in history as an Etruscan city, or during the wars of that people with Rome. In B. C. 245 a Roman colony was established there, which was placed on the same footing with the other "coloniae maritimae," and in common with these claimed exemption from all military service, a claim which was, however, overruled during the exigencies of the Second Punic War. (Vell. Pat. i. 14; Liv. xxvii. 38.) No subsequent notice of it occurs in history, but its name is mentioned by Strabo, Pliny, and Ptolemy, and we learn from an inscription of the time of Caracalla that it still retained its colonial rank, and corresponding municipal organisation. (Strab. pp. 225, 226; Plin. iii. 5. s. 8; Ptol. iii. 1. § 4; Gruter, *Inscr.* p. 271. 3.) It appears to have early become a favourite resort with the wealthy Romans as a place of retirement and pleasure ("maritimus et voluptarius locus." Fronto, *Ep.* p. 207, ed. Rom.); thus we find that Pompey the Great had a villa there, and Caesar also, where he landed on his return from Africa, and at which all the nobles of Rome hastened to greet him. (Cic. *pro Milon.* 20, *ad Fam.* ix. 6, *ad Att.* xiii. 50.) Another is mentioned as belonging to Verginius Rufus, the guardian of Pliny, and we learn from Fronto that the emperor M. Aurelius had a villa there, to which several of his epistles are addressed. (Plin. *Ep.* vi. 10; Fronto, *Ep.* p. 205—215.) At a later period the town itself had fallen into utter decay, but the site was still occupied by villas, as well as that of the neighbouring Pyrgi. (Rutil. *Itin.* i. 223.)

The site of Alsium is clearly fixed by the distance from *Porto*, at the modern village of *Palo*, a poor place with a fort and mole of the 17th century, in the construction of which many ancient materials have been used. Besides these, the whole shore to the E. of the village, for the space of more than a mile, is occupied by the remains of buildings which appear to have belonged to a Roman villa of imperial date, and of the most magnificent scale and style of construction. These ruins are described in detail by Nibby (*Dintorni di Roma*, vol. iii. pp. 527, 528). [E. H. B.]

ALTHAEA (Ἀλθαία; *Eth. Althaios*), the chief

city of the OLCADES in Spain, not far from Carthago Nova. Its capture was Hannibal's first exploit in Spain. (Polyb. iii. 13; Steph. *Byz. s. v.*) Its position is unknown. Livy calls it Cartea (xxi. 5). [P. S.]

ALTINUM (Ἀλτινον; *Altino*), a city of Venetia situated on the border of the lagunes, and on the right bank of the little river Silis (*Sele*) near its mouth. We learn from the Itineraries that it was distant 32 Roman miles from Patavium, and 31 from Concordia. (Itin. Ant. pp. 128, 281.) Strabo describes it as situated in a marsh or lagune, like Ravenna, and we learn that travellers were in the habit of proceeding by water along the lagunes from Ravenna to Altinum. Tacitus also speaks of it as open to attack by sea; but at the present day it is distant about 2 miles from the lagunes. (Strab. p. 214; Vitruv. i. 4. § 11; Itin. Ant. p. 126; Tac. *Hist.* iii. 6.) The first historical mention of Altinum is found in Velleius Paterculus (ii. 76) during the wars of the Second Triumvirate, and it appears to have been then, as it continued under the Roman Empire, one of the most considerable places in this part of Italy. Pliny assigns it only the rank of a municipium; but we learn from inscriptions that it subsequently became a colony, probably in the time of Trajan. (Plin. iii. 18. s. 22; Orell. *Inscr.* 4082; Zumpt *de Colon.* p. 402.) Besides its municipal importance, the shores of the adjoining lagunes became a favourite residence of the wealthy Romans, and were gradually lined with villas which are described by Martial (iv. 25) as rivaling those of Baiae. The adjoining plains were celebrated for the excellence of their wool, while the lagunes abounded in fish of all kinds, especially shell-fish. (Mart. xiv. 155; Plin. xxxii. 11. s. 53; Cassiod. *Ep. Varr.* xli. 22.) It was here that the emperor L. Verus died of apoplexy in A. D. 169. (Eutrop. viii. 10; Jul. Capit. *Ver.* 9; Viet. *de Caes.* 15.) The modern village of *Altino* is a very poor place; the period of the decay or destruction of the ancient city is unknown, but its inhabitants are supposed to have fled for refuge from the invasions of the barbarians to *Torcello*, an island in the lagunes about 4 miles distant, to which the episcopal see was transferred in A. D. 635. [E. H. B.]

ALTIS. [OLYMPIA.]

ALUNTUM or HALUNTUM (Ἀλουντιον, Ptol.; Ἀλουντιον, Dion. Hal.; Ἀλουντιος, Haluntinus), a city on the N. coast of Sicily, between Tyndaris and Calacta. Its foundation was ascribed by some authors to a portion of the companions of Aeneas, who remained behind in Sicily under a leader named Patron (Dionys. i. 51); but it probably was, in reality, a Sicilian town. No mention of it is found in Diodorus, nor is it noticed in history prior to the Roman conquest of Sicily. But in the time of Cicero it appears to have been a place of some importance. He mentions it as having suffered severely from the exactions of Verres, who, not content with ruinous extortions of corn, compelled the inhabitants to give up all their ornamental plate. (Cic. *Verr.* iii. 43, iv. 23.) We learn from inscriptions that it retained the rank of a municipium, and was a flourishing town at least as late as the reign of Augustus.

Its site has been a matter of much dispute, but there are very strong arguments to prove that it occupied the same situation as the modern town of *San Marco*, which rises on a lofty hill of steep and difficult ascent, about 3 miles from the Tyrrhenian

sea. (Smyth's *Sicily*, p. 97.) This position exactly accords with that described by Cicero, who tells us that Verres would not take the trouble to visit the town himself "quod erat difficili ascensu atque arduo," but remained on the beach below while he sent Archagathus to execute his behests (iv. 23). Various inscriptions also are preserved at *S. Marco*, or have been discovered there, one of which begins with the words $\tau\omicron$ Μουσικῶν τῶν Ἀλυντινῶν. (Castell. *Inscr. Sicil.* p. 55; Büchh. *C.I.* No. 5608.) Notwithstanding these arguments, Claverius, following Fazello, placed Aluntium at a spot near *S. Filadelfo*, where the ruins of an ancient city were then visible, and regarded *S. Marco* as the site of Agathyrna. It must be admitted that this arrangement avoids some difficulties [AGATHYRNA]; but the above proofs in favour of the contrary hypothesis seem almost conclusive. (Claver. *Sicil.* p. 294; Fazell. *de Reb. Sic.* ix. 4. p. 384.) [E.H.B.]



COIN OF ALUNTUM.

ALYDDA (Ἀλυδδα), a town of Phrygia mentioned in the Peutinger Table. Arundell (*Discoveries in Asia Minor*, i. p. 105) gives his reasons for supposing that it may have been at or near *Ushak*, on the road between *Sart* and *Afium Karahissar*, and that it was afterwards called *Flaviopolis*. He found several Greek inscriptions there, but none that contained the name of the place. [G.L.]

ALY'ZIA (Ἀλυζία, Thuc. vii. 31, et alii; Ἀλυζία, Steph. B. s.v.; Ἐθ. Ἀλυζεύς, Ἀλυζαίος, Ἀλυζείος, ap. Büchh. *Corpus Inscript.* No. 1793: *Kandili*), a town on the west coast of Acarnania. According to Strabo it was distant 15 stadia from the sea, on which it possessed a harbour and a sanctuary, both dedicated to Heracles. In this sanctuary were some works of art by Lysippus, representing the labours of Hercules, which a Roman general caused to be removed to Rome on account of the deserted state of the place. The remains of Alyzia are still visible in the valley of *Kandili*. The distance of the bay of *Kandili* from the ruins of *Leucas* corresponds with the 120 stadia which Cicero assigns for the distance between Alyzia and Leucas. (Strab. pp. 450, 459; Cic. *ad Fam.* xvi. 2; Plin. iv. 2; Ptolem. iii. 14.) Alyzia is said to have derived its name from Alyzeus, a son of Icarus. (Strab. p. 452; Steph. Byz. s.v.) It is first mentioned by Thucydides. In b. c. 374, a naval battle was fought in the neighbourhood of Alyzia between the Athenians under Timotheus and the Lacedaemonians under

Nicolaus. The Athenians, says Xenophon, erected their trophy at Alyzia, and the Lacedaemonians in the nearest islands. We learn from Scylax that the island immediately opposite Alyzia was called Carnus, the modern *Kalamo*. (Thuc. vii. 31; Xen. *Hell.* v. 4. §§ 65, 66; Scylax, p. 13; Leake, *Northern Greece*, vol. iv. p. 14, seq.)

AMA'DOCI (Ἀμαδοκί), a people of Sarmatia Europaea, mentioned by Hellanicus (Steph. B. s.v.) Their country was called Amadocium. Ptolemy (iii. 5) mentions the Amadoci Montes, E. of the Borysthenes (*Dnieper*), as an E. prolongation of M. Peuce, and in these mountains the Amadoci, with a city Amodoca and a lake of the same name, the source of a river falling into the Borysthenes. The positions are probably in the S. Russian province of *Jekaterinoslav*, or in *Kherson*. [P. S.]

AMALEKITAE (Ἀμαληκῖται, Joseph. *Ant.* iii. 2; in LXX. Ἀμαλῆς), the descendants of Amalek the grandson of Esau. (Gen. xxvi. 9—12.) This tribe of Edomite Arabs extended as far south as the peninsula of Mount Sinai, where "they fought with Israel in Rephidim" (*Exod.* xvii. 8, &c.) They occupied the southern borders of the Promised Land, between the Canaanites (Philistines) of the west coast, and the Amorites, whose country lay to the SW. of the Dead Sea. (Compare Gen. xiv. 7 with *Numbers* xiii. 29, xiv. 25, 43—45.) They dispossessed the Ishmaelite Bedouins, and occupied their country "from Havilah unto Shur, that is before Egypt." (Compare Gen. xxv. 18 and 1 *Sam.* vii. 7.) They were nearly exterminated by Saul and David (1 *Sam.* xv. xxvii. 8, 9, xxx.); and the remnant were destroyed by the Simeonites in the days of Hezekiah. (1 *Chron.* iv. 42, 43.) They are the Edomites whom David smote in the Valley of Salt (2 *Sam.* viii. 12, 13; a title to Psalm lx.), doubtless identical with *Wady Malek*, about seven hours south of Hebron (Reland's *Palestina*, pp. 78—82; Winer's *Bib. Real.* s. v.; Williams's *Holy City*, vol. i. appendix i. pp. 463, 464.) [G. W.]

AMANIDES PYLAE (Ἀμανίδες ὀρεῖς, or Ἀμμανικὴ Πύλαι), or Amaniese Pylae (Curtius, iii. 18), or Fortae Amani Montis (Plin. v. 27. s. 22). "There are," says Cicero (*ad Fam.* xv. 4), "two passes from Syria into Cilicia, each of which can be held with a small force owing to their narrowness." These are the passes in the Amanus or mountain range which runs northward from *Ras el Khazir*, which promontory is at the southern entrance of the gulf of *Iskenderun* (gulf of Issus). This range of Amanus runs along the bay of *Iskenderun*, and joins the great mass of *Taurus*, forming a wall between Syria and Cilicia. "There is nothing," says Cicero, speaking of this range of Amanus, "which is better protected against Syria than Cilicia." Of the two passes meant by Cicero, the southern seems to be the pass of *Beilan*, by which a man can go from *Iskenderun* to Antioch; this may be called the lower Amanian pass. The other pass, to which Cicero refers, appears to be NNE. of Issus, in the same range of mountains (Amanus), over which there is still a road from *Bayas* on the east side of the bay of Issus, to *Marash*: this northern pass seems to be the Amanides Pylae of Arrian and Curtius. It was by the Amanides Pylae (Arrian. *Anab.* ii. 7) that Darius crossed the mountains into Cilicia and came upon Issus, which Alexander had left shortly before. Darius was thus in the rear of Alexander, who had advanced as far as Myriandrus, the site of which is near *Iskenderun*. Alexander turned back and met the Persian king at the river



COIN OF ALYZIA.

Pinarus, between Issus and Myriandrus, where was fought the battle called the battle of Issus. The narrative of Arrian may be compared with the commentary of Polybius (xii. 17, 19).

Strabo's description of the Amanides (p. 676) is this: "after Mallus is Aegaeae, which has a small fort; then the Amanides Pylae, having an anchorage for ships, at which (pylae) terminate the Amanus mountains, extending down from the Taurus — and after Aegaeae is Issus, a small fort having an anchorage, and the river Pinarus." Strabo therefore places the Amanides Pylae between Aegae and Issus, and near the coast; and the Stadasmus and Ptolemy give the same position to the Amanides. This pass is represented by a place now called *Kara Kapu* on the road between Mallus on the Pyramus (*Jehan*) and Issus. But there was another pass "which" (as Major Rennell observes, and Leake agrees with him) "crossing Mount Amanus from the eastward, descended upon the centre of the head of the gulf, near Issus. By this pass it was that Darius marched from Sochus, and took up his position on the banks of the Pinarus; by which movement Alexander, who had just before marched from Mallus to Myriandrus, through the two maritime pylae, was placed between the Persians and Syria." (Leake, *Journal of a Tour in Asia Minor*, p. 210.) This is the pass which has been assumed to be the Amanides of Arrian and Curtius, about NNE. of Issus. It follows from this that the Amanicae Pylae of Arrian (*Anab.* ii. 7) are not the Amanides of Strabo. Q. Curtius speaks of a pass which Alexander had to go through in marching from the Pyramus to Issus, and this pass must be *Kara Kapu*. *Kara Kapu* is not on the coast, but it is not far from it. If Strabo called this the Amanides Pylae, as he seems to have done, he certainly gave the name to a different pass from that by which Darius descended on Issus. There is another passage of Strabo (p. 751) in which he says: "adjacent to Gindarus is Pagrae in the territory of Antioch, a strong post lying in the line of the pass over the Amanus, I mean that pass which leads from the Amanides Pylae into Syria." Leake is clearly right in not adopting Major Rennell's supposition that Strabo by this pass means the Amanides. He evidently means another pass, that of *Beitun*, which leads from Iskenderun to Bakras or Pagras, which is the modern name of Pagrae; and Strabo is so far consistent that he describes this pass of Pagrae as leading from the pass which he has called Amanicae. Leake shows that the Amanides Pylae of Strabo are between Aegaeae and Issus, but he has not sufficiently noticed the difference between Strabo and Arrian, as Cramer observes (*Asia Minor*, vol. ii. p. 359). The map which illustrates Mr. Ainsworth's paper on the Cilician and Syrian Gates (*London Geog. Journal*, vol. viii. p. 185), and which is copied on the opposite page, enables us to form a more correct judgment of the text of the ancient writers; and we may now consider it certain that the Amanicae Pylae of the historians of Alexander is the pass NNE. of Issus, and that Strabo has given the name Amanides to a different pass.

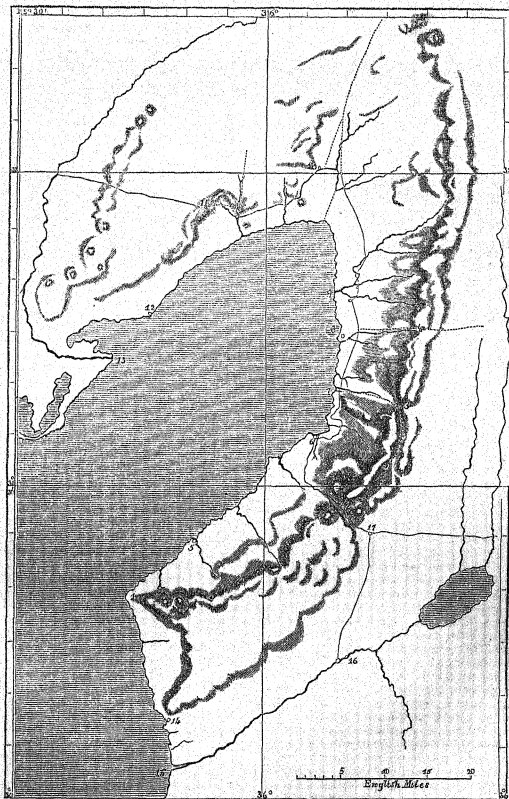
[G. L.]

AMANTIA (*Ἀμαντία*; *Ἑθ.* *Ἀμαντιεύς*, Steph. B. s. v.; *Ἀμαντιός*, Ptol. ii. 16. § 3; Amantinus, Plin. iv. 10. s. 17. § 85; Amantianus, Caes. B. C. iii. 12; *Ἀμαντες*, Etyim. M. s. v.; Amantes, Plin. iii. 23. s. 26. § 45), a town and district in Greek Illyria. It is said to have been founded by the Abantes of Euboea, who, according to tradition, settled near the Ceraunian mountains, and founded Amantia and

Thronium. From hence the original name of Amantia is said to have been Abantia, and the surrounding country to have been called Abantis. (Steph. B. s. v. *Ἀβαντίς*, *Ἀβαντία*; Etyim. M. s. v. *Ἀβαντες*; Paus. v. 22. § 3.) Amantia probably stood at some distance from the coast, S. of the river Aous, and on a tributary of the latter, named Polyanthes. (Lycophr. 1043.) It is placed by Leake at *Nidiza*, where there are the remains of Hellenic walls. This site agrees with the distances afforded by Scylax and the Tabular Itinerary, the former of which places Amantia at 320 stadia, and the latter at 30 Roman miles from Apollonia. Ptolemy speaks of an Amantia on the coast, and another town of the same name inland; whence we may perhaps infer that the latter had a port of the same name, more especially as the language of Caesar (B. C. iii. 40) would imply that Amantia was situated on the coast. Amantia was a place of some importance in the civil wars between Caesar and Pompey; and it continued to be mentioned in the time of the Byzantine emperors. (Caes. B. C. iii. 12, 40; Cic. *Phil.* xi. 11; Leake, *Ancient Greece*, vol. i. p. 375, seq.)

AMANUS (*ὁ Ἀμάνος*, *τὸ Ἀμανόν*), is described by Strabo as a detached part (*ἀνέσπαρτα*) of Taurus, and as forming the southern boundary of the plain of Cataonia. He supposes this range to branch off from the Taurus in Cilicia, at the same place where the Antitaurus branches off and takes a more northerly direction, forming the northern boundary of Cataonia. (Strab. p. 535.) He considers the Amanus to extend eastward to the Euphrates and Melitene, where Commagene borders on Cappadocia. Here the range is interrupted by the Euphrates, but it recommences on the east side of the river, in a larger mass, more elevated, and more irregular in form. (Strab. p. 521.) He further adds: "the mountain range of Amanus extends (p. 535) to Cilicia and the Syrian sea to the west from Cataonia and to the south; and by such a division (*διασπάσει*) it includes the whole gulf of Issus and the intermediate Cilician valleys towards the Taurus." This seems to be the meaning of the description of the Amanus in Strabo. Grskurd, in his German version (vol. ii. p. 448) translates *διασπάσει* simply by "extent" (*ausdehnung*); but by attending to Strabo's words and the order of them, we seem to deduce the meaning that the double direction of the mountain includes the gulf of Issus. And this agrees with what Strabo says elsewhere, when he makes the Amanus descend to the gulf of Issus between Aegae and Issus. [AMANIDES PYLAE.]

The term Amanus in Strabo then appears to be applied to the high ground which descends from the mass of Taurus to the gulf of Issus, and bounds the east side of it, and also to the highland which extends in the direction already indicated to the Euphrates, which it strikes north of Samosata (Semeisat). The *Jideur Dagh* appears to be the modern name of at least a part of the north-eastern course of the Amanus. The branch of the Amanus which descends to the Mediterranean on the east side of the gulf of Issus is said to attain an average elevation of 5000 feet, and it terminates abruptly in *Jebel Kheserik* and *Ras-el-Khânir*. This cape seems to be Rhosus, or the Rhosian Scopulus of Ptolemy. There was near it a town Rhosus, which Strabo (s. v. *Ῥόσος*) places in Cilicia. Rhosus is now *Arsuz*. There is another short range which is connected with Amanus, and advances right to the borders of the sea, between *Ras-el-Khânir* and the



MAP OF THE GULF OF ISSUS, AND OF THE SURROUNDING COUNTRY.

- | | |
|----------------------|-------------------------------|
| 1. Ras-el-Khânzir. | 10. Ruins of Issus?. |
| 2. Beilan Pass. | 11. Demir Kapu, or Kara Kapu. |
| 3. Boghras Pass. | 12. Aegae. |
| 4. Pass from Bayas. | 13. Pyramus. |
| 5. Rhosus. | 14. Seleucia. |
| 6. Alexandria. | 15. Orontes. |
| 7. Karsus or Merkez. | 16. Antiochia. |
| 8. Bayas. | 17. Pagrae. |
| 9. Pinarus. | |

mouth of the Orontes; this appears to be the Pieria of Strabo (p. 751). On the south-west base of this range, called Pieria, was Seleucia, which Strabo (p. 676) considers to be the first city in Syria after leaving Cilicia. Accordingly, he considers the mountain range of Amanus, which terminates on the east side of the gulf of Issus, to mark the boundary between Cilicia and Syria; and this is a correct view of the physical geography of the country.

Cicero (*ad Fam.* ii. 10), who was governor of Cilicia, describes the Amanus as common to him and Bibulus, who was governor of Syria; and he calls it the water-shed of the streams, by which description he means the range which bounds the east side of the gulf of Issus. His description in another passage also (*ad Fam.* xv. 4) shows that his Amanus is the range which has its termination in *Ras-el-Khanzir*. Cicero carried on a campaign against the mountaineers of this range during his government of Cilicia (B. C. 51), and took and destroyed several of their hill forts. He enumerates among them Eranæ (as the name stands in our present texts), which was the chief town of the Amanus, Sepyræ, and Commores. He also took Pindenissus, a town of the Eleutherocilices, which was on a high point, and a place of great strength. The passes in the Amanus have been already enumerated. On the bay, between Iskenderun and Bayas, the Baia of Strabo and the Itineraries, is the small river *Merkez*, supposed to be the Karsus or Kersus of Xenophon (*Anab.* i. 4). On the south side of this small stream is a stone wall, which crosses the narrow plain between the Amanus and the sea, and terminates on the coast in a tower. There are also ruins on the north side of the Kersus; and nearer to the mountain there are traces of "a double wall between which the river flowed." (Ainsworth, *London Geog. Journal*, vol. viii.) At the head of the river Kersus is the steep pass of *Zoghraş Deli*, one of the passes of the Amanus. This description seems to agree with that of the Cilician and Syrian gates of Xenophon. The Cilician pass was a gateway in a wall which descended from the mountains to the sea north of the Kersus; and the Syrian pass was a gateway in the wall which extended in the same direction to the south of the river. Cyrus marched from the Syrian pass five parasangs to Myriandrus, which may be near the site of *Iskenderun*. We need not suppose that the present walls near the *Merkez* are as old as the time of Cyrus (B. C. 401); but it seems probable that this spot, having once been chosen as a strong frontier position, would be maintained as such. If the Kersus is properly identified with the *Merkez*, we must also consider it as the gates through which Alexander marched from Mallus to Myriandrus, and through which he returned from Myriandrus to give battle to Darius, who had descended upon Issus, and thus put himself in the rear of the Greeks. (Arrian. *Anab.* ii. 6, 8.) From these gates Alexander retraced his march to the river Pinarus (*Deli Çai*), near which was fought the battle of Issus (B. C. 333). If the exact position of Issus were ascertained, we might feel more certain as to the interpretations of Arrian and Curtius. Niebuhr (*Reisen durch Syrien*, &c., 1837, *Anhang*, p. 151), who followed the road from *Iskenderun* along the east coast of the bay of Issus on his road to Constantinople, observes that Xenophon makes the march of Cyrus 15 parasangs from the Pinarus to Issus; and he observes that it is 15 hours by the road from *Bayas* to the Pinarus. Cyrus

marched 5 parasangs from Issus to the Cilician and Syrian gates; and *Iskenderun* is 5 hours from *Bayas*. But still he thinks that Myriandrus is at *Iskenderun*, and that the Cilician and Syrian pass is at *Merkez*; but he adds, we must then remove Issus to *Demir Kapu*; and this makes a new difficulty, for it is certainly not 15 parasangs from *Demir Kapu* to the Pinarus. Besides, the position of Issus at *Demir Kapu* will not agree with the march of Alexander as described by Curtius; for Alexander made two days' march from Mallus, that is, from the Pinarus, to Castabulum; and one day's march from Castabulum to Issus. Castabulum, then, may be represented by *Demir Kapu*, undoubtedly the remains of a town, and Issus is somewhere east of it. The Peutinger Table places Issus next to Castabulum, and then comes Alexandria (*ad Issum*). Consequently we should look for Issus somewhere on the road between *Demir Kapu* and *Iskenderun*. Now Issus, or Issi, as Xenophon calls it, was on or near the coast (*Xen. Anab.* i. 4; Strab. p. 676); and Darius marched from Issus to the Pinarus to meet Alexander; and Alexander returned from Myriandrus, through the Pylæ, to meet Darius. It seems that as the plain about the Pinarus corresponds to Arrian's description, this river must have been that where the two armies met, and that we must look for Issus a little north of the Pinarus, and near the head of the bay of Issus. Those who have examined this district do not, however, seem to have exhausted the subject; nor has it been treated by the latest writers with sufficient exactness.

Stephanus (s.v. *Issos*) says that Issus was called Nicopolis in consequence of Alexander's victory. Strabo makes Nicopolis a different place; but his description of the spots on the bay of Issus is confused. Cicero, in the description of his Cilician campaign, says that he encamped at the Aræ Alexandri, near the base of the mountains. He gives no other indication of the site; but we may be sure that it was north of the Cilician Pylæ, and probably it was near Issus. [G. L.]

AMARDI, or MARDI (*Ἀμαρδοί, Μαρδοί*), a warlike Asiatic tribe. Stephanus (s.v. *Ἀμαρδοί*), following Strabo, places the Amardi near the Hyrcani; and adds "there are also Persian Mardi without the æ." Strabo (p. 514) says, "in a circle round the Caspian sea after the Hyrcani are the Amardi, &c." Under Mardi, Stephanus (quoting Apollodorus) speaks of them as an Hyrcanian tribe, who were robbers and archers. Curtius (vi. 5) describes them as bordering on Hyrcania, and inhabiting mountains which were covered with forests. They occupied therefore part of the mountain tract which forms the southern boundary of the basin of the Caspian.

The name Mardi or Amardi, which we may assume to be the same, was widely spread, for we find Mardi mentioned as being in Hyrcania, and Margiana, also as a nomadic Persian tribe (Herod. i. 125; Strab. p. 524), and as being in Armenia (Tacit. *Ann.* xiv. 23), and in other places. This wide distribution of the name may be partly attributed to the ignorance of the Greek and Roman writers of the geography of Asia, but not entirely. [G. L.]

AMARDUS, or MARDUS (*Ἀμαρδός, Μαρδός*, Dionys. Perieg. v. 734), a river of Media, mentioned by Ammianus Marcellinus in his confused description of the Persian provinces (xxii. 6). Ptolemy (vi. 2. § 2) places it in Media, and if we take his numbers as correct, its source is in the Zagrus. The river flows north, and enters the southern coast of

the Caspian. It appears to be the *Sefid-rud*, or *Kiail Ozien* as it is otherwise called. As Ptolemy places the Amardi round the south coast of the Caspian and extending into the interior, we may suppose that they were once at least situated on and about this river. [G. L.]

AMARI LACUS (*αι περὶ αλμυραι*, Strab. xvii. p. 804; Plin. vi. 29. s. 33), were a cluster of salt-lagoons east of the Delta, between the city of Heriopolis and the desert of Etham—the modern *Scheib*. The Bitter Lakes had a slight inclination from N. to E., and their general outline resembled the leaf of the sycamore. Until the reign of Ptolemy Philadelphus (B. C. 285—247), they were the termination of the royal canal, by which the native monarchs and the Persian kings attempted, but ineffectually, to join the Pelusiac branch of the Nile with the Red Sea. Philadelphus carried the canal through these lagoons to the city of Arsinoë. The mineral qualities of these lakes were nearly destroyed by the introduction of the Nile-water. A temple of Serapis stood on the northern extremity of the Bitter Lakes. [W. B. D.]

AMARYNTHUS (*Ἀμαρύνθος*: *Eth.* *Ἀμαρύνθιος*, *Ἀμαρύνθιος*), a town upon the coast of Euboea, only 7 stadia from Eretria, to which it belonged. It possessed a celebrated temple of Artemis, who was hence called Amarynthia or Amarysia, and in whose honour there was a festival of this name celebrated, both in Euboea and Attica. (Strab. p. 448; Pans. i. 31. § 5; Liv. xxxv. 38; Steph. B. s. v.; *Dict. of Ant. art. Amarynthia*.)

AMASENUS, a small river of Latium, still called the *Amaseno*, which rises in the Volscian mountains above Privernum, and descends from thence to the Pontine marshes, through which it finds its way to the sea, between Tarracina and the Circeian promontory. Before its course was artificially regulated it was, together with its affluent the Ufens, one of the chief agents in the formation of those marshes. Its name is not found in Pliny or Strabo, but is repeatedly mentioned by Virgil (*Aen.* vii. 684, xl. 547). Servius, in his note on the former passage, erroneously places it near Anagnina, evidently misled by the expressions of Virgil. Vibius Sequester (p. 3) correctly says "Amasenus Privernatium." [E. H. B.]

AMASIA (*Ἀμασία*, *Ἀμαρία*: *Eth.* *Ἀμασείος*; *Amasia*, *Amasiah*, or *Amasigah*), a town of Pontus, on the river Iris, or *Yeshil Ernak*. The origin of the city is unknown. It was at one time the residence of the princes of Pontus, and afterwards appears to have been a free city under the Romans till the time of Domitian. It is said that all the coins to the time of Domitian have only the epigraph *Amaseia* or *Amasia*, but that from this time they bear the effigy and the name of a Roman emperor. The coins from the time of Trajan bear the title *Metropolis*, and it appears to have been the chief city of Pontus.

Amasia was the birthplace of the geographer Strabo, who describes it in the following words (p. 561): "our city lies in a deep and extensive gorge, through which the river Iris flows; and it is wonderfully constructed both by art and by nature, being adapted to serve the purpose both of a city and of a fort. For there is a lofty rock, steep on all sides, and descending abruptly to the river; this rock has its wall in one direction on the brink of the river, at that part where the city is connected with it; and in the other direction, the wall runs up the hill on each side to the heights; and the heights

(*κορυφαί*) are two, naturally connected with one another, very strongly fortified by towers; and within this enclosure are the palace and the tombs of the kings; but the heights have a very narrow neck, the ascent to which is an altitude of 5 or 6 stadia on each side as one goes up from the bank of the river and the suburbs; and from the neck to the heights there remains another ascent of a stadium, steep and capable of resisting any attack; the rock also contains (*ἔχει*, not *ἔχει*) within it water-cisterns (*ὀδρεῖα*) which an enemy cannot get possession of (*ἀναπαίερα*, the true reading, not *ἀναφέρερα*), there being two galleries cut, one leading to the river, and the other to the neck; there are bridges over the river, one from the city to the suburb, and another from the suburb to the neighbouring country, for at the point where this bridge is the mountain terminates, which lies above the rock." This extract presents several difficulties. Groskurd, in his German version, mistakes the sense of two passages (ii. p. 499).

Amasia has been often visited by Europeans, but the best description is by Hamilton (*Researches in Asia Minor*, &c. vol. i. p. 366), who gives a view of the place. He explains the remark of Strabo about the 5 or 6 stadia to mean "the length of the road by which alone the summit can be reached," for owing to the steepness of the Acropolis it is necessary to ascend by a circuitous route. And this is clearly the meaning of Strabo, if we keep closely to his text. Hamilton erroneously follows Cramer (*Asia Minor*, vol. i. p. 302) in giving the version, "the summits have on each side a very narrow neck of land," for the words "on each side" refer to the ascent to the "neck," as Groskurd correctly understands it. Hamilton found two "Hellenic towers of beautiful construction" on the heights, which he considers to be the *κορυφαί* of Strabo. But the greater part of the walls now standing are Byzantine or Turkish. Indeed we learn from Procopius (*de Aedif.* iii. 7), that Justinian repaired this place. Hamilton observes: "the *κορυφαί* were not, as I at first imagined, two distinct points connected by a narrow intermediate ridge, but one only, from which two narrow ridges extend, one to the north, and the other to the east, which last terminates abruptly close to the river." But Strabo clearly means two *κορυφαί*, and he adds that they are naturally united (*συνουμέναι*). It is true that he does not say that the neck unites them. This neck is evidently a narrow ridge of steep ascent along which a man must pass to reach the *κορυφαί*.

The *ὀδρεῖα* were cisterns to which there was access by galleries (*σύνρυγες*). Hamilton explored a passage, cut in the rock, down which he descended about 300 feet, and found a "small pool of clear cold water." The wall round this pool, which appeared to have been originally much deeper, was of Hellenic masonry, which he also observed in some parts of the descent. This appears to be one of the galleries mentioned by Strabo. The other gallery was cut to the neck, says Strabo, but he does not say from where. We may conclude, however, that it was cut from the *κορυφαί* to the ridge, and that the other was a continuation which led down to the well. Hamilton says: "there seem to have been two of these covered passages or galleries at Amasia, one of which led from the *κορυφαί* or summits in an easterly direction to the ridge, and the other from the ridge into the rocky hill in a northerly direction. The former, however, is not excavated in the rock,

like the latter, but is built of masonry above ground, yet equally well concealed."

The tombs of the kings are below the citadel to the south, five in number, three to the west, and two to the east. The steep face of the rock has been artificially smoothed. "Under the three smaller tombs . . . are considerable remains of the old Greek walls, and a square tower built in the best Hellenic style." These walls can also be traced up the hill towards the west, and are evidently those described by Strabo, as forming the peribolos or enclosure within which were the royal tombs. (Hamilton.) The front wall of an old medresseh at Amasia is built of ancient cornices, friezes, and architraves, and on three long stones which form the sides and architrave of the entrance there are fragments of Greek inscriptions deep cut in large letters. Hamilton does not mention a temple which is spoken of by one traveller of little credit.

The territory of Amasia was well wooded, and adapted for breeding horses and other animals; and the whole of it was well suited for the habitation of man. A valley extends from the river, not very wide at first, but it afterwards grows wider, and forms the plain which Strabo calls Chilicomon, and this was succeeded by the districts of Diacopene and Pimolissene, all of which is fertile as far as the Halys. These were the northern parts of the territory, and extended 500 stadia in length. The southern portion was much larger, and extended to Babonomon and Ximene, which district also reached to the Halys. Its width from north to south reached to Zelitis and the Great Cappadocia as far as the Trocmi. In Ximene rock salt was dug. Hamilton procured at Amasia a coin of Pimolisa, a place from which the district Pimolissene took its name, in a beautiful state of preservation.

The modern town stands on both sides of the river; it has 3970 houses, all mean; it produces some silk. (*London Geog. Jour.* vol. x. p. 442.) [G. L.]

AMASTRA. [AMESTRATUS.]

AMASTRIS (Ἀμαστρίς; *Eth.* Ἀμαστριανός, Amastrianus; *Amasra*, or *Anasserah*), a city of Paphlagonia, on a small river of the same name. Amastris occupied a peninsula, and on each side of the isthmus was a harbour (Strab. p. 544): it was 90 stadia east of the river Parthenius. The original city seems to have been called Sesamus or Sesamum, and it is mentioned by Homer (*Il.* ii. 853) in conjunction with Cytorus. Stephanus (*s. v.* Ἀμαστρίς) says that it was originally called Cromna; but in another place (*s. v.* Κρόμνα), where he repeats the statement, he adds, "as it is said; but some say that Cromna is a small place in the territory of Amastris," which is the true account. The place derived its name Amastris from Amastris, the niece of the last Persian king Darius, who was the wife of Dionysias, tyrant of Heracleia, and after his death the wife of Lysimachus. Four places, Sesamus, Cytorus, Cromna, also mentioned in the *Iliad* (ii. 855), and Teion or Tios, were combined by Amastris, after her separation from Lysimachus (Memnon, *ap. Phot. Cod. cccxiv.*), to form the new community of Amastris. Teion, says Strabo, soon detached itself from the community, but the rest kept together, and Sesamus was the acropolis of Amastris. From this it appears that Amastris was really a confederation or union of three places, and that Sesamus was the name of the city on the peninsula. This may explain the fact that Mela (i. 19) mentions Sesamus and Cromna as cities of Paphlagonia, and does not

mention Amastris. (Comp. *Plin.* vi. 2.) There is a coin with the epigraph Sesamum. Those of Amastris have the epigraph Ἀμαστριανών.

The territory of Amastris produced a great quantity of boxwood, which grew on Mount Cytorus. The town was taken by L. Lucullus in the Mithridatic war. (Appian. *Mithrid.* 82.) The younger Pliny, when he was governor of Bithynia and Pontus, describes Amastris, in a letter to Trajan (x. 99), as a handsome city, with a very long open place (platea), on one side of which extended what was called a river, but in fact was a filthy, pestilent, open drain. Pliny obtained the emperor's permission to cover over this sewer. On a coin of the time of Trajan, Amastris has the title Metropolis. It continued to be a town of some note to the seventh century of our aera. [G. L.]



COIN OF AMASTRIS.

AMATHUS (Ἀμαθούς, -οῦντος; Ἀμαθοῦσιος, *Adj.* Amathusiacus, *Ov. Met.* x. 227.: *nr. Old Limasol*), an ancient town on the S. coast of Cyprus, celebrated for its worship of Aphrodite — who was hence called *Amathusia* — and of Adonis. (Scylax, p. 41; Strab. p. 683; Paus. ix. 41. § 2; Steph. B. s. v.; Tac. *Ann.* iii. 62; Catull. *lvi.* 51; *Ov. Am. iii.* 15. 15.) It was originally a settlement of the Phoenicians, and was probably the most ancient of the Phoenician colonies in the island. Stephans calls Amathus the most ancient city in the island, and Scylax describes its inhabitants as autochthones. Its name is of Phoenician origin, for we find a town of the same name in Palestine. (See below.) Amathus appears to have preserved its Oriental customs and character, long after the other Phoenician cities in Cyprus had become hellenized. Here the Tyrian god Melkart, whom the Greeks identified with Heracles, was worshipped under his Tyrian name. (Hesych. s. v. Μάρκα, τὸν Ἑρακλῆα, Ἀμαθοῦσιοι.) The Phoenician priesthood of the Cinyrades appears to have long continued to exercise its authority at Amathus. Hence we find that Amathus, as an Oriental town, remained firm to the Persians in the time of Darius I., while all the other towns in Cyprus revolted. (Herod. v. 104, seq.) The territory of Amathus was celebrated for its wheat (Hippoxax, *ap. Strab.* p. 340), and also for its mineral productions (*Jecundam Amathuntia metalli, Ov. Met.* x. 220, comp. 531.)

Amathus appears to have consisted of two distinct parts: one upon the coast, where *Old Limasol* now stands, and the other upon a hill inland, about 1½ mile from *Old Limasol*, at the village of *Agios Thykonos*, where Hammer discovered the ruins of the temple of Aphrodite. (Hammer, *Reise*, p. 129; Engel, *Kypros*, vol. i. p. 109, seq.; Mövers, *Die Phönizier*, vol. ii. pt. ii. pp. 221, 240, seq.)

AMATHUS (Ἀμαθούς or ῥα Ἀμαθῶ), a strongly fortified city on the east of the Jordan, in Lower Persia, 21 Roman miles south of Pella. (Eusebii *Onomast.*) It was destroyed by Alexander Jannæus

(Joseph *Ant.* xiii. 13. § 3), and after its restoration was one of the five cities in which the Sanhedrim sat: the others were Jerusalem, Jericho, Gadara and Sepphoris (ib. xiv. 10). Burkhart passed "the ruins of an ancient city standing on the declivity of the mountain" called *Amata*, near the Jordan, and a little to the north of the *Zerka* (Jabbok). He was told "that several columns remain standing, and also some large buildings." (Travels, p. 346.) [G. W.]

AMAZONES (*Ἀμαζόνες*), a mythical race of warlike females, of whom an account is given in the *Dictionary of Biography and Mythology*.

AMBARRI, a Gallic people, whom Caesar (*B. G.* i. 11) calls close allies and kinsmen of the Aedui. If the reading "Aedui Ambarri" in the passage referred to is correct, the Ambarri were Aedui. They are not mentioned among the "clientes" of the Aedui. (*B. G.* vii. 75.) They occupied a tract in the valley of the Rhone, probably in the angle between the Saône and the Rhane; and their neighbours on the E. were the Allobroges. They are mentioned by Livy (v. 34) with the Aedui among those Galli who were said to have crossed the Alps into Italy in the time of Tarquinius Priscus. [G. L.]

AMBLA'NI, a Belgic people, who were said to be able to muster 10,000 armed men in B. C. 57, the year of Caesar's Belgic campaign. They submitted to Caesar. (*B. G.* ii. 4, 15.) Their country lay in the valley of the Samara (*Somme*); and their chief town Samarobriua, afterwards called Ambiani and Civitas Ambianensium, is supposed to be represented by *Amiens*. They were among the people who took part in the great insurrection against the Romans, which is described in the seventh book of the Gallic war. (*B. G.* vii. 75.) [G. L.]

AMBLATINUS VICUS, or AMBITARINUS, as the true reading is said to be (Sueton. *Calig.* 8), a place in the country of the Treviri about Confluentes (*Coblentz*), where the emperor Caligula was born. Its precise position cannot be ascertained. [G. L.]

AMBIBARI, one of the people or states of Armenia. (Caes. *B. G.* vii. 75.) Their position does not appear to be determined. [G. L.]

AMBILIA'TI, a people mentioned by Caesar (*B. G.* iii. 9) with the Nannetes, Morini, and others; but nothing can be inferred from this passage as to their precise position. Some of the best MSS. have in this passage the reading "Ambianos" instead of "Ambiliatos." [G. L.]

AMBISSONTES or BISSONTES, one of the many otherwise unknown tribes in the interior of Noricum, about the sources of the rivers Ivarus and Anisus, in the neighbourhood of the modern city of Salzburg. (Plin. iii. 24; Ptol. ii. 13. § 3.) [L. S.]

AMBIVARETI, are mentioned by Caesar (*B. G.* vii. 75) as "clientes" of the Aedui; and they are mentioned again (vii. 90). As dependents of the Aedui, they must have lived somewhere near them, but there is no evidence for their exact position. The Ambivareti mentioned by Caesar (*B. G.* iv. 9) were a people near the Mosæ (*Maas*). As the two names are evidently the same, it is probable that there is some error in one of the names; for these people on the Mosæ could hardly be clientes of the Aedui. As to the various readings in the passage (*B. G.* iv. 9), see Schneider's edition of Caesar. [G. L.]

AMBLADA (*Ἀμβλάδα* = *Ἐβλ.* *Ἀμβλαδέας*), a city of Pisidia, which Strabo (p. 570) places near the boundaries of Phrygia and Caria. It produced wine that was used for medicinal purposes. There

are copper coins of Amblada of the period of the Antoini and their successors, with the epigraph *Ἀμβλαδῶων*. The site is unknown. [G. L.]

AMBRA'CIA (*Ἀμπρακία*, Thuc.; *Ἀμβρακία*, Xen. and subsequent writers; *Ἀμπρακίωτης*, Herod. viii. 45, Thuc. ii. 80; Ionic *Ἀμπρακίης*, Herod. ix. 28; *Ἀμβρακίωτης*, Xen. *Anab.* i. 7. § 18, et alii; *Ἀμβρακίης*, Apoll. Rhod. iv. 1222; *Ἀμβράκιος*, *Ἀμβρακίος*, Steph. B. s. v.: *Ambraciensis*, Liv. xxxviii. 43; *Ambraciots*, Cic. *Tusc.* i. 34; *Arta*), an important city to the north of the Ambraciot gulf, which derived its name from this place. It was situated on the eastern bank of the river Arachthius or Arethon, at the distance of 80 stadia from the gulf, according to ancient authorities, or 7 English miles, according to a modern traveller. It stood on the western side of a rugged hill called Perranthes, and the acropolis occupied one of the summits of this hill towards the east. It was rather more than three miles in circumference, and, in addition to its strong walls, it was well protected by the river and the heights which surrounded it. It is generally described as a town of Epirus, of which it was the capital under Pyrrhus and the subsequent monarchs; but in earlier times it was an independent state, with a considerable territory, which extended along the coast for 120 stadia. How far the territory extended northward we are not informed; but that portion of it between the city itself and the coast was an extremely fertile plain, traversed by the Arachthius, and producing excellent corn in abundance. Ambracia is called by Diacæarchus and Scylax the first town in Hellas proper. (Strab. p. 325; Diacæarch. 81, p. 460, ed. Fuhr; Scyl. p. 12; Polyb. xxii. 9; Liv. xxxviii. 4.)

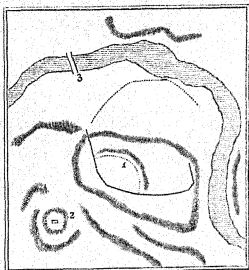
According to tradition, Ambracia was originally a Thesprotian town, founded by Ambrax, son of Thesprotus, or by Ambracia, daughter of Augeas; but it was made a Greek city by a colony of Corinthians, who settled here in the time of Cypselus, about B. C. 635. The colony is said to have been led by Gorgus (also called Torgus or Tolgus), the son or brother of Cypselus. Gorgus was succeeded in the tyranny by his son Periander, who was deposed by the people, probably after the death of the Corinthian tyrant of the same name. (Strab. pp. 325, 452; Scymn. 454; Anton. Lib. 4; Aristot. *Pol.* v. 3. § 6, v. 8. § 9; Ael. V. H. xii. 35; Diog. Laërt. i. 98.) Ambracia soon became a flourishing city, and the most important of all the Corinthian colonies on the Ambraciot gulf. It contributed seven ships to the Greek navy in the war against Xerxes, B. C. 480, and twenty-seven to the Corinthians in their war against Coreya, B. C. 432. (Herod. viii. 45; Thuc. i. 46.) The Ambraciots, as colonists and allies of Corinth, espoused the Lacedæmonian cause in the Peloponnesian war. It was about this time that they reached the maximum of their power. They had extended their dominions over the whole of Amphiloehia, and had taken possession of the important town of Argos in this district, from which they had driven out the original inhabitants. The expelled Amphiloehians, supported by the Acarnanians, applied for aid to Athens. The Athenians accordingly sent a force under Phormion, who took Argos, sold the Ambraciots as slaves, and restored the town to the Amphiloehians and Acarnanians, B. C. 432. Anxious to recover the lost town, the Ambraciots, two years afterwards (430), marched against Argos, but were unable to take it, and retired after having waste its territory. Not disheartened by this repulse, they

concerted a plan in the following year (429), with the Peloponnesians, for the complete subjugation of Acarnania. They had extensive relations with the Chaonians and other tribes in the interior of Epirus, and were thus enabled to collect a formidable army of Epirots, with which they joined the Lacedaemonian commander, Cnemus. The united forces advanced into Acarnania as far as Stratus, but under the walls of this city the Epirots were defeated by the Acarnanians, and the expedition came to an end. Notwithstanding this second misfortune, the Ambraciots marched against Argos again in B.C. 426. The history of this expedition, and of their two terrible defeats by Demosthenes and the Acarnanians, is related elsewhere. [ARGOS AMPHILOCHICUM.] It appears that nearly the whole adult military population of the city was destroyed, and Thucydides considers their calamity to have been the greatest that befel any Grecian city during the earlier part of the war. Demosthenes was anxious to march straightway against Ambracia, which would have surrendered without a blow; but the Acarnanians refused to undertake the enterprise, fearing that the Athenians at Ambracia would be more troublesome neighbours to them than the Ambraciots. The Acarnanians and Amphiloichians now concluded a peace and alliance with the Ambraciots for 100 years. Ambracia had become so helpless that the Corinthians shortly afterwards sent 300 hoplites to the city for its defence. (Thuc. ii. 68, 80, iii. 105—114.)

The severe blow which Ambracia had received prevented it from taking any active part in the remainder of the war. It sent, however, some troops to the assistance of Syracuse, when besieged by the Athenians. (Thuc. vii. 58.) Ambracia was subsequently conquered by Philip II., king of Macedonia. On the accession of Alexander the Great (B.C. 336) it expelled the Macedonian garrison, but soon afterwards submitted to Alexander. (Diod. xvii. 3, 4.) At a later time it became subject to Pyrrhus, who made it the capital of his dominions, and his usual place of residence, and who also adorned it with numerous works of art. (Pol. xxii. 13; Liv. xxxviii. 9; Strab. p. 325.) Pyrrhus built here a strongly fortified palace, which was called after him *Pyrrhæum* (Πυρραῖον). (Pol. xxii. 10; Liv. xxxviii. 5.) Ambracia afterwards fell into the hands of the Aetolians, and the possession of this powerful city was one of the chief sources of the Aetolian power in this part of Greece. When the Romans declared war against the Aetolians, Ambracia was besieged by the Roman consul M. Fulvius Nobilior, B.C. 189. This siege is one of the most memorable in ancient warfare for the bravery displayed in the defence of the town. In the course of the siege the Aetolians concluded a peace with Fulvius, whereupon Ambracia opened its gates to the besiegers. The consul, however, stripped it of its valuable works of art, and removed them to Rome. (Pol. xxii. 9—13; Liv. xxxviii. 3—9.) From this time Ambracia rapidly declined, and its ruin was completed by Augustus, who removed its inhabitants to Nicopolis, which he founded in commemoration of his victory at Actium. (Strab. p. 325; Pans. v. 23. § 3.)

There is no longer any doubt that *Arta* is the site of Ambracia, the position of which was for a long time a subject of dispute. The remains of the walls of Ambracia confirm the statements of the ancient writers respecting the strength of its fortifications. The walls were built of immense quadrangular blocks of stone. Lient. Wolfe measured one

18 ft. by 5. The foundations of the acropolis may still be traced, but there are no other remains of Hellenic date. The general form of the city is given in the following plan taken from Leake.



PLAN OF AMBRACIA.

1. The Acropolis.
2. Mt. Perranthes.
3. Bridge over the Arachthus.

[The dotted line shows the ancient walls, where the foundations only remain. The entire line, where the remains are more considerable.]

How long Ambracia continued deserted after the removal of its inhabitants to Nicopolis, we do not know; but it was re-occupied under the Byzantine Empire, and became again a place of importance. Its modern name of *Arta* is evidently a corruption of the river Arachthus, upon which it stood; and we find this name in the Byzantine writers as early as the eleventh century. In the fourteenth century *Arta* was reckoned the chief town in Acarnania, whence it was frequently called by the name of *Acarnania* simply. Cyriacus calls it sometimes *Arachthea Acarnana*. (Böckh, *Corpus Inscr.* No. 1797.) It is still the principal town in this part of Greece, and, like the ancient city, has given its name to the neighbouring gulf. The population of *Arta* was reckoned to be about 7000 in the year 1830. (Leake, *Northern Greece*, vol. i. p. 206, seq.; Wolfe, *Journal of Geographical Society*, vol. iii. p. 82, seq.)

There were three other places in the territory of Ambracia mentioned by ancient writers: 1. Ambracus. 2. The port of Ambracia. 3. Craneia.

Ambracus (Ἀμβρακος) is described by Polybius as a place well fortified by ramparts and outworks, and as surrounded by marshes, through which there was only one narrow causeway leading to the place. It was taken by Philip V., king of Macedonia, in B.C. 219, as a preliminary to an attack upon Ambracia. (Pol. iv. 61, 63.) Scylax probably alludes to this place, when he says (p. 12) that Ambracia had a fortress near its harbour; for near the western shore of the old mouth of the river Arachthus (*Arta*) some ruins have been discovered, whose topographical situation accords with the description of Polybius. They are situated on a swampy island, in a marshy lake near the sea. They inclosed an area of about a quarter of a mile in extent, and appeared to be

merely a military post, which was all that the swampy nature of the ground would admit of. (Wolfe, *Ibid.* p. 84.) This fortress commanded the harbour, which is described by Soryax and Dicearchus (*Il. cc.*) as a *κλειστός λιμήν*, or a port with a narrow entrance, which might be shut with a chain. The harbour must have been an artificial one; for the present mouth of the Arta is so obstructed by swamps and shoals as scarcely to be accessible even to boats. In ancient times its navigation was also esteemed dangerous, whence Lucan (p. 651) speaks of "orne malignos Ambraciae portus."

Craneia (*Κράνεια*) was a small village situated on a mountain of the same name, which Leake supposes to have been the high mountain now called *Kelberini*, which rises from the right bank of the river *Arta*, immediately opposite to the town.

Between the territory of Ambracia and Amphicolia, Dicearchus (45) mentions a people called *Oreitæ* (*Ορειταί*), who appear to have been inhabitants of the mountains named *Μακρινόρο*, beginning at the NW. corner of the Ambraciot gulf.



COIN OF AMBRACIA.

AMBRA'CIUS SINUS (*δ' Ἀμπρακίος κόλπος*, Thuc. i. 55; *δ' Ἀμπρακίος κόλπος*, Pol. iv. 63, Strab. p. 325, et al.; *ἡ θάλασσα ἡ Ἀμπρακική*, Dion Cass. i. 12; *Sinns Ambracius*, Liv. xxxviii. 4; Mel. ii. 3: *Gulf of Arta*), an arm of the Ionian sea, lying between Epirus and Acarnania, so called from the town of Ambracia. Polybius (*l. c.*) describes the bay as 300 stadia in length, and 100 stadia in breadth: Strabo (*l. c.*) gives 300 stadia as its circumference, which is absurdly too small. Its real length is 25 miles, and its breadth 10. The entrance of the gulf, one side of which was formed by the promontory of Actium, is described under ACTIUM. In consequence of the victory which Augustus gained over Antony at the entrance to this gulf, Statius (*Silv.* ii. 2. 8) gives the name of *Ambraciae frondes* to the crowns of laurel bestowed upon the victors in the Actian games. The Ambracius Sinus is also frequently mentioned in Greek history. On it were the towns of Argos Amphilocheium, and Anactorium, and the sea-port of Ambracia. The rivers Charadra and Arachthus flowed into it from the N. It was celebrated in antiquity for its excellent fish, and particularly for a species called *κάπρος*. (Ath. iii. p. 92, d., vii. p. 305, e., 311, a., 326, d.) The modern gulf still maintains its character in this respect. The red and grey mullet are most abundant, and there are also plenty of soles and eels. (Wolfe, *Observations on the Gulf of Arta*, in *Journal of Geographical Society*, vol. iii.)

AMBRY'SUS or AMPHRY'SUS (*Ἀμβρυσός*, Strab.; *Ἀμβρυσός*, Paus.; *Ἀμφρυσός*, Steph. B. s. v.; *Ελλ.* *Ἀμβρυσία*, *Ἀμφρυσεύς*, and in Inscr. *Ἀμβρυσεύς*: *Dhístomo*), a town of Phocis, was situated 60 stadia from Stiris, N.E. of Anticyra, at the southern foot of Mt. Cirphis (not at the foot of Parnassus, as Pausanias states), and in a fertile valley, producing abundance of wine and the *coccus*, or kermes-berry, used to dye scarlet. It was destroyed by order of the Amphictyons, but was rebuilt

and fortified by the Thebans with a double wall, in their war against Philip. Its fortifications were considered by Pausanias the strongest in Greece, next to those of Messena. (Paus. x. 3. § 2, x. 36. § 1, seq., iv. 31. § 5; Strab. p. 423.) It was taken by the Romans in the Macedonian war, b. c. 198. (Liv. xxxii. 18.) The site of Ambrysus is fixed at the modern village of *Dhístomo*, by an inscription which Chandler found at the latter place. The remains of the ancient city are few and inconsiderable. (Dodwell, *Tour through Greece*, vol. i. p. 196, seq.; Leake, *Northern Greece*, vol. ii. p. 535, seq.)

AMENANUS (*Ἀμένανος*, Strab.; *Ἀμενάος*, Steph. Byz. where the MSS. have *Ἀμελιανός*; *Ἀμένανος*, Pind.; *Amennana flumina*, Ovid. *Fast.* iv. 467), a small river of Sicily which flows through the city of Catania, now called the *Giudicello*. It is noticed by Strabo (p. 240) as remarkable for the vicissitudes to which it was subject, its waters sometimes failing altogether for years, and then flowing again in abundance. The same peculiarity is remarked by Ovid (*Mét.* xv. 279), and is still observed with regard to the *Giudicello*. It is probably connected with internal changes of Etna, at the foot of which it rises. (Fazzell. iii. 1. p. 138; Cluver. *Sicil.* p. 120; D'Orville, *Scuola*, p. 218.) Pindar speaks of the newly founded city of Aetna (the name given by Hieron to Catania) as situated by the waters of the Amenas, but the correctness of the form Amennanos, preserved by Strabo, is attested by coins of Catania, which bear on the obverse the head of the river deity, under the usual form of a youthful male head with horns on the forehead, and the name at full length AMENANOS. (Castell. *Sicil. Numism.* pl. 20, fig. 8.) [E. H. B.]

AMERIA. [CABIRA.]

AMERIA (*Ἀμερία*, Strab. Ptol. Plut. *Mar.* 17; *Ἀμέριον*, Steph. Byz.: Amerinus: *Amelia*), one of the most ancient and important cities of Umbria, situated about 15 m. S. of Tuder, and 7 W. of Narnia, on a hill between the valley of the Tiber and that of the Nar, a few miles above their junction. (Strab. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54; Festus, s. v.) According to Cato (*ap. Plin.* *l. c.*) it was founded 964 years before the war with Persus, or 1135 B. C.: and although this date cannot be regarded as historical, it may be received as evidence of a belief in its remote antiquity. The still extant remains of its ancient walls, constructed in the polygonal style, prove it to have been a place of strength in early times; but it is remarkable that its name is not once mentioned during the wars of Rome with the Umbrians, nor does it occur in history previous to the time of Cicero. But the great orator, in his defence of Sex. Roscius, who was a native of Ameria, repeatedly mentions it in a manner which proves that it must then have been a flourishing municipal town: its territory extended to the Tiber, and was fertile in osiers and fruit trees. (Cic. *pro Sex. Rosc.* 7, 9, &c.; Virg. *Georg.* i. 265; Colum. iv. 30, v. 10.) Its lands were portioned out by Augustus among his veterans; but it did not obtain the rank of a colony, as we find it both in Pliny and inscriptions of later date styled only a *municipium*. (Lili. Colon. p. 224; Zumpt. *de Colon.* p. 356; Inscr. ap. Grut. p. 435. 5, 1101. 2, 1104.) The modern town of *Amelia* retains the ancient site as well as considerable portions of the ancient walls: it is now a small place with only about 2000 inhabitants, though still the see of a bishop.

The Tabula Peutingeriana gives a line of road

which branches off from the Via Clodia at Baecanas (*Baccano*) and leads through Nepe and Falerii to Ameria and thence to Tuder: this can be no other than the Via Amerina mentioned in an inscription of the time of Hadrian (Orell. 3306). The distances, as given in the Table, make Ameria distant 57 M. P. from Rome by this route, which agrees very closely with a casual statement of Cicero (*pro Sex. Rosc.* 7. § 18) that it was 56 miles from the one to the other. The Castellum Amerinum placed by the Table at 9 M. P. from Ameria on the road to Falerii is otherwise unknown. [E. H. B.]

AMERIOLA, a city of ancient Latium, mentioned by Livy among those reduced by force of arms by the elder Tarquin (i. 38). It is here enumerated among the "Prisci Latini," and doubtless at this period was one of the thirty cities of the league: but its name is not found in the later list given by Dionysius (v. 61), nor does it again occur in history; and it is only noticed by Pliny (iii. 5. s. 9) among the extinct cities of Latium. From the names with which it is associated in Livy we may probably infer that it was situated in the neighbourhood of the Corniculum Hills: and it has been conjectured by Gell and Nibby that some ruins still visible on the northernmost of the three hills, about a mile north of *Mte S. Angelo*, may be those of Ameriola. They consist of some remnants of walls, of irregular polygonal construction, running round a defensible eminence, and indicating the site of a small town. But the distance from *Mte S. Angelo* (on the summit of which there was certainly an ancient city, whether Corniculum or Medullia) is however so small as to render it improbable that another independent town should have existed so close to it. (Gell, *Top. of Rome*, p. 52; Nibby, *Dintorni di Roma*, vol. i. p. 138; Abeken, *Mittel-Italien*, p. 78.) [E. H. B.]

AMESELUM (τὸ Ἀμσελον) a town of Sicily, mentioned only by Diodorus (xxii. Exc. Hoesch. p. 499), from whom we learn that it was situated between Centuripi and Aggyrium, in a position of great natural strength. It was taken, in B. C. 269, by Hieron king of Syracuse, who destroyed the city and fortress, and divided its territory between its two neighbours the Centuripini and Aggyrians. Its exact site is unknown. [E. H. B.]

AMESTRATUS (Ἀμειστρατος, Steph. B.; Amestratus; *Mistretta*), a city of Sicily, noticed only by Cicero and Steph. Byz. From the circumstance mentioned by the former, that Verres compelled the inhabitants of Calacte to deliver their tithes of corn at Amestratus instead of at Calacte itself, it is clear that it was not very far from that city; and this fact, coupled with the resemblance of the name, enables us to fix its site at *Mistretta*, now a considerable town, situated on a hill about 5 miles from the N. coast of Sicily near *Sto. Stefano*, and 10 from *Caronia* (Calacte). According to Fazello, considerable remains of antiquity were still visible there in his time; but the place is not described by any recent traveller. We learn from Cicero that it was a small and poor town, though enjoying municipal privileges. (Cic. in *Verr.* iii. 39, 43, 74; Steph. B. s. v.; Fazell. de *Reb. Sicul.* x. p. 415; Cluver. *Sicil.* p. 383.)

It is probably the same place as the Amnstra of Silius Italicus (xiv. 267), but there is no foundation for identifying it (as has been done by Cluverius and most subsequent geographers) with the Mystratus of Ptolemy and Pliny: both names being perfectly well authenticated. [MYSTRATUS.]

That of Amestratus, in addition to the testimony of Cicero and Stephanus, is fully supported by the evidence of its coins, which have the name at full, AMHSTPATINQN. (Castell. *Sticil. Vet. Num.* pl. 15; Eckhel, vol. i. p. 197.) [E. H. B.]

AMIDA (Ἀμίδα: Eth. Ἀμειδῶς, Amideis: *Diyar-Bekr*). The modern town is on the right bank of the Tigris. The walls are lofty and substantial, and constructed of the ruins of ancient edifices. As the place is well adapted for a commercial city, it is probable that Amida, which occupied the site of *Diyar-Bekr*, was a town of considerable antiquity. It was enlarged and strengthened by Constantius, in whose reign it was besieged and taken by the Persian king Sapor, A. D. 359. The historian Ammianus Marcellinus, who took part in the defence of the town, has given us a minute account of the siege. (Amm. Marc. xix. 1, seq.) It was taken by the Persian king Chabades in the reign of Anastasius, A. D. 502 (Procop. *B. Pers.* i. 7, seq.); but it soon passed again into the hands of the Romans, since we read that Justinian repaired its walls and fortifications. (Procop. *de Aedif.* iii. 1.) Ammianus and Procopius consider it a city of Mesopotamia, but it may be more properly viewed as belonging to Armenia Major. [G. L.]

AMILUS (Ἀμῖλος: Ἀμῖλος), a village of Arcadia in the territory of Orchomenus, and on the road from the latter to Stymphalus. (Paus. viii. 14. § 5; Steph. B. s. v.)

AMISIA, a place on the left bank of the river Amisia (*Emse*), in Germany. (Tacit. *Anna.* ii. 8.) This place, which is not mentioned by any other ancient author, is perhaps the same as the town of *Amisena* noticed by Ptolemy (ii. 11), and the *Amisna* mentioned by Stephanus Byzantinus as a town of Germany. (Comp. Ledebur, *Land u. Volk der Bructerer*, p. 180, foll.) [L. S.]

AMISIA or AMISIUS (Ἀμῖσιος or Ἀμῖσιος, the *Emse*), a river in northern Germany, rising in the hills of the *Weser*, and emptying itself into the German Ocean near the town of *Emden*. The river was well known to, and navigated by the Romans. In B. C. 12, Drusus fought on it a naval battle against the Bructeri. (Mela, iii. 3; Plin. *H. N.* iv. 14, who calls the river *Amisius*; Tacit. *Ann.* i. 60, 63, 70, ii. 23, who calls it *Amisus*; Strab. p. 290; Ptolem. ii. 11; comp. Ledebur, *Land u. Volk der Bructerer*, p. 180.) [L. S.]

AMISUS (Ἀμῖσος: Eth. Ἀμῖσῶς, Ἀμῖσιος, Amisenus: *Eski Samsum*), a city of Pontus in Asia Minor, situated on the west side of the bay called Amisenus, about 900 stadia from Sinope according to Strabo (p. 547). The ruins of Amisus are on a promontory about a mile and a half NNW. of the modern town. On the east side of the promontory was the old port, part of which is now filled up. The pier which defended the ancient harbour may still be traced for about 300 yards, but it is chiefly under water: it consists of very large blocks of stone. On the summit of the hill where the acropolis stood there are many remains of walls of rubble and mortar, and the ground is strewn with fragments of Roman tiles and pottery. On the south end of the brow of the hill which overlooks the harbour there are traces of the real Hellenic walls. (Hamilton, *Researches in Asia Minor*, vol. i. p. 290.)

The origin of Amisus appears to be uncertain. Hecataeus (Strab. p. 553) supposed it to be the Enete of Homer (*Il.* ii. 852). Theopompus, quoted by Strabo, says that it was first founded by the

Milesians; then settled by a Cappadocian king; and thirdly, by Athenoles and some Athenians, who changed its name to Peiraeus. But Scymnus of Chios (*Fr.* v. 101) calls it a colony of Phocaea, and of prior date to Heraclia, which was probably founded about B. C. 559. Raoul-Rochette concludes, but there seems no reason for his conclusion, that this settlement by Phocaea was posterior to the Milesian settlement. (*Histoire des Colonies Grecques*, vol. iii. p. 334.) However this may be, Amisus became the most flourishing Greek settlement on the north coast of the Euxine after Sinope. The time when the Athenian settlement was made is uncertain. Cramer concludes that, because Amisus is not mentioned by Herodotus or Xenophon, the date of the Athenian settlement is posterior to the time of the *Anabasis*; a conclusion which is by no means necessary. Plutarch (*Lucull.* 19) says that it was settled by the Athenians at the time of their greatest power, and when they were masters of the sea. The place lost the name of Peiraeus, and became a rich trading town under the kings of Pontus. Mithridates Eupator made Amisus his residence alternately with Sinope, and he added a part to the town, which was called Eupatoria (Appian. *Mithrid.* 78), but it was separated from the rest by a wall, and probably contained a different population from that of old Amisus. This new quarter contained the residence of the king. The strength of the place was proved by the resistance which it made to the Roman commander L. Lucullus (B. C. 71) in the Mithridatic war. (Plut. *Lucull.* 15, &c.) The grammarian Tyrannio was one of those who fell into the hands of Lucullus when the place was captured.

Pharnaces, the son of Mithridates, subsequently crossed over to Amisus from Bosphorus, and Amisus was again taken and cruelly dealt with. (Dion. Cass. xlii. 46.) The dictator Caesar defeated Pharnaces in a battle near Zeleia (Appian. *B. C.* ii. 91), and restored the place to freedom. M. Antonius, says Strabo, "gave it to kings;" but it was again rescued from a tyrant Straton, and made free, after the battle of Actium, by Augustus Caesar; and now, adds Strabo, it is well ordered. Strabo does not state the name of the king to whom Antonius gave Amisus. It has been assumed that it was Ptolemy I., who had the kingdom of Pontus at least as early as B. C. 36. It does not appear who Straton was. The fact of Amisus being a free city under the empire appears from the epigraph on a coin of the city, and from a letter of the younger Pliny to Trajan (x. 93), in which he calls it "libera et federata," and speaks of it as having its own laws by the favour of Trajan.

Amisus, in Strabo's time, possessed a good territory, which included Themiscyra, the dwelling-place of the Amazons, and Sidene. [G. L.]



COIN OF AMISUS.

AMITERNUM (*Amtreproy*, Strab.; *Amtreprova*, Dionys.; Amiterninus), a city of the Sabines of

great antiquity. It was situated in the upper valley of the river Aternus, from which, according to Varro (*L. L.* v. 28), it derived its name, and at the foot of the loftiest group of the Apennines, now known as the *Gran Sasso d'Italia*. Its ruins are still visible at *San Vittorino*, a village about 5 miles N. of *Aquila*. According to Cato and Varro (*ap.* Dionys. i. 14, ii. 49), this elevated and rugged mountain district was the original dwelling-place of the Sabines, from whence they first began to turn their arms against the Aborigines in the neighbourhood of Reate. Virgil also mentions Amiternum among the most powerful cities of the Sabines; and both Strabo and Pliny enumerate it among the cities still inhabited by that people. Ptolemy, on the contrary, assigns it to the Vestini, whose territory it must certainly have adjoined. (Virg. *Aen.* vii. 710; Sil. Ital. viii. 416; Strab. v. p. 228; Plin. iii. 12. s. 17; Ptol. iii. 1. § 59.) Livy speaks of Amiternum as captured by the Romans in B. C. 293 from the *Sammites* (x. 39), but it seems impossible that the Sabine city can be the one meant; and either the name is corrupt, or there must have been some obscure place of the same name in Samnium. Strabo speaks of it as having suffered severely from the Social and Civil Wars, and being in his time much decayed; but it was subsequently recolonised, probably in the time of Augustus (Lib. Colon. p. 228; Zumpt, *de Colonis*, p. 356. *not.*), and became a place of considerable importance under the Roman empire, as is proved by the existing ruins, among which those of the amphitheatre are the most conspicuous. These are situated in the broad and level valley of the Aternus, at the foot of the hill on which stands the village of *S. Vittorino*; but some remains of polygonal walls are said to exist on that hill, which probably belong to an earlier period, and to the ancient Sabine city. It continued to be an episcopal see as late as the eleventh century, but its complete decline dates from the foundation of the neighbouring city of *Aquila* by the emperor Frederick II., who removed thither the inhabitants of Amiternum, as well as several other neighbouring towns. (Romanelli, vol. iii. p. 330; Giustiniani, *Dis. Geogr.* vol. i. p. 230; Oraven, *Abruzzi*, vol. i. pp. 217—219.) Numerous inscriptions have been discovered there, of which the most important is a fragment of an ancient calendar, which is one of the most valuable relics of the kind that have been preserved to us. It has been repeatedly published; among others, by Foggini (*Fest. Rom. Reliquiae*, Romae, 1779), and by Orelli (*Inscr.* vol. ii. c. 22).

Amiternum was the birthplace of the historian Sallust. (Hieron. *Chron.*) [E. H. B.]

AMMONITAE (*Ammuwaia*, LXX. and Joseph.), the descendants of Ben-ammi, the son of Lot by his incestuous connection with his younger daughter (*Gen.* xix. 88). They exterminated the Zamzumims and occupied their country (*Deut.* ii. 20, 21), which lay to the north of Moab between the Arnon (*Mojab*) and the Jabbok (*Zerka*), the eastern part of the district now called *Beika*. [AMORITES]. Their country was not possessed by the Israelites (*Deut.* ii. 19), but was contentious with the tribe of Gad. (*Joshua*, xiii. 25, properly explained by Reland, *Palaest.* p. 105.) Their capital was Rabath or Rabbah, afterwards called PHILADELPHIA, now *Anonah*. They were constantly engaged in confederations with other Bedouin tribes against the Israelites (*Ps.* lxxxiii. 6—8), and were subdued by Jephthah (*Judges* xi), Saul (1 *Sam.* xi. xiv. 47),

David (2 Sam. viii. 12, x. xi. 1. xii. 26, &c.), Jehoshaphat (2 Chron. xx.), Uziah (ib. xxvi. 8), and Jotham (xxvii. 5), and subsequently by Nebuchadnezzar. (Jerem. xxvii. 1, &c.) They renewed their opposition to the Jews after the captivity (*Nehem.* iv. 3, 7, 8), and were again conquered by Judas Maccabaeus. (1 Macc. v. 6, &c.) Justin Martyr speaks of a great multitude of Ammonites existing in his day (*Dial.* p. 272); but Origen shortly after speaks of the name as being merged in the common appellation of *Arabs*, under which the Idumaeans and the Moabites were comprehended together with the Ishmaelites and Jotatites. (Orig. in *Jobum*, lib. i.) [G. W.]

AMMONIUM. [OASIS.]

AMNIAS (*Ἀμνίας*, *Ἀμνείος*), a river in Pontus. In the broad plain on the banks of this stream the generals of Mithridates defeated Nicomedes, king of Bithynia, and the ally of the Romans, B. C. 88. (Appian. *Mithridat.* c. 18; Strab. p. 562.) The plain through which the river flowed is called by Strabo Domanitis. Hamilton (*Researches*, &c. vol. i. p. 362) identifies the Amnias with an affluent of the Halys, now called *Cosimbol Chai*, and sometimes *Giaour Irmak*. It appears that the river is also called *Kara Su*. [G. L.]

AMNYSUS (*Ἀμνύσιος*), a town in the N. of Crete, and the harbour of Cossus in the time of Minos, was situated at the mouth of a river of the same name (the modern *Aposeleni*). It possessed a sanctuary of Eleithyia, and the nymphs of the river, called *Ἀμνυσίδες* and *Ἀμνισίδες*, were sacred to this goddess. (Hom. *Od.* xix. 188; Strab. p. 476; Apoll. Rhod. iii. 877; Callim. *Hymn. in Dian.* 15; Steph. B. s. v.)

AMORGOS (*Ἀμοργός*; Eth. *Ἀμοργίως*, also *Ἀμόργιος*, *Ἀμοργίτης*; *Amorgo*), an island of the Sporades in the Aegean sea, S.E. of Naxos. It is rarely mentioned in history, and is chiefly celebrated as the birthplace of the iambic poet Simonides. (Strab. p. 487.) There was in Amorgos a manufactory of a peculiar kind of linen garments, which bore the name of the island, and which were dyed red. (Steph. B. s. v.; Eustath. *ad Dionys.* 526; Pollux, vii. 16.) In dyeing them use appears to have been made of a kind of lichen, which is still found in the island, and of which Tournefort has given an account. The soil of Amorgos is fertile. It produces at present corn, oil, wine, figs, tobacco, and cotton, all of good quality. Hence it was considered under the Roman empire one of the most favourable places for banishment. (Tac. *Ann.* iv. 30.) We learn from Seylae (p. 22) that Amorgos contained three towns, the names of which, according to Stephanus (s. v. *Ἀμοργός*), were Minoa (*Μίνωα*, *Μινώτα*, Ptol. v. 2. § 33), the birthplace of Simonides, Arcesine (*Ἀρκεσίτην*), and Aegiale (*Ἀγιάλην*, *Βεγιάλην*, Ptol.). Remains of all these cities have been discovered, and a minute description of them is given by Ross, who spent several days upon the island. They are all situated on the western side of the island opposite Naxos, Aegiale at the N., and Arcesine at the S., while Minoa lies more in the centre, at the head of a large and convenient harbour, now called *Ta Katapola*, because it is *κατὰ τὴν πόλιν*. It appears, from the inscriptions found in the island, that it possessed other demes besides the above-mentioned towns. It is probable that *Melania* (*Μελανία*), which Stephanus in another passage (s. v. *Ἀρκεσίτην*) mentions as one of the three towns of Amorgos in place of Aegiale, may have been one of these demes.

We learn from several inscriptions that Milesians were settled in Minoa and Aegiale, and that they formed in the latter town a separate community. (Büchli, *Corp. Inscr.* vol. ii. No. 2264; Ross, *Inscr. Gr. Ined.* vol. ii. No. 112, 120—122.) The island contains at present 3,500 inhabitants. (Tournefort, *Voyage*, &c. vol. ii. p. 182, seq.; Fiedler, *Reise*, &c. vol. ii. p. 325, seq.; and more especially Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 173, seq., vol. ii. p. 39, seq.)

AMORITES, one of the seven Canaanitish tribes (*Gen.* x. 16) who held possession of the Promised Land, during the times of the Patriarchs, until the coming in of the Children of Israel. It appears to have been one of the most powerful tribes, as the name is used as a general term for all the Canaanites. (*Gen.* xv. 16.) Their original seat was at the south-west of the Dead Sea, between the AMALEKITES and the Vale of Siddim, and their principal city was Hazezon-Tamar, or Engedi (*Ain-Jidi*). (*Gen.* xiv. 7, and 2 Chron. xx. 2.) At the time of the exodus, however, they had seized and occupied the country on the east side of the Dead Sea and of the Valley of the Jordan, where they had established two powerful kingdoms, the capitals of which were HESHTON and BASAN. Heshbon, the southern part of this extensive country, had been taken from the Moabites and Ammonites by Sihon, and extended from the Arnon (*Mojeb*) to the Jabbok (*Zerka*) (*Numb.* xxi. 26), and this was the plea on which the Ammonites grounded their claim to that country in the days of Jephthah. (*Judges*, xi.) This district comprehended Mount Gilead, and was settled by the Tribes of Reuben and Gad. The northern division of Basan, of which Og was the king, extended from the Jabbok to the northern extremity of the Promised Land to Mount Hermon, which the Ammonites named Shanir. This country was given to the half tribe of Manasseh. (*Numb.* xxi. 4; *Deut.* ii. iii.; 1 Chron. v. 23.) All this region was comprehended in PERRAEA. The Amorites are also found on the western coast of Palestine, in the vicinity of the Tribe of Dan (*Judges*, i. 34), and in the borders of the Tribe of Ephraim (v. 35). Still the south-eastern extremity of Canaan is recognised as their proper seat (v. 36; comp. *Numb.* xxxiv. 4, and *Joshua*, xv. 3), and the practice of using this name as a general designation of all the Canaanitish tribes renders it difficult to determine their exact limits. [G. W.]

AMORIUM (*Ἀμόριον*; Eth. *Ἀμορίως*), a city of Phrygia, according to Strabo (p. 576). Its probable position can only be deduced from the Peutinger Table, which places it between Pessinus (*Bala Hisar*) and Laodicea. Hamilton (*Researches*, &c. vol. i. p. 451) identifies it with *Hergan Kalch*, where there are the ruins of a large city; but the present remains appear to belong to the fourth or fifth centuries of our era. This determination would place Amorium in Galatia. [G. L.]

AMPE (*Ἀμπε*; Eth. *Ἀμπαίος*), a place where Darius settled the Milesians who were made prisoners at the capture of Miletus, B. C. 494. (Herod. vi. 20.) Herodotus describes the place as on the Erythraean sea (Persian Gulf); he adds that the Tigris flows past it. This description does not enable us to fix the place. It has been supposed to be the Iamba of Ptolemy, and the Ampelae of Pliny (vi. 28), who calls it "*Colonia Milesiorum*." *Tzetzes* gives the name Ampe. (Harduin's note on Plin. vi. 28.) [G. L.]

AMPELOS (Ἀμπελος), a promontory at the extremity of the peninsula Sithonia in Chalcidice in Macedonia, called by Herodotus the Toronean promontory. It appears to correspond to the modern *C. Kartili*, and Derrhis, which is nearer to the city of Torone, to *C. Dhérépato*. (Herod. vii. 122; Steph. B. s. v.; Ptol. iii. 13. § 12.)

AMPELUSIA, or COTES PROM. (αἱ Κώτες, Strab. p. 825; Κώτης ἄκρον, Ptol. iv. 1. § 2: apparently also the Cotta of Plin. xxxii. 2. s. 6: *C. Spartel*, or *Espartel*, a corruption of the Arabic *Achbertil*, or *Chbertil*; also *Ras-* or *Tarf-shakhar*), the NW. headland of Mauretania Tingitana and of the whole continent of Africa; about 10 miles W. of Tingis (*Tangier*). Cotes was its native name, of which the Greek Ampelusia (*vine-clad*) was a translation (Strab. l. c.; Plin. v. 1; Mela. i. 5). It is a remarkable object; a precipitous rock of grey freestone (with basaltic columns, according to Drummond Hay, but this is doubtful), pierced with many caves, among which one in particular was shown in ancient times as sacred to Hercules (Mela, l. c.); from these caves mill-stones were and still are obtained. Its height is 1043 feet above the sea. Strabo describes it as an offset (*πρόσθους*) of M. Atlas; and it is, in fact, the western point, as ABYLA is the eastern, of the end of that great NW. spur of the Atlas, which divides the Atlantic from the Mediterranean. The two hills form the extremities of the S. shore of the Fretum Gaditanum (*Straits of Gibraltar*), the length of the Strait from the one to the other being 34 miles. The W. extremity of the Strait on the European shore, opposite to Ampelusia, at a distance of 22 miles, was Junonis Pr. (*C. Trajafagar*). Mela is very explicit in drawing the line of division between the Atlantic and the Straits through these points (i. 5, ii. 6, iii. 10; his last words are, *Ampelusia in nostrum jam fretum vergens, operis hujus atque Atlantici litoris terminus*; so Plin. v. 1, *Promontorium Oceani extremum Ampelusiae*). The erroneous notion of the ancients respecting the shape of this part of Africa (see LIBYA) led them to make this promontory the W. extremity of the continent. (Strab. l. c.) Scylax (p. 52, p. 123, Gronov.) mentions a large bay called Cotes, between the Columns of Hercules and the promontory of Hermaeum; but whether his Hermaeum is our Ampelusia, or a point further S. on the W. coast, is doubtful. Gosselin (*cap. Bredow*, ii. 47, and Ritter (*Erskunde*, vol. i. p. 336), regard Ampelusiae as identical with the Soleis of Herodotus (ii. 32) and Hanno (*Peripl.* p. 2). [P. S.]

AMPHAXITIS (Ἀμφαξίτις), the maritime part of Mygdonia in Macedonia, on the left bank of the Axios, which, according to Strabo, separated Bottiaeae from Amphaxitis. The name first occurs in Polybius. No town of this name is mentioned by ancient writers, though the Amphaxii are found on coins. (Pol. v. 97; Strab. p. 330; Ptol. iii. 13. §§ 10, 14; Leake, *Northern Greece*, vol. iii. p. 449.)

AMPHEIA (Ἀμφεία; *Eth. Ἀμφεύς*), a town of Messenia, situated on the frontiers of Laconia, upon a hill well supplied with water. It was surprised and taken by the Spartans at the beginning of the Messenian war, and was made their head-quarters in conducting their operations against the Messenians. Its capture was the first act of open hostilities between the two people. It is placed by Leake at the Hellenic ruin, now called the Castle of *Xuria*, and by Boblaye on the mountain called

Kokala. (Paus. iv. 5. § 9; Leake, *Morea*, vol. i. p. 461; Boblaye, *Recherches*, p. 109.)

AMPHI'ALKE. [ÆGÆLEON.]

AMPHICEA or AMPHICLEIA (Ἀμφικαία, Herod., Steph. B.; Ἀμφικλαία, Paus.; *Eth. Ἀμφικαίεύς*, Ἀμφικλείεύς), a town in the N. of Phocis, distant 60 stadia from Lileae, and 15 stadia from Tithronium. It was destroyed by the army of Xerxes in his invasion of Greece. Although Herodotus calls it Amphiceae, following the most ancient traditions, the Amphictyons gave it the name of Amphicleia in their decrees respecting rebuilding the town. It also bore for some time the name of ΟΡΗΓΓΕΙΑ (Ὀφίτεια), in consequence of a legend, which Pausanias relates. The place was celebrated in the time of Pausanias for the worship of Dionysus, to which an inscription refers, found at *Dhadhi*, the site of the ancient town. (Herod. viii. 33; Paus. x. 3. § 2, x. 33. § 9, seq.; Leake, *Northern Greece*, vol. ii. pp. 75, 86.)

AMPHIDOLI (Ἀμφιδόλοι), a town in Pisatis in Elis, which gave its name to the small district of Amphidolis or Amphidolia (Ἀμφιδολίς, Ἀμφιδολία). The town of Marganae or Margalae was situated in this district. The site of Amphidoli is uncertain, but their territory probably lay to the west of Acroreia. [ACROREIA.] (Xen. *Hell.* iii. 2. § 30; Strab. pp. 341, 349; Leake, *Peloponnesiaca*, p. 219.)

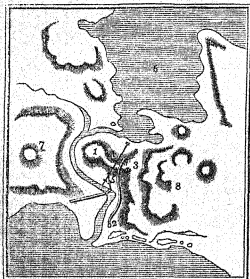
AMPHIGENEIA (Ἀμφιγένεια; Ἀμφιγενεύς), one of the towns belonging to Nestor (Hom. *Il.* ii. 593), was placed by some ancient critics in Messenia, and by others in Macistia, a district in Triphylia. Strabo assigns it to Macistia near the river Hypsoeis, where in his time stood a temple of Leto. (Steph. B. s. v.; Strab. p. 349.)

AMPHILO'CHIA (Ἀμφιλοχία; Ἀμφιλοχος), a small district at the eastern end of the Ambraciot gulf, bounded on the N. by Ambracia and on the S. by the territory of the Agræi. It did not extend far inland. It is a mountainous district, and the rocks along the coast rise in some parts to 450 or 500 feet high. The Amphilochoi were a non-Hellenic tribe, although they were supposed to have derived their name from the Argive Amphilochoi, the son of Amphiarans. Strabo (p. 326) describes them as an Epirot people, but their country is more usually described as a part of Acarnania. (Steph. B. s. v.; Scyl. p. 12.) Their lineage, as Grote remarks, was probably something intermediate between the Acarnanians and Epirots. At the time of the Peloponnesian war the Amphilochoi were in close alliance with the Acarnanians. After the death of Alexander the Great the Amphilochoi were conquered by the Aetolians; and they were at a later time included in the Roman province of Epirus. The only town in their country was Argos, surnamed Amphilocheium, under which the history of the people is more fully given. There were also a few villages or fortresses, which owe their importance simply to their connection with the history of Argos, and which are therefore described in that article. [ARGOS AMPHILOCHICUM.]

AMPHIMALLA (Ἀμφιμάλλα, Strab. p. 475; Plin. iv. 20; Ἀμφιμάλιον, Steph. B. s. v.), a town in the N. of Crete, situated on the bay named after it (Ἀμφιμάλης κόλπος, Ptol. iii. 17. § 7), which corresponds, according to some, to the bay of *Armeno*, and, according to others, to the bay of *Suda*.

AMPHIPOLIS (Ἀμφίπολις; *Eth. Ἀμφιπολίτης*, Amphipolites; *Adj.* Amphipolitanae, Just. xiv. sub fin.), a town in Macedonia, situated upon

an eminence on the left or eastern bank of the Strymon, just below its egress from the lake Cercinitis, at the distance of 25 stadia, or about three miles from the sea. (Thuc. iv. 102.) The Strymon flowed almost round the town, whence its name Amphipolis. Its position is one of the most important in this part of Greece. It stands in a pass, which traverses the mountains bordering the Strymonic gulf; and it commands the only easy communication from the coast of that gulf into the great Macedonian plains. In its vicinity were the gold and silver mines of Mount Pangaeus, and large forests of ship-timber. It was originally called Euncea Hodoi, or "Nine-Ways" (*Ἐννέα ὁδοί*), from the many roads which met at this place; and it belonged to the Edonians, a Thracian people. Aristagoras of Miletus first attempted to colonize it, but was cut off with his followers by the Edonians, B. C. 497. (Thuc. i. c.; Herod. v. 126.) The next attempt was made by the Athenians, with a body of 10,000 colonists, consisting of Athenian citizens and allies; but they met with the same fate as Aristagoras, and were all destroyed by the Thracians at Drabescus, B. C. 465. (Thuc. i. 100, iv. 102; Herod. ix. 75.) So valuable, however, was the site, that the Athenians sent out another colony in B. C. 437 under Agnon, the son of Nicias, who drove the Thracians out of Nine-Ways, and founded the city, to which he gave the name of Amphipolis. On three sides the city was defended by the Strymon; on the other side Agnon built a wall across, extending from one part of the river to the other. South of the town was a bridge, which formed the great means of communication between Macedonia and Thrace. The following plan will illustrate the preceding account. (Thuc. iv. 102.)



PLAN OF THE NEIGHBOURHOOD OF AMPHIPOLIS.

1. Site of Amphipolis.
2. Site of Eion.
3. Ridge connecting Amphipolis with Mt. Pangaeus.
4. Long Wall of Amphipolis: the three marks across indicate the gates.
5. Palisade (*στασιαία*) connecting the Long Wall with the bridge over the Strymon.
6. Lake Cercinitis.
7. Mt. Cerdylium.
8. Mt. Pangaeus.

Amphipolis soon became an important city, and was regarded by the Athenians as the jewel of their empire. In B. C. 424 it surrendered to the Lacedaemonian general Brasidas, without offering any resistance. The historian Thucydides, who commanded the Athenian fleet off the coast, arrived in time from the island of Thasos to save Eion, the port of Amphipolis, at the mouth of the Strymon, but too late to prevent Amphipolis itself from falling into the hands of Brasidas. (Thuc. iv. 103—107.) The loss of Amphipolis caused both indignation and alarm at Athens, and led to the banishment of Thucydides. In B. C. 422 the Athenians sent a large force, under the command of Cleon, to attempt the recovery of the city. This expedition completely failed; the Athenians were defeated with considerable loss, but Brasidas as well as Cleon fell in the battle. The operations of the two commanders are detailed at length by Thucydides, and his account is illustrated by the masterly narrative of Grote. (Thuc. v. 6—11; Grote, *Hist. of Greece*, vol. vi. p. 634, seq.)

From this time Amphipolis continued independent of Athens. According to the treaty made between the Athenians and Lacedaemonians in B. C. 421, it was to have been restored to Athens; but its inhabitants refused to surrender to their former masters, and the Lacedaemonians were unable to compel them to do so, even if they had been so inclined. Amphipolis afterwards became closely allied with Olynthus, and with the assistance of the latter was able to defeat the attempts of the Athenians under Timotheus to reduce the place in B. C. 360. Philip, upon his accession (359) declared Amphipolis a free city; but in the following year (358) he took the place by assault, and annexed it permanently to his dominions. It continued to belong to the Macedonians, till the conquest of their country by the Romans in B. C. 168. The Romans made it a free city, and the capital of the first of the four districts, into which they divided Macedonia. (Dion. in *Aristocr.* p. 669; Diod. xvi. 3, 8; Liv. xiv. 29; Plin. iv. 10.)

The deity chiefly worshipped at Amphipolis appears to have been Artemis Tauropolos or Brauronia (Diod. xviii. 4; Liv. xiv. 44), whose head frequently appears on the coins of the city, and the ruins of whose temple in the first century of the Christian era are mentioned in an epigram of Antipater of Thessalonica. (*Anth. Pal.* vol. i. no. 705.) The most celebrated of the natives of Amphipolis was the grammarian Zoilus.

Amphipolis was situated on the Via Egnatia. It has been usually stated, on the authority of an anonymous Greek geographer, that it was called Chrysopolis under the Byzantine empire; but Tafel has clearly shown, in the works cited below, that this is a mistake, and that Chrysopolis and Amphipolis were two different places. Tafel has also pointed out that in the middle ages Amphipolis was called *Popolia*. Its site is now occupied by a village called *Neokhorio*, in Turkish *Jeni-Kewi*, or "New-Town." There are still a few remains of the ancient town; and both Leake and Cousinery found among them a curious Greek inscription, written in the Ionic dialect, containing a sentence of banishment against two of their citizens, Philo and Stratocles. The latter is the name of one of the two envoys sent from Amphipolis to Athens to request the assistance of the latter against Philip, and he is therefore probably the same person as the Stratocles

mentioned in the inscription. (Tafel, *Thessalonica*, p. 498, seq., *De Via Egnatia*, Pars Orient. p. 9; Leake, *Northern Greece*, vol. iii. p. 181, seq.; Consinry, *Voyage dans le Macédoine*, vol. i. p. 128.)



COIN OF AMPHIPOLIS.

AMPHISSA (*Ἀμφίσσα*: *Ἀμφισσαῖος*, *Ἀμφισσαῖος*; *Amphissensis*: *Adj. Amphissius; Silona*), the chief town of the Locri Ozolae, situated in a pass at the head of the Crissaean plain, and surrounded by mountains, from which circumstance it is said to have derived its name. (Steph. B. s. v.) Pausanias (x. 38. § 4) places it at the distance of 120 stadia from Delphi, and Aeschines (*in Ctesiph.* p. 71) at 60 stadia: the latter statement is the correct one, since we learn from modern travellers that the real distance between the two towns is 7 miles. According to tradition, Amphissa was called after a nymph of this name, the daughter of Macar and granddaughter of Aëolus, who was beloved by Apollo. (Paus. l. c.) On the invasion of Greece by Xerxes, many of the Locrians removed to Amphissa. (Herod. viii. 32.) At a later period the Amphictyons declared war against the town, because its inhabitants had dared to cultivate the Crissaean plain, which was sacred to the god, and had molested the pilgrims who had come to consult the oracle at Delphi. The decree by which war was declared against the Amphissians was moved by Aeschines, the Athenian Pylagoras, at the Amphictyonic Council. The Amphictyons entrusted the conduct of the war to Philip of Macedon, who took Amphissa, and razed it to the ground, B. C. 338. (Aesch. *in Ctesiph.* p. 71, seq.; Strab. p. 419.) The city, however, was afterwards rebuilt, and was sufficiently populous in B. C. 279 to supply 400 hoplites in the war against Brennus. (Paus. x. 28. § 1.) It was besieged by the Romans in B. C. 190, when the inhabitants took refuge in the citadel, which was deemed impregnable. (Liv. xxxvii. 5, 6.) When Augustus founded Nicopolis after the battle of Actium, a great many Aetolians, to escape being removed to the new city, took up their abode in Amphissa, which was thus reckoned an Aetolian city in the time of Pausanias (x. 38. § 4). This writer describes it as a flourishing place, and well adorned with public buildings. It occupied the site of the modern *Silona*, where the walls of the ancient acropolis are almost the only remains of the ancient city. (Leake, *Northern Greece*, vol. ii. p. 588, seq.)

AMPHITROPE. [ATTICA.]

AMPHRYTUS (*Ἀμφρύτος*). 1. A town of Phocis. See AMBRYTUS.

2. A small river in Thessaly, rising in Mt. Othrys, and flowing near Alus into the Pagasæan gulf. It is celebrated in mythology as the river on the banks of which Apollo fed the flocks of king Admetus. (Strab. pp. 433, 435; Apoll. Rhod. i. 54; Virg. *Georg.* iii. 2; Ov. *Mét.* i. 580, vii. 229; Leake, *Northern Greece*, vol. iv. p. 337.) Hence the adjective *Amphrysus* is used in reference to Apollo. Thus Virgil (*Aen.* vi. 398) calls the Sibyl *Am-*

phrysia vates. Statius (*Silo.* i. 4, 105) uses the adjective *Amphrysianus* in the same sense.

AMPSAGA (*Ἀμψάγα*, Ptol.: *Wad el Kebir, of Suffimar*, and higher up *Wadi Roumel*), one of the chief rivers of N. Africa, not large, but important as having been (in its lower course) the boundary between Mauretania and Numidia, according to the later extent of those regions (see the articles and AFRICA). It is composed of several streams, rising at different points in the Lesser Atlas, and forming two chief branches, which unite in 36° 35' N. lat., and about 6° 10' E. long., and then flow N. into the Mediterranean, W. of the promontory Tretum (*Ras Seba Rous*, i. e. *Seven Capes*). The upper course of the Ampsaga is the eastern of these two rivers (*W. Roumel*), which flows past *Constantineh*, the ancient Cirta; whence the Ampsaga was called Fluvius Cirtensis (Vict. Vit. *de Pers. Vand.* 2); the Arabs still call it the *River of Constantineh*, as well as *Wadi Roumel*. This branch is formed by several streams, which converge to a point a little above *Constantineh*. Pliny (v. 2. s. 1) places the mouth of the Ampsaga 222 Roman miles E. of Caesarea. (This is the true reading, not, as in the common text, cccxxii., see Sillig.) Ptolemy (iv. 3. § 20) places it much too far E. A town, Tucca, at its mouth, is mentioned by Pliny only; its mouth still forms a small port, *Marsa Zeitoun*. (Shaw, pp. 92, 93, folio ed. Oxf. 1738, *Exploration Scientifique de l'Algérie*, vol. vii. p. 357.) [P. S.]

AMSANCTI, or AMSANCTI, VALLIS, a celebrated valley and small sulphureous lake in the heart of the Apennines, in the country of the Hirpini, about 10 miles SE. of Aeculanum. The fine description of it given by Virgil (*Aen.* vii. 563—572) is familiar to all scholars, and its pestilential vapours are also noticed by Claudian (*De Rapt. Pros.* ii. 349). It has been strangely confounded by some geographers with the lake of Cutilae near Reate; but Servius, in his note on the passage, distinctly tells us that it was among the Hirpini, and this statement is confirmed both by Cicero and Pliny. (Cic. *de Div.* i. 36; Plin. ii. 93.) The spot is now called *Le Mafete*, a name evidently derived from Mephitis, to whom, as we learn from Pliny, a temple was consecrated on the site: it has been visited by several recent travellers, whose descriptions agree perfectly with that of Virgil; but the dark woods with which it was previously surrounded have lately been cut down. So strong are the sulphureous vapours that it gives forth, that not only men and animals who have incautiously approached, but even birds have been suffocated by them, when crossing the valley in their flight. It is about 4 miles distant from the modern town of *Frigenio*. (Ramanelli, vol. ii. p. 351; Swinburne's *Travels*, vol. i. p. 128; Craven's *Abruzzi*, vol. ii. p. 218; Daubeney, *on Volcanoes*, p. 191.) [E. H. B.]

AMYCLAE (*Ἀμύκλαι*: *Ἐθ.* *Ἀμυκλαῖος*, *Amυκλαῖος*, *Amycleus*), an ancient town of Laconia, situated on the right or eastern bank of the Eurotas, 20 stadia S. of Sparta, in a district remarkable for the abundance of its trees and its fertility. (Pol. v. 19; Liv. xxxiv. 28.) Amyclae was one of the most celebrated cities of Peloponnesus in the heroic age; it is said to have been founded by the Laedæmonian king Amyclae, the father of Hyacinthus, and to have been the abode of Tyndarus, and of Castor and Pollux, who are hence called *Amyclae Fratres*. (Paus. iii. 1. § 3; Stat. *Theb.* vii. 415.) Amyclae is mentioned by Homer (*Il.* ii. 584), and it con-

tinued to maintain its independence as an Achaean town long after the conquest of Peloponnesus by the Dorians. According to the common tradition, which represented the conquest of Peloponnesus as effected in one generation by the descendants of Hercules, Amyclae was given by the Dorians to Philonomus, as a reward for his having betrayed to them his native city Sparta. Philonomus is further said to have peopled the town with colonists from Imbros and Lemnos; but there can be no doubt that the ancient Achaean population maintained themselves in the place independent of Sparta for many generations. It was only shortly before the first Messenian war that the town was conquered by the Spartan king Teleclus. (Strab. p. 364; Conon, 36; Paus. iii. 2. § 6.) The tale ran, that the inhabitants of Amyclae had been so often alarmed by false reports of the approach of the enemy, that they passed a law that no one should mention the subject; and accordingly, when the Spartans at last came, and no one dared to announce their approach, "Amyclae perished through silence;" hence arose the proverb *Amyclis ipsis taciturnior*. (Serv. ad *Virg. Aen.* x. 564.) After its capture by the Lacedaemonians Amyclae became a village, and was only memorable by the festival of the Hyacinthia celebrated at the place annually, and by the temple and colossal statue of Apollo, who was hence called *Amyclaeus*. The throne on which this statue was placed was a celebrated work of art, and was constructed by Bathycles of Magnesia. It was crowned by a great number of bas-reliefs, of which an account is given by Pausanias (iii. 18. § 9, seq.; *Dict. of Biogr. art. Bathycles*).

The site of Amyclae is usually placed at *Sklavokhóri*, where the name of Amyclae has been found on inscriptions in the walls. But this place is situated nearly 6 miles from Sparta, or more than double the distance mentioned by Polybius. Moreover, there is every probability that *Sklavokhóri* is a Scavonian town not more ancient than the 14th century; and becoming a place of importance, some of its buildings were erected with the ruins of Amyclae. Accordingly Leake supposes Amyclae to have been situated between *Sklavokhóri* and Sparta, on the hill of *Aghia Kyriaki*, half a mile from the Eurotas. At this place Leake discovered, on an imperfect inscription, the letters AMT following a proper name, and leaving little doubt that the incomplete word was AMTKAAIOT. (Leake, *Morea*, vol. i. p. 135, seq., *Peloponnesiaca*, p. 162.)

AMYCLAE, a city on the coast of Campania, between Tarracina and Caieta, which had ceased to exist in the time of Pliny, but had left the name of Sinus Amyclanus to the part of the coast on which it was situated. (Plin. *H. N.* xiv. 8; Tac. *Ann.* iv. 59.) Its foundation was ascribed to a band of Lacedaemonians who had emigrated from the city of the same name near Sparta; and a strange story is told by Pliny and Servius of the inhabitants having been compelled to abandon it by the swarms of serpents with which they were infested. (Plin. *H. N.* iii. 5. s. 9, viii. 29. s. 43; Serv. ad *Aen.* x. 564.) Other writers refer to this city the legend commonly related of the destruction of the Laconian Amyclae, in consequence of the silence of its inhabitants; and the epithet applied to it by Virgil of *tacitas Amyclae* appears to favour this view. (*Virg. Aen.* x. 564; Sil. Ital. viii. 530.) The exact site is unknown, but it must have been close to the marshes below Fundi; whence Martial terms it "Amyclae Fundanae" (xiii.

115). In the immediate neighbourhood, but on a rocky promontory projecting into the sea, was a villa of Tiberius, called *SPERLUNCÆ*, from the natural caverns in the rock, in one of which the emperor nearly lost his life by the falling in of the roof, while he was supping there with a party of friends. (Tac. *Ann.* iv. 59; Suet. *Tib.* 39; Plin. iii. 5. s. 9.) The ancient name of the locality is retained, with little variation, by the modern village of *Sperlonga*, about 8 miles W. of *Gaeta*, where the grottoes in the rock are still visible, with some remains of their ancient architectural decorations. (Craven's *Abbruzzi*, vol. i. p. 73.) [E.H.B.]

AMYDON (*Ἀμύδων*), a town in Macedonia on the Axios, from which Pyrraeus led the Paemonians to the assistance of Troy. The place is called *Abydon* by Suidas and Stephanus B. (Hom. *Il.* ii. 849; comp. Strab. p. 330; Juv. iii. 69.)

AMYMO'NE. [LEIRNA.]

AMYRUS (*Ἄμυρος*; *Eth.* *Ἀμυρέως*), a town in Thessaly, situated on a river of the same name falling into the lake Boebæis. It is mentioned by Hesiod as the "vine-bearing Amyrus." The surrounding country is called the Amyric plain (*τὸ Ἀμυρικὸν πεδῖον*) by Polybius. Leake supposes the ruins at *Kastri* to represent Amyrus. (Hes. ap. Strab. p. 442; and Steph. B. s. v.; Schol. ad *Apoll. Rhod.* i. 596; Val. Flacc. ii. 11; Pol. v. 99; Leake, *Northern Greece*, vol. iv. p. 447.)

AMYSTIS (*Ἀμυστίς*), an Indian river, a tributary of the Ganges, flowing past a city called Catadupæ (Arrian. *Ind.* 4), which Manert supposes, from its name, to have stood at the falls of the Upper Ganges, on the site of the modern *Hurdwar*, which would make the Amystis the *Pattnera* (Manert, vol. v. pt. 1. p. 70.) [P.S.]

AMY'ZON (*Ἀμυζών*), an inconsiderable town of Caria. (Strab. p. 658.) The ruins of the citadel and walls exist on the east side of Mount Latmus, on the road from Baffi to Tchisme. The place is identified by an inscription. (Leake, *Asia Minor*, p. 238.) [G.L.]

ANABURA, a city of Phrygia (Liv. xxxviii. 15) which lay on the route of the consul Cn. Manlius from Synnada to the sources of the Alander [ALANDER]; probably *Kirk Hinn* (Hamilton). [G.L.]

ANACAEA. [ATTICA.]

ANACTORIUM (*Ἀνακτόριον*; *Ἀνακτόριος*), a town in Acarnania, situated on the Ambraçiti gulf, and on the promontory, which now bears the name of *C. Madonna*. On entering the Ambraçiti gulf from the Ionian sea it was the first town in Acarnania after Actium, from which it was distant 40 stadia, and which was in the territory of Anactorium. This town was for some time one of the most important places in this part of Greece. It was colonized jointly by the Corinthians and Corcyraeans; but in the war between these peoples, in u. c. 432, the Corinthians obtained sole possession of the place by fraud. It remained in the hands of the Corinthians till b. c. 425, when it was taken by the Acarnanians with the assistance of the Athenians, and the Corinthian settlers were expelled. Augustus removed its inhabitants to the town of Nicopolis, which he founded on the opposite coast of Epirus, and Strabo describes it as an emporium of the latter city. The site of Anactorium has been disputed, and depends upon the position assigned to Actium. It has however been shown that Actium must be placed at the entrance of the Ambraçiti gulf on *La Punta*, and Anactorium on *C. Madonna*. [ACTIUM.]

At the western extremity of the latter promontory are the ruins of a Greek town, about two miles in circumference, which Leake supposes to have been Anactorium. They are situated near a small church of St. Peter, which is the name now given to the place. Other writers place Anactorium at *Vonitæa*, on the E. extremity of the promontory, but with less probability. (Thuc. i. 55, iii. 114, iv. 49, vii. 31; Strab. x. pp. 450–452; Dionys. i. 51; Paus. v. 23. § 3; Plin. iv. 1; Leake, *Northern Greece*, vol. iii. p. 493.)



COIN OF ANACTORIUM.

ANAEA. [ANNAEA.]

ANAGNIA (*Avayvía*: *Eth.* Anagninus), an ancient city of Latium in the more extended sense of that term, but which in earlier times was the capital or chief city of the Hernicans. It is still called *Anagni*, and is situated on a hill to the left of the Via Latina, 41 miles from Rome, and 9 from Ferentinum. Virgil calls it "the wealthy Anagnia" (*Aen.* vii. 684), and it appears to have in early ages enjoyed the same kind of pre-eminence over the other cities of the Hernicans, which Alba did over those of the Latins. Hence as early as the reign of Tullus Hostilius, we find Laevus Cispinus of Anagnia leading a force of Hernican auxiliaries to the assistance of the Roman king. (Varro ap. Fest. s. v. *Septimontio*, p. 351; Niebuhr, vol. ii. p. 86.) At a later period we find C. Marcus Tremulus recorded as triumphing "de Anagninis Hernicisque" (Fast. Capit.) No separate mention of Anagnia occurs on occasion of the league of the Hernicans with Rome in B. C. 486; but it is certain that it was included in that treaty, and when after nearly two centuries of friendship the Hernicans at length became disaffected towards their Roman allies, it was the Anagninians who summoned a general council of the nation to meet in the circus beneath their city. At this congress war was declared against Rome: but they had miscalculated their strength, and were easily subdued by the arms of the consul C. Marcus Tremulus B. C. 306. For the prominent part they had taken on this occasion they were punished by receiving the Roman *civitas* without the right of suffrage, and were reduced to the condition of a *Præfectura*. (Liv. ix. 42, 43; Diod. xx. 80; Festus, s. v. *Municipium*, p. 127, and s. v. *Præfectura*, p. 233.) The period at which the city obtained the full municipal privileges, which it certainly appears to have enjoyed in the time of Cicero, is uncertain; but from the repeated allusions of the great orator (who had himself a villa in the neighbourhood) it is clear that it still continued to be a populous and flourishing town. Strabo also calls it "a considerable city." (Cic. *pro Dom.* 30, *Philipp.* ii. 41, *ad Att.* xii. 1; Strab. v. p. 238.) Its position on the Via Latina however exposed it to hostile attacks, and its territory was traversed and ravaged both by Pyrrhus (who according to one account even made himself master of the city) and by Hannibal, during his sudden advance from Capua upon Rome in B. C. 211. (Appian, *Sama*, 10, 3; Liv. xxvi. 9.) Under the Roman empire it continued to be a municipal

town of some consideration; but though we are told that it received a Roman colony by the command of Drusus Caesar its colonial rank is not recognised either by Pliny or by extant inscriptions. (Lib. Colon. p. 230; Zumpt *de Colon.* p. 361; Plin. iii. 5. s. 9; Orell. *Inscr.* 120; Gruter. p. 464. 2, 3.) Its territory was remarkably fertile (Sil. Ital. viii. 393), and the city itself abounded in ancient temples and sanctuaries, which, as well as the sacred rites connected with them, were preserved unaltered in the time of M. Aurelius, and are described by that emperor in a letter to Fronto. (Front. *Epp.* iv. 4.) It was the birthplace of Valens, the general of Vitellius. (Tac. *Hist.* iii. 62.)

Anagni continued throughout the middle ages to be a city of importance, and is still an episcopal see, with a population of above 6000 inhabitants.

It is remarkable that notwithstanding the prominent position held by Anagnia in early times it presents no trace of those massive ancient walls, for which all the other important cities of the Hernicans are so conspicuous: the only remains extant there are of Roman date, and of but little interest. (Dionigi, *Viaggio nel Lazio*, pp. 22, 23; Hoare's *Classical Tour*, vol. i. p. 320, &c.) It is clear from the statements both of Cicero and M. Aurelius that the ancient city occupied the same site as the modern one, about a mile from the Via Latina on a hill of considerable elevation: the station on that road called the *COMPITUM ANAGNINUM*, which is placed by the Itineraries at 8 miles from Ferentinum, must have been near the site of the modern *Osteria*, where the road still turns off to *Anagni*. We learn from Livy that there was a grove of Diana there. No traces remain of the circus beneath the city, mentioned by the same author, which was known by the singular epithet of "Maritimus." (Liv. ix. 42, xxvii. 4; *Itin.* Ant. pp. 302, 305, 306; Tab. Peut.) [E. H. B.]

ANAGYRUS (*Avayypovs*, *-ovros*: *Eth.* *Avayypovros*), a demus of Attica, belonging to the tribe Erechtheis, situated S. of Attica near the promontory Zoster. Pausanias mentions at this place a temple of the mother of the gods. The ruins of Anagyrus have been found near *Vari*. (Strab. p. 398; Paus. i. 31. § 1; Harpocrat., Suid., Steph. B.; Leake, *Demus of Attica*, p. 56.)

ANATICA OR ANATIS. [ARMENIA.]

ANAMARI. [ASANES.]

ANAMIS (*Avamis*), a river of Carmania, which is called Andanis by Pliny (vi. 25). It was one of the rivers at the mouth of which the fleet of Nearchus anchored on the voyage from the Indus to the head of the Persian Gulf. The place where the fleet stopped at the mouth of the river was called *Harmozaia*. (Arrian, *Indic.* c. 33.) The outlet of the Anamis was on the east side of the Persian Gulf, near 27° N. lat., and near the small island afterwards called *Ormuz* or *Hormuz*. The Anamis is the *Ibrahim Rud* or River. [G. L.]

ANANES (*Avanes*), a tribe of Cisalpine Gauls, who, according to Polybius (ii. 17), the only author who mentions them,—dwelt between the Padus and the Apennines, to the west of the Boians, and must consequently have been the westernmost of the Cispadane Gauls, immediately adjoining the Ligurians. It has been conjectured, with much plausibility, that the ANAMARI of the same author (ii. 32), a name equally unknown, but whom he places opposite to the Insubres, must have been the same people. (Schweigh. ad *L. c.*; Cluver *Ital.* p. 285.) If so, they occupied the territory on which the colony of Fla-

centia was shortly after founded; and probably extended from the Trebia to the Taurus. [E.H.B.]

ANAO PORTUS. [NICARA.]

ANAPHÉ ('Ανάφη; *Eth.* 'Αναφαίος: *Anaphe*, *Namfi* or *Namfio*), one of the Sporades, a small island in the south of the Grecian Archipelago, E. of Thera. It is said to have been originally called Memblarius from the son of Cadmus of this name, who came to the island in search of Europa. It was celebrated for the temple of Apollo Aegletes, the foundation of which was ascribed to the Argonauts, because Apollo had showed them the island as a place of refuge when they were overtaken by a storm. (Orpheus, *Argon.* 1363, seq.; Apollod. i. 9. § 26; Apoll. Rhod. iv. 1706, seq.; Conon, 49; Strab. p. 484; Steph. B. s. v.; Plin. ii. 87, iv. 12; Ov. *Met.* vii. 461.) There are still considerable remains of this temple on the eastern side of the island, and also of the ancient city, which was situated nearly in the centre of Anaphe on the summit of a hill. Several important inscriptions have been discovered in this place, of which an account is given by Ross, in the work cited below. The island is mountainous, of little fertility, and still worse cultivated. It contains a vast number of partridges, with which it abounded in antiquity also. Athenaeus relates (p. 400) that a native of Astypalaea let loose a brace of these birds upon Anaphe, where they multiplied so rapidly that the inhabitants were almost obliged to abandon the island in consequence. (Tournefort, *Voyage*, &c., vol. i. p. 212, seq.; Ross, *Ueber Anaphe und Anaphäische Inschriften*, in the Transactions of the Munich Academy for 1838, p. 401, seq.; Ross, *Reisen auf den Griechischen Inseln*, vol. i. p. 401, seq.; Böckh, *Corp. Inscr.* No. 2477, seq.)

ANAPHLYSTUS ('Ανάφλυστος; *Eth.* 'Αναφλύστος: *Andyso*), a demus of Attica, belonging to the tribe Antiochis, on the W. coast of Attica, opposite the island of Eleussa, and a little N. of the promontory of Sunium. It was a place of some importance. Xenophon recommended the erection of a fortress here for the protection of the mines of Sunium. (Herod. iv. 99; Soylax, p. 21; Xen. *De Vectig.* 4. § 43; Strab. p. 398; Leake, *Demi*, p. 59.)

ANAP'US ('Αναπος). 1. (*Anapo*), one of the most celebrated and considerable rivers of Sicily, which rises about a mile from the modern town of Buscemi, not far from the site of Acrae; and flows into the great harbour of Syracuse. About three quarters of a mile from its mouth, and just at the foot of the hill on which stood the Olympieum, it receives the waters of the Cynaë. Its banks for a considerable distance from its mouth are bordered by marshes, which rendered them at all times unhealthy; and the fevers and pestilence thus generated were among the chief causes of disaster to the Athenians, and still more to the Carthaginians, during the several sieges of Syracuse. But above these marshes the valley through which it flows is one of great beauty, and the waters of the Anapus itself are extremely limpid and clear, and of great depth. Like many rivers in a limestone country it rises all at once with a considerable volume of water, which is, however, nearly doubled by the accession of the Cynaë. The tutelary divinity of the stream was worshipped by the Syracusans under the form of a young man (Ael. V. H. ii. 33), who was regarded as the husband of the nymph Cynaë. (Ovid. *Met.* v. 416.) The river is now commonly known as the *Alfeo*, evidently from a misconception of the story of Alpheus and Arethusa; but is also called and marked

on all maps as the *Anapo*. (Thuc. vi. 96, vii. 78; Theocr. i. 68; Plut. *Dion.* 27, *Timol.* 21; Liv. xxiv. 36; Ovid. *Ex Pont.* ii. 26; Vib. Seq. p. 4; Oberlin, *ad loc.*; Fazell. iv. 1, p. 196.)

It is probable that the PALUS LYSIMELEIA (ἡ λίμνη ἢ Λυσιμέλεια καλουμένη) mentioned by Thucydides (vii. 53), was a part of the marshes formed by the Anapas near its mouth. A marshy or stagnant pool of some extent still exists between the site of the Neapolis of Syracuse and the mouth of the river, to which the name may with some probability be assigned.

2. A river falling into the Achelous, 80 stadia S. of Stratus. [ACHELOUS.] [E.H.B.]

ANAREI MONTES (τὰ Ἀναρεα ὄρη), a range of mountains in "Scythia intra Imaum," is one of the western branches of the *Altai*, not far from the sources of the *Ob* or *Irtish*. Ptolemy places in their neighbourhood a people called Anarei. (Ptol. vi. 14. §§ 8, 12, 13.)

ANARACAE ('Αναράκαι, Strab.; Anariaci, Plin.; in Ptol. vi. 2. § 5, erroneously 'Αναράκαι), a people on the southern side of the Caspian Sea, neighbours of the Mardi or Amardi. Their city was called Anarica ('Αναρίκαι), and possessed an oracle, which communicated the divine will to persons who slept in the temple. (Strab. xi. pp. 508, 514; Plin. vi. 16. s. 18; Solin. 51; Steph. B. s. v.)

ANARTES (Caes. B. G. vi. 25), ANARTI ('Αναρται, Ptol. iii. 8. § 5), a people of Dacia, on the N. side of the Tibiscus (*Theiss*). Caesar defines the extent of the Hercynia Silva to the E. as *ad fines Dacorum et Anartium*. [P.S.]

ANAS (ὁ Ἄνας: *Guadiana*, i. e. *Wadi-Ana*, *river Anas*, Arab.), an important river of Hispania, described by Strabo (iii. pp. 139, foll.) as rising in the eastern part of the peninsula, like the Tagus and the Baetis (*Guadaluquivir*), between which it flows, all three having the same general direction, from E. to W., inclining to the S.; the Anas is the smallest of the three (comp. p. 162). It divided the country inhabited by the Celts and Lusitanians, who had been removed by the Romans to the S. side of the Tagus, and higher up by the Carpetani, Oretani, and Vettones, from the rich lands of Baetica or Turdetania. It fell into the Atlantic by two mouths, both navigable, between Gades (*Cádiz*), and the Sacred Promontory (*C. St. Vincent*). It was only navigable a short way up, and that for small vessels (p. 142). Strabo further quotes Polybius as placing the sources of the Anas and the Baetis in Caliberia (p. 148). Pliny (iii. 1. s. 2) gives a more exact description of the origin and peculiar character of the Anas. It rises in the territory of Laminium; and, at one time diffused into marshes, at another retiring into a narrow channel, or entirely hid in a subterraneous course, and exulting in being born again and again, it falls into the Atlantic Ocean, after forming, in its lower course, the boundary between Lusitania and Baetica. (Comp. iv. 21. s. 35; Melis. ii. 1. § 3, iii. 1. § 3.) The Antonine Itinerary (p. 446) places the source of the Anas (caput fluminis Anae) 7 M. P. from Laminium, on the road to Caesaraugusta. The source is close to the village of *Osa la Montiel*, in *La Mancha*, at the foot of one of the northern spurs of the *Sierra Morena*, in about 39° N. lat. and 2° 45' W. long. The river originates in a marsh, from a series of small lakes called *Lagunas de Ruedera*. After a course of about 7 miles, it disappears and runs underground for 12 miles, bursting

forth again, near *Daymiel*, in the small lakes called *Los Ojos de Guadiana* (the eyes of the *Guadiana*). After receiving the considerable river *Giguela* from the N., it runs westward through *La Mancha* and *Estremadura*, as far as *Badajoz*, where it turns to the S., and falls at last into the Atlantic by *Ayamonte*, the other mouth mentioned by Strabo, and which appears to have been at *Lepe*, being long since closed. The valley of the *Guadiana* forms the S. part of the great central table-land of Spain, and is bounded on the N. by the *Mountains of Toledo*, and the rest of that chain, and on the S. by the *Sierra Morena*. Its whole course is above 450 miles, of which not much above 30 are navigable, and that only by small flat-bottomed barges. Its scarcity of water is easily accounted for by the little rain that falls on the table-land. Its numerous tributaries (flowing chiefly from the *Sierra Morena*) are inconsiderable streams; the only one of them mentioned by ancient authors is the *Adrus* (*Albaragena*), which falls into it opposite *Badajoz*. Some derive the name *Anas* from the Semitic verb (*Hanas*, Punic; *Hanasa*, Arab.) signifying to appear and disappear, referring to its subterraneous course; which may or may not be right. (Ford, *Handbook of Spain*, p. 63.) [P. S.]

ANATHO (*Ἀνάθος*: *Anah*), as the name appears in Isidorus of Charax. It is Anathan in Ammianus Marcellinus (xxiv. 1), and Bethauna (*Βέθαινα*, perhaps Beth Ana) in Ptolemy (v. 18. § 6). D'Anville (*L'Euphrate*, p. 62) observes that the place which Zosimus (iii. 14) calls *Phathusae*, in his account of Julian's Persian campaign (A. D. 363), and fixes about the position of *Anah*, is nowhere else mentioned. It seems, however, to be the same place as *Anah*, or near it.

Anah is on the Euphrates, north of Hit, in a part where there are eight successive islands (about 34½° N.L.). *Anah* itself occupies a "fringe of soil on the right bank of the river, between a low ridge of rock and the swift-flowing waters." (*London Geog. Journ.* vol. vii. p. 427.) This place was an important position for commerce in ancient times, and probably on the line of a caravan route. When Julian was encamped before Anatho, one of the hurricanes that sometimes occur in these parts threw down his tents. The emperor took and burnt Anatho.

Tavernier (*Travels in Turkey and Persia*, iii. 6) describes the country around *Anah* as well cultivated; and the place as being on both sides of the river, which has an island in the middle. It is a pleasant and fertile spot, in the midst of a desert. Rauwolf, whose travels were published in 1582, 1583, speaks of the olive, citron, orange, and other fruits growing there. The island of *Anah* is covered with ruins, which also extend for two miles further along the left bank of the river. The place is about 313 miles below Bir, and 440 above Hillah, the site of Babylon, following the course of the river. (*London Geog. Journ.* vol. iii. p. 232.) Tavernier makes it four days' journey from Bagdad to *Anah*. [G. L.]

ANATIS. [ASAMA.]

ANAU (*Ἀναύα*), a salt lake in the southern part of Phrygia, which Xerxes passed on his march from Celsene to Colossae (Herod. vii. 30.) There was a town also called *Anaua* on or near the lake. This is the lake of *Chardak*, or *Hacı Tava Obirisi*, as it is sometimes called. This lake is nearly dry in summer, at which season there is an incrustation of salt on the mud. The salt is collected now, as it

was in former days, and supplies the neighbourhood and remoter parts.

Arrian (*Anab.* i. 29) describes, under the name of Ascania, a salt lake which Alexander passed on his march from Pisidia to Celsene; and the description corresponds to that of Lake *Chardak* so far as its saline properties. Leake (*Asia Minor*, p. 146) takes the Ascania of Arrian to be the lake *Burdur* or *Buldur*, which is some distance SE. of *Chardak*. There is nothing in Arrian to determine this question. Leake (p. 150) finds a discrepancy between Arrian and Strabo as to the distance between Sagalassus and Celsene (*Apameia*). Strabo (p. 569) makes it one day's journey; "whereas Arrian relates that Alexander was five days in marching from Sagalassus to Celsene, passing by the lake Ascania." But this is a mistake. Arrian does not say that he was five days in marching from Sagalassus to Celsene. However, he does make Alexander pass by a lake from which the inhabitants collect salt, and *Buldur* has been supposed to be the lake, because it lies on the direct road from Sagalassus to Celsene. But this difficulty is removed by observing that Arrian does not say that Alexander marched from Sagalassus to Celsene, but from the country of the Pisidians; and so he may have passed by *Anaua*. Hamilton observes (*Researches*, &c. vol. i. p. 496), that *Buldur* is only slightly brackish, whereas *Chardak* exactly corresponds to Arrian's description (p. 504). P. Lucas (*Voyage*, &c. i. book iv. 2) describes Lake *Bondur*, as he calls it, as having water too bitter for fish to live in, and as abounding in wild-fowl.

In justification of the opinions here expressed, it may be remarked, that the "five days" of Alexander from Sagalassus to Celsene have been repeated and adopted by several writers, and thus the question has not been truly stated. [G. L.]

ANAUROS (*Ἀναυρος*), a small river in Macedonia, in Thessaly, flowing past Ioloeus into the Pagaean gulf, in which Jason is said to have lost one of his sandals. (Apoll. Rhod. i. 8; Simenid. *op. Athem.* iv. p. 172, e; Apollod. i. 9. § 16; Strab. ix. p. 436; Lucan, vi. 370; Leake, *Northern Greece*, vol. iv. p. 361.)

ANAZARBUS or -A (*Ἀναζαρβός*, *Ἀναζαρβα*; *Eth.* *Ἀναζαρβός*, *Anazarberus*), a city of Cilicia, so called, according to Stephanus, either from an adjacent mountain of the same name, or from the founder, Anazarbus. It was situated on the Pyramus, and 11 miles from Mopsuestia, according to the Peutinger Table. Suidas (*s.v.* *Κίβδα*) says that the original name of the place was *Cyinda* or *Quinda*; that it was next called *Dioicaesarea*; and (*s.v.* *Ἀναζαρβός*) that having been destroyed by an earthquake, the emperor Nerva sent thither one Anazarbus, a man of senatorial rank, who rebuilt the city, and gave it to his own name. All this cannot be true, as Valesius (Ann. Marc. xiv. 8) remarks, for it was called Anazarbus in Pliny's time (v. 27). Dioscorides is called a native of Anazarbus; but the period of Dioscorides is not certain.

Its later name was Caesarea ad Anazarbum, and there are many medals of the place in which it is both named Anazarbus and Caesarea or under Anazarbus. On the division of Cilicia it became the chief place of Cilicia Secunda, with the title of Metropolis. It suffered dreadfully from an earthquake both in the time of Justinian, and still more, in the reign of his successor Justin.

The site of Anazarbus, which is said to be named

Anawasy or *Annasy*, is described (*London Geog. Jour.* vol. vii. p. 421), but without any exact description of its position, as containing ruins "backed by an isolated mountain, bearing a castle of various architecture." It seems not unlikely that this mountain may be Cyinda, which, in the time of Alexander and his successors, was a deposit for treasure. (Strab. p. 672; Diod. xviii. 62, xix. 56; Plut. *Evmen.* c. 13.) Strabo, indeed, places Cyinda above Anchiale; but as he does not mention Anazarbus, this is no great difficulty; and besides this, his geography of Cilicia is not very exact. If Pococke's account of the Pyramus at *Anawasy* being called Quinda is true, this is some confirmation of the hill of Anazarbus being Quinda. It seems probable enough that Quinda is an old name, which might be applied to the hill fort, even after Anazarbus became a city of some importance. An old traveller (Willebrand v. Oldenburg), quoted by Forbiger, found, at a place called *Naversa* (manifestly a corruption of Anazarbus) or *Anawasy*, considerable remains of an old town, at the distance of 8 German miles from Sis. [G. L.]

ANCALITES, a people in Britain, inhabiting the hundred of *Henly*, a locality which, probably, preserves their name. Caesar alone mentions them. Gale and Horsely reasonably suppose that they were a section of the Atrebrates of Ptolemy. They were the most western Britons with which Caesar came in contact. (Caes. *B. G.* v. 21.) [R. G. L.]

ANCHIALE (Ἀγχιάλη, Ἀγχιάλεια, Ἀγχιάλος; Ἐθ. Ἀγχιαλέας), a town of Cilicia, which Stephanus (s. v. Ἀγχιάλη) places on the coast, and on a river Anchialeus. One story which he reports, makes its origin purely mythical. The other story that he records, assigns its origin to Sardanapalus, who is said to have built Anchiale and Tarsus in one day. Strabo also places Anchiale near the coast. [ANAZARBUS.] Aristobulus, quoted by Strabo (p. 672), says that the tomb of Sardanapalus was at Anchiale, and on it a relief in stone (πύλον λίθινον) in the attitude of a man snapping the fingers of his right hand. He adds, "some say that there is an inscription in Assyrian characters, which recorded that Sardanapalus built Anchiale and Tarsus in one day, and exhorted the reader to eat, drink, and so forth, as everything else is not worth that—," the meaning of which the attitude of the figure showed." In the text of Strabo, there follow six hexameter Greek verses, which are evidently an interpolation in the text. After these six verses, the text of Strabo proceeds: "Choerilus, also, mentions these matters; and the following verses also are generally circulated." The two hexameters which then follow, are a paraphrase of the exhortation, of which Strabo has already given the substance in prose. Athenæus (xii. p. 529) quotes Aristobulus as authority for the monument at Anchiale; and Amynias as authority for the existence of a mound at Ninus (*Nineveh*), which was the tomb of Sardanapalus, and contained, on a stone slab, in Chaldaic characters, an inscription to the same effect as that which Strabo mentions; and Athenæus says that Choerilus paraphrased it in verse. In another passage, Athenæus (p. 336) quotes the six hexameters, which are interpolated in Strabo's text, but he adds a seventh. He there cites Chrysippus as authority for the inscription being on the tomb of Sardanapalus; but he does not, in that passage, say who is the Greek paraphrast, or where the inscription was. Athenæus, however (p. 529), just like a mere collector who

uses no judgment, gives a third story about a monument of Sardanapalus, without saying where it was; the inscription recorded that he built Tarsus and Anchiale in one day, "but now is dead," which suggests very different reflections from the other version. Arrian (*Anab.* ii. 5), probably following Ptolemy, says, that Alexander marched in one day from Anchiale to Tarsus. He describes the figure on the monument as having the hands joined, as clapping the hands; he adds, that the former magnitude of the city was shown by the circuit and the foundations of the walls. This description does not apply to the time of Arrian, but to the age of Alexander, for Arrian is merely copying the historians of Alexander. It seems hardly doubtful that the Assyrians once extended their power as far, at least, as Anchiale, and that there was a monument with Assyrian characters there in the time of Alexander; and there might be one also to the same effect at Nineveh. (See *Cic. Tusc. Disp.* v. 35; *Polyb.* viii. 12; and as to the passage of Strabo, Groskurd's Translation and Notes, vol. iii. p. 81.) Leake (*Asia Minor*, p. 214) observes, that a little west of Tarsus, and between the villages *Kazals* and *Karadur*, is a river that answers to the Anchialeus; and he observes that "a large mound, not far from the Anchialeus, with some other similar tumuli near the shore to the westward, are the remains, perhaps, of the Assyrian founders of Anchiale, which probably derived its temporary importance from being the chief maritime station of the Assyrian monarchs in these seas." [G. L.]

ANCHIALE (Ἀγχιάλη; *Akiali*), a small town on the western coast of the Euxine, to the north of Apollonia, to which its inhabitants were subject. (Strab. vii. p. 319.) The Latin writers, who mention the place, call it Anchialus or Anchialum. (Ov. *Trist.* i. 9. 36; Pomp. *Mel.* ii. 2; Plin. *H. N.* iv. 18; comp. Ptol. iii. 11. § 4.) [L. S.]

ANCHIASMUS. [ONCHISMUS.]

ANCHISIA. [MANTINEIA.]

ANCHOE (Ἀγχόη), a place on the borders of Boeotia and of Locris, near Upper Larymna, at which the waters of the Cephissus broke forth from their subterranean channel. There was also a lake of the same name at this place. (Strab. ix. pp. 406, 407; Plin. iv. 7. s. 12; Leake, *Northern Greece*, vol. ii. p. 289.) [LARYMNA.]

ANCON (Ἀγκών), a headland and bay, as the name implies, on the coast of Pontus, east of Amisus. It is mentioned by Valerius Flaccus (iv. 600) in his *Argonautica*, after the Iris, as if it were east of the mouth of that river. Apollonius Rhodius simply speaks of it as a headland (ii. 369). The ancient authorities do not agree in the distances along this coast (Steph. s. v. *Καθρία*; Hamilton, *Researches*, vol. i. p. 288). The conclusion of Hamilton seems to be the most probable, that *Derbend Bournou*, east of Amisus, represents Ancon, as it is the first headland east of Amisus, "and the only place before reaching the mouth of the Iris where a harbour can exist." He adds, that "at the extremity of *Derbend Bournou*, a small stream falls into the sea between two precipitous headlands, probably the Chadiasis of the ancients." [G. L.]

ANCONA, or ANCON (Ἀγκών; *Ἐθ. Ἀγκώνες*, and Ἀγκωνίτης, Steph. B., Anconitanus; the form Ancon in Latin is chiefly poetical; but, according to Orelli, Cicero uses *Anconem* for the acc. case), an important city of Picenum on the Adriatic sea,

still called *Ancona*. It was situated on a promontory which forms a remarkable curve or elbow, so as to protect, and almost enclose its port, from which circumstance it derived its Greek name of Ἀγκών, *the elbow*. (Strab. v. p. 241; Mela, ii. 4; Procop. B. G. ii. 13. p. 197.) Pliny, indeed, appears to regard it as named from its position at the angle or elbow formed by the coast line at this point (*in ipso flectentis se orae cubito*, iii. 13. s. 18), but this is probably erroneous. The promontory on which the city itself is situated, is connected with a more lofty mountain mass forming a bold headland, the *CUMERUS* of Pliny, still known as *Monte Comero*. Ancona was the only Greek colony on this part of the coast of Italy, having been founded about 380 B. C. by Syracusan exiles, who fled hither to avoid the tyranny of the elder Dionysius. (Strab. l. c.) Hence it is called *Dorica Ancon* by Juvenal (iv. 40), and is mentioned by Scylax (§ 17, p. 6), who notices only Greek cities. We have no account of its existence at an earlier period, for though Pliny refers its foundation to the Siculi (l. c.; see also Solin. 2. § 10), this is probably a mere misconception of the fact that it was a colony from Sicily. We learn nothing of its early history: but it appears to have rapidly risen into a place of importance, owing to the excellence of its port (the only natural harbour along this line of coast) and the great fertility of the adjoining country. (Strab. l. c.; Plin. xiv. 6.) It was noted also for its purple dye, which, according to Silius Italicus (viii. 438), was not inferior to those of Phœnicia or Africa. The period at which it became subject to the Romans is uncertain, but it probably followed the fate of the rest of Picenum: in B. C. 178 we find them making use of it as a naval station against the Illyrians and Istrians. (Liv. xli. 1.) On the outbreak of the Civil War it was occupied by Caesar as a place of importance, immediately after he had passed the Rubicon; and we find it in later times serving as the principal port for communication with the opposite coast of Dalmatia. (Caes. B. C. i. 11; Cic. ad Att. vii. 11, ad Fam. xvi. 12; Tac. Ann. iii. 9.) As early as the time of C. Gracchus a part of its territory appears to have been assigned to Roman colonists; and subsequently Antony established there two legions of veterans which had served under J. Caesar. It probably first acquired at this time the rank of a Roman colony, which we find it enjoying in the time of Pliny, and which is commemorated in several extant inscriptions. (App. B. C. v. 23; *Lib. Colon.* pp. 225, 227, 253; Gruter, pp. 451. 3, 465. 6; Zumpt, *de Colon.* p. 333.) It received great benefits from Trajan, who improved its port by the construction of a new mole, which still remains in good preservation. On it was erected, in honour of the emperor, a triumphal arch, built entirely of white marble, which, both from its perfect preservation and the lightness and elegance of its architecture, is generally regarded as one of the most beautiful monuments of its class remaining in Italy. Some remains of an amphitheatre may also be traced; and numerous inscriptions attest the flourishing condition of Ancona under the Roman Empire. The temple of Venus, celebrated both by Juvenal and Catullus (Juv. iv. 40; Catull. xxxvi. 13), has altogether disappeared; but it in all probability occupied the same site as the modern cathedral, on the summit of the lofty hill that commands the whole city and constitutes the remarkable headland from which it derives its name.

We find Ancona playing an important part during the contests of Belisarius and Narses with the Goths in Italy. (Procop. B. G. ii. 11, 13, iii. 30, iv. 23.) It afterwards became one of the chief cities of the Exarchate of Ravenna, and continued throughout the Middle Ages, as it does at the present day, to be one of the most flourishing and commercial cities of central Italy.

The annexed coin of Ancona belongs to the period of the Greek colony: it bears on the obverse the head of Venus, the tutelary deity of the city, on the reverse a bent arm or *elbow*, in allusion to its name.

[E. H. B.]



COIN OF ANCONA.

ANCORA'RUS MONS (*Jebel Ouanseria*), a mountain of Mauretania Caesariensis, S. of Julia Caesarea, belonging to the Lesser Atlas chain, and forming the S. limit of the valley of the Chinalaph (*Shellif*). It was celebrated for the tree called *citrus* (a species of cedar or juniper), the wood of which was highly esteemed by the Romans for furniture. Pliny mentions several instances of the extravagant prices given for it. (Plin. H. N. xiii. 15. s. 29; Amm. Marc. xxv. 5.) [P. S.]

ANCYRA (Ἀγκυρα; *Eth.* Ἀγκυράδος, *Ancyranus*). 1. A town of Phrygia Epictetus. Strabo (p. 567) calls it a "small city, or hill-fort, near Blandos, Lydia." In another passage (p. 576) he says that the Rhyndacus, which flows into the Propontis, receives the Maeceus from Ancyra Abasitis. Cramer (*Asia Minor*, vol. ii. p. 12) corrects Abasitis into Abaitis, on the authority of the coins and an inscription found in these parts. As the Maeceus is the *Susupharis* Su, or the *Simaul* Su, as it is called in its upper course, Ancyra must be at or near the source of this river. The lake of *Simaul* is the source of the Maeceus, and close to the lake is "a remarkable looking hill, the Acropolis of an ancient city." This place appears to be Ancyra. The river flows from the lake in a deep and rapid stream; and no large stream runs into the lake. *Simaul* seems to be a corruption of *Synanus*, or *Synans*, and to be on or near the site of Synanus. Ancyra was on the lake, 7 or 8 miles WNW. of Simaui. (Hamilton, *Researches*, &c. vol. ii. p. 124, seq.)

2. (*Angora* or *Engareh*), a town of Galatia, near a small stream, which seems to enter the Sangarius. Ancyra originally belonged to Phrygia. The mythical founder was Midas, the son of Gordius. (Paus. i. 4.) Midas found an anchor on the spot, and accordingly gave the name to the town; a story which would imply that the name for anchor (*ἄγκυρα*) was the same in the Greek and in the Phrygian languages. Pausanias confirms the story by saying that the anchor remained in his time in the temple of Zeus. Stephanus (s. v. Ἀγκυρα) gives another story about the name, which is chronologically false, if Ancyra was so called in the time of Alexander. (Arrian, *Anab.* ii. 4.) The town became the chief place of the Tectosages (Strab. p. 567), a Gallic tribe from the neighbourhood of Tolpense, which

settled in these parts about B. C. 277. [GALATIA.] The Galatæ were subjected by the Romans under Cn. Manlius, B. C. 189, who advanced as far as Ancyra, and fought a battle with the Tectosages near the town. (Liv. xxxviii. 24.) When Galatia was formally made a Roman province, A. C. 25, Ancyra was dignified with the name Sebaste, which is equivalent to Augusta, with the addition of Tectosagum, to distinguish it from Pessinus and Tavium, which were honoured with the same title of Sebaste. Ancyra had also the title of Metropolis, as the coins from Nero's time show. Most of the coins of Ancyra have a figure of an anchor on them.

The position of Ancyra made it a place of great trade, for it lay on the road from Byzantium to Tavium and Armenia, and also on the road from Byzantium to Syria. It is probable, also, that the silky hair of the Angora goat may, in ancient as in modern times, have formed one of the staples of the place. The hills about Angora are favourable to the feeding of the goat. The chief monument of antiquity at Ancyra is the marble temple of Augustus, which was built in the lifetime of the emperor. The walls appear to be entire, with the exception of a small portion of one side of the cella. On the inside of the antæ of the temple is the Latin inscription commonly called the Monumentum or Marmor Ancyranum. Augustus (Suet. Aug. 101) left behind him a record of his actions, which, it was his will, should be cut on bronze tablets, which were to be placed in front of his Mausoleum. A copy of this memorable record was cut on the walls of this temple at Ancyra, both in Greek and Latin. We must suppose that the Ancyran obtained permission from the Roman senate or Tiberius to have a transcript of this record to place in the temple of Augustus, to whom they had given divine honours in his lifetime, as the passage from Josephus (*Antiq. Jud.* xvi. 10), when properly corrected, shows. (See Is. Casaub. in *Ancyran. Marmor. Animadv.*) The Latin inscription appears to have been first copied by Busbequius about the middle of the sixteenth century, and it has been copied by several others since. The latest copy has been made by Mr. Hamilton, and his copy contains some corrections on former transcripts. A Greek inscription on the outer wall of the cella had been noticed by Pococke and Texier, but, with the exception of a small part, it was concealed by houses built against the temple. By removing the mud wall which was built against the temple, Hamilton was enabled to copy part of the Greek inscription. So much of it as is still legible is contained in the Appendix to his second volume of *Researches in Asia Minor*, &c. This transcript of the Greek version is valuable, because it supplies some defects in our copies of the Latin original. A Greek inscription in front of one of the antæ of the temple seems to show that it was dedicated to the god Augustus and the goddess Rome. Hamilton copied numerous Greek inscriptions from various parts of the town. (Appendix, vol. ii.) One of the

walls of the citadel contains an immense number of "portions of bas-reliefs, inscriptions, funeral cippi with garlands, and the caput bovis, caryatides, columns and fragments of architraves, with parts of dedicatory inscriptions, resembling indeed very much the walls of a rich museum." (Hamilton.)

Angora is still a considerable town, with a large population. [G. L.]

ANCYRŌN POLIS (Ἀγκυρῶν πόλις, Ptol. iv. 5. § 57; Steph. B. s. v.: *Eth.* Ἀγκυρονόλητος), was a town of Middle Egypt, 10 miles southward of the Heptanomite Aphroditopolis. It derived its appellation from the manufacture of stone anchors cut from the neighbouring quarries. [W. B. D.]

ANDA'NIA (Ἀνδάνια: *Eth.* Ἀνδανέως, Ἀνδάνιος), an ancient town of Messenia, and the capital of the kings of the race of the Leleges. It was celebrated as the birthplace of Aristomenes, but towards the end of the second Messenian war it was deserted by its inhabitants, who took refuge in the strong fortress of Ira. From this time it was only a village. Livy (xxxvi. 31) describes it as a *parvum oppidum*, and Pausanias (iv. 33. § 6) saw only its ruins. It was situated on the road leading from Messene to Megalopolis. Its ruins, according to Leake, are now called *Ellinikokastro*, and are situated upon a height near the village of *Fyla* or *Filia*. The Homeric Oechalia is identified by Strabo with Andania, but by Pausanias with Carnasium, which was only 8 stadia from Andania. (Paus. iv. 1. § 2, iv. 3. § 7, iv. 14. § 7, 26. § 6, 33. § 6; Strab. pp. 339, 350; Steph. B. s. v.; Leake, *Morea*, vol. i. p. 388.)

ANDECAVI, a Gallic tribe, who were stirred up to a rising by Julius Sacrovir in the time of Tiberius, A. D. 21. (Tac. *Ann.* iii. 40.) As Tacitus in this passage couples them with the Turoni or Turones, we may conclude that they are the tribe which Caesar calls Andes (*B. G.* ii. 35), and which occupied a part of the lower valley of the Loire (Ligeris) on the north bank, west of the Turones. Their position is still more accurately defined by that of their chief town Juliomagus, or Civitas Andecavorum, the modern Angers, in the department of *Maine et Loire*, on the *Mayenne*, an affluent of the Loire. [G. L.]

ANDEIRA (Ἀνδείρα: *Eth.* Ἀνδειρανός), as it is written in Pliny (v. 32), a town of the Troas, the site of which is uncertain. There was a temple of the Mother of the Gods here, whence she had the name Andeirene. (Steph. B. s. v. Ἀνδείρα.) As to the stone found here (Strab. p. 610), which, when "burnt, becomes iron," and as to the rest of this passage, the reader may consult the note in Groscurd's translation of Strabo (vol. ii. p. 590). [G. L.]

ANDEMATUNNUM, the chief town of the Lingones, is not mentioned by Caesar. The name occurs in the Antonine Itinerary, and in the *Pentinger Table*; and in Ptolemaeus (ii. 9. § 19) under the form Ἀνδομάτουνον. According to the Antonine Itin. a road led from this place to Tullum (*Toul*). In the passage of Eutropius (ix. 23) "circa Lingonas" means a city, which was also named "civitas Lingonum;" and if this is Andematunnum, the site is that of the modern town of Langres, on a hill in the department of *Haute Marne*, and near the source of the *Marne* (*Matrona*). Langres contains the remains of two triumphal arches, one erected in honour of the emperor Probus, and the other in honour of Constantius Chlorus. The inscription said to be found at Langres, which would show it to have been a Roman colony, is declared by Vaesius



COIN OF ANCYRA.

to be spurious. In old French *Langres* was called *Langone* or *Langoinne*. [G. L.]

ANDERETIOMBA; another reading of ANDERESIO, a town of Britain, mentioned by the geographer of Ravenna only; in whose list it comes next to Calleva Atrebatum, or *Silchester*. Miha, a name equally unknown, follows; and then comes Mutantonia, a military station in the south of Sussex. As far as the order in which the geographical names of so worthless a writer is of any weight at all, the relation of Anderesio, or Anderetiomba, combined with the fact of the word being evidently compound, suggests the likelihood of the first syllable being that of the present town of *Andover*. [R. G. L.]

ANDERIDA, is mentioned in the *Notitia Imperii* as the station of a detachment of Abulci (numerous Abulcorum); and as part of the Littus Saxonicum. In the Anglo-Saxon period it has far greater prominence. The district Anderida coincided with a well-marked natural division of the island, the Wealds of Sussex and Kent. The gault and green-sand districts belonged to it also, so that it reached from Alton to Hythe, and from Eastbourne to the north of Maidstone—Romney Marsh being especially excluded from it. Thirty miles from N. to S., and 120 from E. to W. are the dimensions given in the Anglo-Saxon Chronicle (ad Ann. 893), and this is not far from the actual distance. The name is British; *antred* meaning *uninhabited*, and the form in full being *Coeud Andred, the uninhabited wood*. Uninhabited it was not; in the central ridge, mining industry was applied to the iron ore of Tilgate Forest at a very early period. The stiff clay district (the oak-tree clay of the geologists) around it, however, may have been the resort of outlaws only. Beorned, when expelled from Mercia, took refuge in the *Andredeswald*, from the north-western frontier; and the Britons who, according to the Anglo-Saxon Chronicle of A. D. 477, fled from Aella and his son, did the same from the south. Of *Anderida*, as a district, *Andredesleage* (*Andredeslea*), and *Andredeswald* (the *Weald* of Andred), are the later names.

Of the particular station so called in the *Notitia*, the determination is difficult. *Pevensey* has the best claim; for remains of Roman walls are still standing. The neighbourhood of *Eastbourne*, where there are Roman remains also, though less considerable, has the next best. Camden favoured *Newenden*; other writers having preferred *Chichester*. It is safe to say that Anderida never was a Saxon town at all. In A. D. 491, Aella and his son Cissa "slew all that dwelt therein, so that not a single Briton was left." (Anglo-Saxon Chronicle, ad ann.) [R. G. L.]

ANDERITUM, a town which Ptolemaeus calls *Ἀνδρίτων*, and the capital of the Gabali, whom Caesar mentions (*B. G.* vii. 75) as subjects of the Arverni. In the *Not. Prov. Gall.* it is called *Civitas Gabalium*, having taken the name of the people, as was the case with most of the capitals of the Gallic towns under the Lower Empire. D'Anville infers, from an inscription found in the neighbourhood of *Javols* or *Javouze*, which terminates thus, *at P. GABALL. v.*, that the position of *Javols* may represent this place. Wülfenauer (*Géog. de la Gaule*) places Anderitum at *Anterrieux*. Others suppose the site to be at *Mende*. Both *Javols* and *Mende* are in the *Gervaudon*, a part of the mountain region of the *Cevennes*. [G. L.]

ANDES. [ANDECAVI.]

ANDES, a village in the neighbourhood of Mantua, known only from the circumstance of its having been the actual birthplace of Virgil (Donat. *Vit. Virgil.* 1; Hieron. *Chron.* p. 396), who is, however, commonly called a native of Mantua, because Andes belonged to the territory of that city. It is commonly supposed to be represented by the modern village of *Pietola*, on the banks of the Mincius, about 2 miles below Mantua, but apparently with no other authority than local tradition, which is in general entitled to but little weight. (See Millin, *Voyage dans le Milanais*, vol. ii. p. 301.) [E.H.B.]

ANDETRIUM (Ἀνδέρτριον, Strab. p. 315; Ἀνδέρτριον, Ptol. ii. 17. § 11; Ἀνδέρτριον, Dion Cass. lvi. 12), a fortified town in Dalmatia near Salona, which offered a brave resistance to Tiberius.

ANDIZETI (Ἀνδίζητις), one of the chief tribes in Pannonia, occupying the country about the southern part of the Drave. (Strab. vii. p. 314; Plin. iii. 28, who calls them Andizetes.) [L. S.]

ANDOSINI, a people in Spain between the Iberus and the Pyrenees, mentioned only in a passage of Polybius (iii. 35), where some editors proposed to read *Ausetani*.

ANDRAPA (Ἀνδράπα), also called Neoclaudiopolis, a town of Paphlagonia, near the river Halys, in the later province of Helenopontus, and the seat of a bishopric. There are coins of this town, bearing the dates and effigies of M. Aurelius, Septimius Severus, and Caracalla. (Ptol. v. 4. § 6; Hierocl. p. 701; Justin. *Novell.* 23.)

ANDRIACA (Ἀνδριάκη; *Andraki*), the port of the town of Myra in Lycia. Appian (*B. C.* iv. 82) says that Lentulus broke through the chain which crossed the entrance of the port, and went up the river to Myra. Beaufort (*Karamania*, p. 26) gives the name *Andraki* to the river of Myra. On the north side of the entrance are the remains of large Roman horrea, with a perfect inscription, which states that the horrea were Hadrian's: the date is Hadrian's third consulate, which is A. D. 119.

Andriaca is mentioned by Ptolemy; and Pliny has "Andriaca civitas, Myra" (v. 27). Andriaca, then, is clearly the place at the mouth of the small river on which Myra stood, 20 stadia higher up. (Strab. p. 666.) It must have been at Andriaca, as Cramer observes, that St. Paul and his companions were put on board the ship of Alexandria. (*Acts*, xxvii. 5, 6.) [G. L.]

ANDRIUS. [TROAS.]

ANDROPOLIS (Ἀνδρών πόλις, Ptol. iv. 5. § 46; Hierocl. p. 724; *Ἐθν. Ἀνδρόπολις*), the modern *Chabur*, was the chief town of the Andropolite nome in the Delta. It was seated on the left bank of the Nile, was the head-quarters of a legion (Not. Imp.), and a bishop's see. (Athanas. *Ep. ad Antioch.* p. 776.) From its name, which is involved in some obscurity, it would seem that the peculiar worship of the city and nome of Andropolis was that of the Manes or Shades of the Dead. (Manetho, *ap. Euseb. Chronicon*.) Geographers have attempted, not very successfully, to identify Andropolis with the Archandropolis of Herodotus (ii. 98), which, the historian adds, is not an Egyptian name, and with the Gynacopolis of Strabo (p. 803). D'Anville supposes it to have been the same as the city Antylla (Ἀντύλλα, Herod. ii. 97), the revenues of which were assigned to the Egyptian queens as *sandal-money*, or, as we term it, *pin-money*. This custom, chancing to coincide with a Persian usage

(Nepos, *Themist.* 10), was continued by Cambyases and his successors.

[W. B. D.]

ANDEOS (*Ἀνδρος*; *Eth.* Ἀνδρίος, Andrius; *Andro*), the most northerly and one of the largest islands of the Cyclades, SE. of Euboea, 21 miles long and 8 broad. According to tradition it derived its name either from Andrius, a general of Rhadamanthus or from the seer Andrus. (Diod. v. 79; Paus. x. 13. § 4; Conon, 44; Steph. B. s. v.) It was colonized by Ionians, and early attained so much importance as to send colonies to Acauthus and Stageira in Chalcidice about B. C. 654. (Thuc. iv. 84, 88.) The Andrians were compelled to join the fleet of Xerxes in his invasion of Greece, B. C. 480; in consequence of which Themistocles attempted to levy a large sum of money from the people, and upon their refusing to pay it, laid siege to their city, but was unable to take the place. (Herod. viii. 111, 121.) The island however afterwards became subject to the Athenians, and at a later time to the Macedonians. It was taken by the Romans in their war with Philip, B. C. 200, and given to their ally Attalus. (Liv. xxxi. 45.)

The chief city also called Andros, was situated nearly in the middle of the western coast of the island, at the foot of a lofty mountain. Its citadel strongly fortified by nature is mentioned by Livy (l. c.). It had no harbour of its own, but it used one in the neighbourhood, called Gaurion (Γαῦριον) by Xenophon (*Hell.* i. 4. § 22), and Gaureleon by Livy (l. c.), and which still bears the ancient name of *Gaurion*. The ruins of the ancient city are described at length by Ross, who discovered here, among other inscriptions, an interesting hymn to Isis in hexameter verse, of which the reader will find a copy in the *Classical Museum* (vol. i. p. 34, seq.). The present population of Andros is 15,000 souls. Its soil is fertile, and its chief productions are silk and wine. It was also celebrated for its wine in antiquity, and the whole island was regarded as sacred to Dionysus. There was a tradition that, during the festival of this god, a fountain flowed with wine. (Plin. ii. 103, xxxi. 13; Paus. vi. 26, § 2.) (Thevenot, *Travels*, Part i. p. 15, seq.; Tournefort, *Voyage*, vol. i. p. 265, seq.; Fiedler, *Reise*, vol. ii. p. 221, seq.; and especially Ross, *Reisen auf d. Griech. Inseln*, vol. ii. p. 12, seq.)



COIN OF ANDEOS.

ANDEOS. [Ἐδρος.]

ANDUSIA, a town known only from an inscription found at Nîmes, or at Anduse (Walcenaer, *Geog.* &c.). The name still exists in the small town of *Anduse* on the *Gardon*, called the *Gardon d'Anduse*, which flows into the Rhone on the right bank, between Avignon and Arles. (D'Anville, *Notice*, &c.) [G. L.]

ANEMOREIA, subsequently ANEMOLEIA (*Ἀνεμόρεια*, *Ἀνεμόλεια*; *Eth.* Ἀνεμωρεῖς), a town of Phocis mentioned by Homer, was situated on a height on the borders of Phocis and Delphi, and is said to have derived its name from the gusts of wind which blew on the place from the tops of Mt. Par-

nassus. (Hom. *Il.* ii. 521; Strab. p. 423; Steph. B. s. v.)

ANEMO'SA (*Ἀνεμῶσα*), a village of Arcadia in the district Maemalia on the Helisson near *Ziborisi*. (Paus. viii. 35. § 9; Leake, *Peloponnesiaca*, p. 238.)

ANEMURIUM (*Ἀνεμόριον*; *Cape Anamur*), the most southern point of Asia Minor, which "terminates in a high bluff knob," Strabo (p. 669) places Anemurium at the nearest point of Cilicia to Cyprus. He adds that "the distance along the coast to Anemurium from the borders of Pamphylia (that is, from Coracesium) is 820 stadia, and the remainder of the coast distance to Soli is about 500 stadia." Beaufort (*Karamania*, p. 201) suspects that the numbers in Strabo have been accidentally misplaced in the MSS., "for from Anemurium to Soli is nearly double the distance of the former place from Coracesium." But the matter would not be set quite right merely by making the numbers change places, as the true distances will show.

Strabo does not mention a city Anemurium, but it is mentioned by Pliny (v. 27), by Ptolemy, and Seylax. Beaufort found there the indications of a considerable ancient town. The modern castle, which is on one side of the high bluff knob, is supplied with water by two aqueducts, which are channels cut in the rocks of the hills, but where they cross ravines they are supported by arches. Within the space enclosed by the fortified walls of the castle there are the remains of two theatres. All the columns and the seats of the theatre have been carried away, probably to Cyprus. There is also a large necropolis full of tombs, the walls of which are still sound, though the tombs have been ransacked. It does not appear to what period these remains belong, but the theatres and aqueduct are probably of the Roman period. There are many medals of Anemurium of the time of the Roman emperors. [G. L.]

ANGE'A, a place in Thessaly in the district Thessaliotis, of uncertain site. (Liv. xxxiii. 13.)

ANGELE. [Ἀττικά.]

ANGITES (*Ἀγγίτες*; *A'ngista*), a river of Macedonia, flowing into the lake Cercinitis, about 6 or 8 miles to the N of Amphipolis. (Herod. vii. 113; Leake, *Northern Greece*, vol. iii. p. 183.)

ANGITIAE LUCUS. [Fucinus.]

ANGLII or ANGLI (*Ἀγγεῖλοι*, *Ἀγγελοι*), were according to Tacitus (*Germ.* 40), and Ptolemy (ii. 11), a tribe of the German race of the Suevi. Tacitus does not mention the country they occupied; but, according to Ptolemy, they were the greatest tribe in the interior of Germany, extending further east than the Langobardi, and to the north as far as the river Albis. Subsequently, in connection with other tribes, they immigrated under the name of Anglo-Saxons into England. A district in Schleswig still bears the name of Angeln, but it is doubtful whether that name has any connection with the ancient Anglii. (Ledebr., in the *Allgem. Archiv. für die Gesch. des Preuss. Staats*, xiii. p. 75, foll.) [L. S.]

ANGRIVARI (*Ἀγγριονάρη*), a German tribe dwelling on both sides of the river Visurgis (*Weser*), but mainly in the territory between that river and the Albis (*Elbe*); they were separated in the south from the Cherusci by a mound of earth. (Tacit. *Ann.* ii. 19; Ptol. ii. 11. § 16.) Their name is commonly connected with the word *Anger*, that is, a meadow. The Angrivari were at first on good terms with the Romans, but this relation was interrupted, though only for a short time, by an insurrection in A. D. 16,

when they joined the league of the Cherusci. The Germans were defeated on that occasion in two great battles, at Istayisus, and at a point a little more to the south. (Tacit. *Ann.* ii. 8, 23, 41.) About A. D. 100, when the Cheruscan league was broken up, the Angrivarii, in conjunction with the Chamavi, attacked the neighbouring Bructeri, and made themselves masters of their country, so that the country bearing in the middle ages the name of Angaria (*Engern*), became part of their territory. (Tacit. *German.* 34; comp. Wilhelm, *Germanien*, p. 163, foll.; Ledebur, *Land u. Volk der Bructerer*, pp. 121, 240, foll.) [L. S.]

ANGULUS (Ἀγγούλιος; *Eth.* Angulanus), a city of the Vestini, mentioned both by Pliny and Ptolemy, as well as in the *Itin. Ant.* (p. 313), where the name is written *Angelum*, a corruption which appears to have early come into general use, and has given rise to a curious metamorphosis, the modern town retaining its ancient name as that of its patron saint: it is now called *Civita Sant' Angelo*. It is situated on a hill, about 4 miles from the Adriatic, and S. of the river Matrinus (*la Piomba*) which separated the Vestini from the territory of Adria and Picenum. The Itinerary erroneously places it S. of the Aternus, in which case it would have belonged to the Frentani. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 59; Cluver. *Ital.* p. 751; Romanelli, vol. iii. p. 254.) [E. H. B.]

ANIGRÆA. [Argos.]

ANIGRUS (Ἀνίγρος; *Macro-potamē*, i. e. *Black River*), a small river in the Triphylia Elis, called *Myrteus* (Μυρτιάς) by Homer (*Il.* xi. 721), rises in Mt. Laphias, and before reaching the Ionian sea loses itself near Samicum in pestilential marshes. Its waters had an offensive smell, and its fish were not eatable. This was ascribed to the Centaurs having washed in the water after they had been wounded by the poisoned arrows of Heracles. Near Samicum were caverns sacred to the nymphs *Anigrades* (Ἀνιγρίδες or Ἀνιγρίδες), where persons with cutaneous diseases were cured by the waters of the river. General Gordon, who visited these caverns in 1835, found in one of them water distilling from the rock, and bringing with it a pure yellow sulphur. The Acidæ, which some persons regarded as the Iardanes of Homer, flowed into the Anigrus. (Strab. pp. 344–347; Pans. v. 5. §§ 3, 7, seq. v. 6. § 3; *Ov. Met.* xv. 281; Leake, *Morea*, vol. i. pp. 54, 66, seq.; *Peloponnesiaca*, pp. 108, 110; Ross, *Reisen im Peloponnes*, vol. i. p. 105.)

ANINETUM (Ἀνινητὸν), a town in Lydia of uncertain site, the seat of a bishopric, of which coins are extant, bearing the epigraph Ἀνινητῶν. (Hierocl. p. 659, with Wesseling's note; Sestini, p. 103.)

ANIO or ANIEN (the latter form is the more ancient, whence in the oblique cases ANIENIS, ANIENTE, &c. are used by all the best writers; but the nominative ANIEN is found only in Oso, ap. *Priestley*, vi. 3. p. 229, and some of the later poets. *Stat. Silv.* i. 3. 20, 5. 25. Of the Greeks Strabo has Ἀνιον. Dionysius uses Ἀνίης, -ηρος). A celebrated river of Latium, and one of the most considerable of the tributaries of the Tiber, now called the *Tevereone*. It rises in the Apennines about 3 miles above the town of Treba (*Treba*) and just below the modern village of *Fillettino*. (Plin. iii. 12. s. 17; Frontin. *de Aqueduct.* § 98; Strabo erroneously connects its sources with the Lake Fucinus, v. p. 235.) From thence it descends rapidly to *Sublaqueum* (Sublaqueum), immediately above which it formed in ancient times a small lake or rather a series of lakes, which were

probably of artificial construction, as all trace of them has now disappeared. [SUBLAQUEUM.] It flows from thence for about 10 miles in a NW. direction, through a deep and narrow valley between lofty mountains, until just below the village of *Roviano*, where it turns abruptly to the SW. and pursues its course in that direction until it emerges from the mountains at Tibur (*Tivoli*), close to which town it forms a celebrated cascade, falling at once through a height of above 80 feet. The present cascade is artificial, the waters of the river having been carried through a tunnel constructed for the purpose in 1834, and that which previously existed was in part also due to the labours of Pope Sixtus V.; but the Anio always formed a striking water-fall at this point, which we find repeatedly mentioned by ancient writers. (Strab. v. p. 238; Dionys. v. 37; *Hor. Carm.* i. 7. 13; *Stat. Silv.* i. 3. 73, 5. 25; *Propert.* iii. 16. 4.) After issuing from the deep glen beneath the town of *Tivoli*, the Anio loses much of the rapidity and violence which had marked the upper part of its current, and pursues a winding course through the plain of the *Campagna* till it joins the Tiber about 3 miles above Rome, close to the site of the ancient Antennæ. During this latter part of its course it was commonly regarded as forming the boundary between Latium and the Sabine territory (Dionys. l. c.), but on this subject there is great discrepancy among ancient authors. From below Tibur to its confluence the Anio was readily navigable, and was much used by the Romans for bringing down timber and other building materials from the mountains, as well as for transporting to the city the building stone from the various quarries on its banks, especially from those near Tibur, which produced the celebrated *lapid Tiburtinus*, the *Travertine* of modern Italians. (Strab. v. p. 238; Plin. iii. 5. s. 9.)

The Anio receives scarcely any tributaries of importance: the most considerable is the *Digentia* of Horace (*Ep.* i. 18. 104) now called the *Licenza* which joins it near *Bardella* (Mandula) about 9 miles above *Tivoli*. Six miles below that town it receives the sulphureous waters of the *ALBULA*. Several other small streams fall into it during its course through the *Campagna*, but of none of these have the ancient names been preserved. The waters of the Anio in the upper part of its course are very limpid and pure, for which reason a part of them was in ancient times diverted by aqueducts for the supply of the city of Rome. The first of these, called for distinction sake *Anio Vetus*, was constructed in B. C. 271 by M. Curius Dentatus and Fulvius Flaccus: it branched off about a mile above Tibur, and 20 miles from Rome, but on account of its necessary windings was 43 miles in length. The second, constructed by the emperor Claudius, and known as the *Anio Novus*, took up the stream at the distance of 42 miles from Rome, and 6 from Sublaqueum: its course was not less than 58, or according to another statement 62 miles in length, and it preserved the highest level of all the numerous aqueducts which supplied the city. (Frontin. *de Aqueduct.* §§ 6, 13, 15; Nibby, *Dintorni*, vol. i. pp. 156–160.) [E. H. B.]

ANITORGIS, or ANISTORGIS, a town in Spain of uncertain site, mentioned only by Livy (xxv. 32), supposed by some modern writers, but without sufficient reason, to be the same as *Contorgis*. [CONTORGIS.]

ANNAEA or ANAEA (Ἀνναία; Ἀναία; *Eth.*

Ἀνάβος, *Ἀναβρύς*, is placed by Stephanus (s. v. *Ἀνάβος*) in Caria, and opposite to Samos. Ephorus says that it was so called from an Amazon Anaea, who was buried there. If Anaea was opposite Samos, it must have been in Lydia, which did not extend south of the Maeander. From the expressions of Thucydides (ii. 19, 32, iv. 75, viii. 19), it may have been on or near the coast, and in or near the valley of the Maeander. Some Samian exiles posted themselves here in the Peloponnesian war. The passage of Thucydides (iv. 75) seems to make it a naval station, and one near enough to annoy Samos. The conclusion, then, is, that it was a short distance north of the Maeander, and on the coast; or if not on the coast, that it was near enough to have a station for vessels at its command. [G. L.]

ANNIBI MONTES (τὰ Ἀννίβια ὄρη, Ptol. vi. 16), ANNIVA (Ammian. xxiii. 6), one of the principal mountain chains of Asia, in the extreme NE. of Scythia, and running into Serica: corresponding, apparently, to the *Little Altai* or the NE. part of the *Altai* chain. [P. S.]

ANOPAEA. [THERMOPYLAE.]

ANSIBARI or AMPSIVARI, that is, "sailors on the Ems" (*Emsfahrer*), a German tribe dwelling about the lower part of the river Amisia (*Ems*). During the war of the Romans against the Cherusci, the Ansibarii, like many of the tribes on the coast of the German ocean, supported the Romans, but afterwards joined the general insurrection called forth by Arminius, and were severely chastised for it by Germanicus. In A. D. 59, the Ansibarii, according to Tacitus (*Ann.* xiii. 55, 56), were expelled from their seats by the Chauzi, and being now homeless they asked the Romans to allow them to settle in the country between the Rhine and Yssel, which was used by the Romans only as a pasture land for their horses. But the request was haughtily rejected by the Roman commander Avitus, and the Ansibarii now applied for aid to the Bructeri and Tenchteri; but being abandoned by the latter, they applied to the Usipi and Tubantes. Being rejected by these also, they at last appealed to the Chatti and Cherusci, and after long wanderings, and enduring all manner of hardships, their young men were cut to pieces, and those unable to bear arms were distributed as booty. It has been supposed that a remnant of the Ansibarii must have maintained themselves somewhere and propagated their race, as Ammianus Marcellianus (xx. 16) mentions them in the reign of Julian as forming a tribe of the Franks; but the reading in Amm. Marcellianus is very uncertain, the MSS. varying between *Atuarii*, *Ampsivarii*, and *Ansuarii*. It is equally uncertain as to whether the tribe mentioned by Strabo (p. 291, 292) as *Ἀναβάρη* and *Καμπύναροι* are the same as the Ansibarii or not. (Comp. Ledebur, *Land u. Volk der Bructerer*, p. 90, foll.) [L. S.]

ANSOBA. [AUSOBA.]

ANTAEOPOLIS (Ἀνταίου πόλις, Ptol. iv. 5, § 71; Steph. B. s. v.; Plin. v. 9, §§ 9, 38; Plut. *de Solert. Anim.* 23; It. Anton. p. 731: *Eth.* Ἀνταίο-πολις), was the capital of the Antaeopolite nome in Upper Egypt. It stood upon the eastern bank of the Nile, in lat. 27° 11' N. The plain below Antaeopolis was the traditional scene of the combat between Isis and Typhon, in which the former avenged herself for the murder of her brother-husband Osiris. (Diod. i. 21.) Under the Christian emperors of Rome, Antaeopolis was the centre of an episcopal see. Medals struck at this city in the age of Trajan

and Hadrian are still extant. The site of Antaeopolis is now occupied by a straggling village *Gou-el-Kebber*. A few blocks near the river's edge are all that remains of the temple of Antaeus. One of them is inscribed with the names of Ptolemaeus Philopator and his queen Arsinoe. Its last vertical column was carried away by an inundation in 1821. But the ruins had been previously employed as materials for building a palace for Ibrahim Pasha. The worship of Antaeus was of Libyan origin. (*Dictionary of Biography*, s. v.) [W. B. D.]

ANTANDRUS (Ἀντάνδρος: *Eth.* Ἀντάνδρος: *Antandro*), a city on the coast of Troas, near the head of the gulf of Adramyttium, and on the N. side, and W. of Adramyttium. According to Aristotle (*Steph. B. s. v.* Ἀντάνδρος), its original name was Edonis, and it was inhabited by a Thracian tribe of Edoni, and he adds "or Cimimeris, from the Cimimerii inhabiting it 100 years." Pliny (v. 30) appears to have copied Aristotle also. It seems, then, that there was a tradition about the Cimimerii having seized the place in their incursion into Asia, of which tradition Herodotus speaks (i. 6). Herodotus (vii. 42) gives to it the name Pelagis. Again, Alcaneus (Strab. p. 606) calls it a city of the Leleges. From these vague statements we may conclude that it was a very old town; and its advantageous position at the foot of Aspaneus, a mountain belonging to Ida, where timber was cut, made it a desirable possession. Virgil makes Aeneas build his fleet here (*Aen.* iii. 5). The tradition as to its being settled from Andros (Mela, i. 18) seems merely founded on a ridiculous attempt to explain the name. It was finally an Aeolian settlement (Thuc. viii. 108), a fact which is historical.

Antandros was taken by the Persians (Herod. v. 26) shortly after the Scythian expedition of Darius. In the eighth year of the Peloponnesian war it was betrayed by some Mytilenaeans and others, exiles from Lesbos, being at that time under the supremacy of Athens; but the Athenians soon recovered it. (Thuc. iv. 52, 75.) The Persians got it again during the Peloponnesian war; but the townspeople, fearing the treachery of Arsaces, who commanded the garrison there for Tissaphernes, drove the Persians out of the acropolis, B. C. 411. (Thuc. viii. 108.) The Persians, however, did not lose the place. (Xen. *Hell.* i. 1. § 25.) [G. L.]

ANTA'RADUS (Ἀντράδος, Ptol. v. 15, § 16; Hierocles, p. 716: *Tartús*), a town of Phoenicia, situated at its northern extremity, and on the mainland over against the island of Aradus, whence its name. According to the Antonine Itinerary and Pentinger Table, it was 24 M. P. from Balanea, and 50 M. P. from Tripolis. The writer in Ersch and Gruber's *Encyclopädie* (s. v.) places Antaradus on the coast about 2 miles to the N. of Aradus, and identifies it with Carne (Steph. B. s. v.) or Carnos, the port of Aradus, according to Strabo (xvi. p. 753; comp. Plin. v. 18). It was rebuilt by the emperor Constantine, A. D. 346, who gave it the name of Constantia. (Cedren. *Hist. Comp.* p. 246.) It retained, however, its former name, as we find its bishops under both titles in some councils after the reign of Constantine. In the crusades it was a populous and well fortified town (Guil. Tyr. vii. 15), and was known under the name of Tortosa (Tasso, *Gerusalem. Liberata*, i. 6; Wilken, *Die Kreuzz.* vol. i. p. 255, ii. p. 200, vii. p. 340, 718). By Maimdrell and others the modern *Tartús* has been confounded with Arethus, but incorrectly. It is now a mean

village of 241 taxable Moslems and 44 Greeks, according to the American missionaries. (*Bibliotheca Sacra*, vol. v. p. 247.) The walls, built of heavy bevelled stones, are still remaining — the most imposing specimen of Phœnician fortification in Syria. (*Mémoires sur les Phéniciens* par l'Abbé Mignot, *Acad. des Belles Lettres*, vol. xxxiv. p. 239; Edrisi, par Jaulent, p. 129, 130.) [E. B. I.]

ANTENNÆ (Ἀντέμναι: *Eth.* Antennas, ἄντας), a very ancient city of Latium situated only three miles from Rome, just below the confluence of the Anio with the Tiber. It derived its name from this position, *ante annem*. (Varr. *de L. L.* v. § 28; Fest. p. 17; Serv. *ad Aen.* vii. 631.) All authors agree in representing it as a very ancient city. Virgil mentions the "tower-bearing Antennæ" among the five great cities which were the first to take up arms against the Trojans (*Aen.* vii. 631), and Silius Italicus tells us that it was even more ancient than Crustumium (*prisco Crustumio prior*, viii. 367). Dionysius calls it a city of the Aborigines, and in one passage says expressly that it was founded by them: while in another he represents them as wresting it from the Siculi (i. 16, ii. 35). From its proximity to Rome it was naturally one of the first places that came into collision with the rising city, and took up arms together with Caenina and Crustumium to avenge the rape of the women. They were however unsuccessful, the city was taken by Romulus, and part of the inhabitants removed to Rome, while a Roman colony was sent to supply their place. (Liv. i. 10, 11; Dionys. ii. 32—35; Plut. *Romul.* 17.) Plutarch erroneously supposes Antennæ to have been a Sabine city, and this view has been adopted by many modern writers; but both Livy and Dionysius clearly regard it as of Latin origin, and after the expulsion of the kings it was one of the first Latin cities that took up arms against Rome in favour of the exiled Tarquin (Dionys. v. 21). But from this time its name disappears from history as an independent city: it is not found in the list of the 30 cities of the Latin league, and must have been early destroyed or reduced to a state of complete dependence upon Rome. Varro (*l. c.*) speaks of it as a decayed place; and though Dionysius tells us it was still inhabited in his time (i. 16) we learn from Strabo (v. p. 230) that it was a mere village, the property of a private individual. Pliny also enumerates it among the cities of Latium which were utterly extinct (iii. 5. s. 9). The name is however mentioned on occasion of the great battle at the Colline Gate, B. C. 82, when the left wing of the Samnites was pursued by Crassus as far as Antennæ, where the next morning they surrendered to Sulla. (Plut. *Sull.* 30.) At a much later period we find Alaric encamping on the site when he advanced upon Rome in A. D. 409. This is the last notice of the name, and the site has probably continued ever since in its present state of desolation. Not a vestige of the city now remains, but its site is so clearly marked by nature as to leave no doubt of the correctness of its identification. It occupied the level summit of a hill of moderate extent, surrounded on all sides by steep declivities, which rises on the left of the Via Salaria, immediately above the flat meadows which extend on each side of the Anio and the Tiber at their confluence. (Gell's *Topogr. of Rome*, p. 65; Nibby, *Dictionnaire de Rome*, vol. i. p. 163; Dennis's *Etruria*, vol. i. p. 64.) [E. B. I.]

ANTHE'DON (Ἀνθηδών: *Eth.* Ἀνθηδώνος, Anthedonias), a town of Boeotia; and one of the cities

of the League, was situated on the Euripus or the Eubœan sea at the foot of Mt. Messapius, and was distant, according to Dicaearchus, 70 stadia from Chalcis and 160 from Thebes. Anthedon is mentioned by Homer (*Il.* ii. 508) as the furthestmost town of Boeotia. The inhabitants derived their origin from the sea-god Glaucus, who is said to have been originally a native of the place. They appear to have been a different race from the other people of Boeotia, and are described by one writer (Lycophr. 754) as Thracians. Dicaearchus informs us that they were chiefly mariners, shipwrights and fishermen, who derived their subsistence from trading in fish, purple, and sponges. He adds that the agora was surrounded with a double stoa, and planted with trees. We learn from Pansanias that there was a sacred grove of the Cabeiri in the middle of the town, surrounding a temple of those deities, and near it a temple of Demeter. Outside the walls was a temple of Dionysus, and a spot called "the leap of Glaucus." The wine of Anthedon was celebrated in antiquity. The ruins of the town are situated 1½ mile from *Lukisi*. (Dicaearch. *Bios* 'Ελλάδος, p. 145, ed. Fuhr; Strab. pp. 400, 404, 445; Paus. ix. 22. § 5, ix. 26. § 2; Athen. pp. 31, 296, 316, 679; Steph. B. s. v.; Ov. *Met.* vii. 232, xiii. 905; Leake, *Northern Greece*, vol. ii. p. 272.)

ANTHE'DON (Ἀνθηδών: *Eth.* Ἀνθηδονίτης), a city on the coast of Palestine, 20 stadia distant from Gaza (Sozomen. *Hist. Eccles.* v. 9), to the south-west. Taken and destroyed by Alexander Jannaens. (Joseph. *Ant.* xiii. 13. § 3; comp. 15. § 4.) Restored by Gabinius (xiv. 5. § 8). Added to the dominions of Herod the Great by Augustus (xv. 7. § 3). Its name was changed to Agrippias by Herod. (Joseph. *Ant.* xiii. 13. § 3.) In the time of Julian it was much addicted to Gentile superstition and idolatry (Sozomen. *l. c.*), particularly to the worship of Astarté or Venus, as appears from a coin of Antoninus and Caracalla, given by Vaillant (*Numeri. Colon.* p. 115). [G. W.]

ANTHELA (Ἀνθελαι: *Eth.* Ἀνθελός), 1. A town in Messenia, mentioned by Homer (*Il.* ix. 451), who gives it the epithet *βαθυκλειαν*, supposed by later writers to be the same as Thuris, though some identified it with Asine. (Strab. viii. p. 860; Pans. iv. 31. § 1; Leake, *Moresa*, vol. i. p. 453.)

2. A town in Troezen, founded by Arthes. (Paus. ii. 30. § 8; Steph. B. s. v.)

3. [PATRAE.]

4. A town on the Hellespont, founded by the Milesians and Phœaceans. (Steph. B. s. v.; Eustath. *ad Hom.* p. 743, 22.)

ANTHELA. [THEMOPYLAE.]

ANTHEMUS (Ἀνθεμός, -ώντος: *Eth.* Ἀνθεμόσιος), a town of Macedonia of some importance, belonging to the early Macedonian monarchy. It appears to have stood SE. of Thessalonica and N. of Chalcidice, since we learn from Thucydides that its territory bordered upon Bisaltia, Crestonia and Mygdonia. It was given by Philip to the Olynthians. Like some of the other chief cities in Macedonia, it gave its name to a town in Asia. (Steph. B. s. v.) It continued to be mentioned by writers under the Roman empire. (Herod. v. 94; Thuc. ii. 99, 100; Dem. *Phil.* ii. p. 70, ed. Reisk.; Diod. xv. 8; Plin. *iv.* 10. s. 17. § 86; Liban. *Declam.* xiii.; Aristid. ii. 224; Leake, *Northern Greece*, vol. iii. p. 450.)

ANTHEMUSIA. [MYGDONIA.]

ANTHEMU'SIA (Ἀνθεμουσία, Ἀνθεμοσίς: *Eth.* Ἀνθεμοσίος), a town of Mesopotamia; Strabo (p.

347) speaks of the Aborras (*Khabur*) flowing around or about Anthemusia, and it seems that he must mean the region Anthemusia. Tacitus (*Ann.* vi. 41) gives the town what is probably its genuine Greek name, Anthemusias, for it was one of the Macedonian foundations in this country. According to Isidore of Charax, it lies between Edessa (*Orfu*) and the Euphrates, 4 schoeni from Edessa. There is another passage in Strabo in which he speaks of Anthemusia as a place (*τόπος*) in Mesopotamia, and he seems to place it near the Euphrates. In the notes to Harduin's Pliny (v. 24), a Roman brass coin of Anthemusia or Anthemus, as it was also called, is mentioned, of the time of Caracalla, with the epigraph *Ανθεμυσιαίων*. [G. L.]

ANTHENE (*Ἀνθήνη*, Thuc.; *Ἀνθάνη*, Steph. B. s. v.; *Ἀθήνη*, Paus.; *Ἐθ.* *Ἀνθάνης*, Steph. B.), a town in Cynuria, originally inhabited by the Aeginetans, and mentioned by Thucydides along with Thyrea, as the two chief places in Cynuria. Modern travellers are not agreed respecting its site. (Thuc. v. 41; Paus. iii. 38. § 6; Harpocr. s. v.; Leake, *Mores*, vol. ii. p. 494; Boblaye, p. 69; Ross, *Peloponnes*, p. 163.)

ANTHYLLA (*Ἀνθύλλα*, Herod. ii. 97; *Ἀνθυλλά*, Athen. i. p. 33; Steph. B. s. v.; *Ἐθ.* *Ἀνθύλλαιος*), was a considerable town upon the Canobic branch of the Nile, a few miles SE. of Alexandria. Its revenues were assigned by the Persian kings of Egypt to their queens, to provide them, Herodotus says, with sandals; Athenaeus says, with girdles. From this usage, Anthylla is believed by some geographers to be the same city as Gynaecopolis, which, however, was further to the south than Anthylla. (Mannert, *Geogr. der Gr. und Röm.* vol. x. p. 596.) [ANDROPOLIS.] Athenaeus commends the wine of Anthylla as the best produced by Egyptian vineyards. [W. B. D.]

ANTICINOLIS. [CINOLIS, or CIMOLIS.]

ANTIGIRRA. [ANTICYRA.]

ANTYCRAGUS. [CRAGUS.]

ANTICYRA (*Ἀντικύρα*, Dicaearch., Strab., perhaps the most ancient form; next *Ἀντικύρρα*, Eustath. *ad Il.* ii. 520; Ptol. iii. 15. § 4; and lastly *Ἀντικύρα*, which the Latin writers use; *Ἐθ.* *Ἀντικυρῆς*, *Ἀντικυραῖος*).

1. (*Aspra Spitia*), a town in Phocis, situated on a peninsula (which Pliny and A. Gellius erroneously call an island), on a bay (Sinus Anticyranus) of the Corinthian gulf. It owed its importance to the excellence of its harbour on this sheltered gulf, and to its convenient situation for communications with the interior. (Dicaearch. 77; Strab. p. 418; Plin. xiv. 5. s. 21; Gell. xvii. 13; Liv. xxxii. 18; Paus. x. 36. § 5, seq.) It is said to have been originally called Cyparissus, a name which Homer mentions (*Il.* ii. 519; Paus. l. c.). Like the other towns of Phocis it was destroyed by Philip of Macedon at the close of the Sacred War (Paus. x. 3. § 1, x. 36. § 6); but it soon recovered from its ruins. It was taken by the consul T. Flaminius in the war with Philip B. C. 198, on account of its convenient situation for military purposes (Liv. l. c.). It continued to be a place of importance in the time both of Strabo and of Pausanias, the latter of whom has described some of its public buildings. Anticyra was chiefly celebrated for the production and preparation of the best hellebore in Greece, the chief remedy in antiquity for madness. Many persons came to reside at Anticyra for the sake of a more perfect cure. (Strab. l. c.) Hence the proverb *Ἀντικύρρας αἶμα δει, καὶ Νῆαυγος*

Anticyram, when a person acted foolishly. (Hor. *Sat.* ii. 3. 83, 166; comp. *ov. e Pont.* iv. 3. 53; Pers. i. 16; Juv. xiii. 97.) The hellebore grew in great quantities around the town: Pausanias mentions two kinds, of which the root of the black was used as a cathartic, and that of the white as an emetic. (Strab. l. c.; Paus. x. 36. § 7.) There are very few ancient remains at *Aspra Spitia*, but Leake discovered here an inscription containing the name of Anticyra. (Leake, *Northern Greece*, vol. ii. p. 541, seq.)

2. A town in Thessaly in the district Malis at the mouth of the Spercheus. (Herod. vii. 198; Strab. pp. 418, 434.) According to Stephanus (*s. v.* *Ἀντικύρα*) the best hellebore was grown at this place, and one of its citizens exhibited the medicine to Heracles, when labouring under madness in this neighbourhood.

3. A town in Locris, which most modern commentators identify with the Phocian Anticyra. [No. 1.] Livy, however, expressly says (xxvi. 26) that the Locrian Anticyra was situated on the left hand in entering the Corinthian gulf, and at a short distance both by sea and land from Naupactus; whereas the Phocian Anticyra was nearer the extremity than the entrance of the Corinthian gulf, and was 60 miles distant from Naupactus. Moreover Strabo speaks of three Anticyrae, one in Phocis, a second on the Mallic gulf (p. 418), and a third in the country of the western Locri, or Locri Ozolae (p. 434). Horace, likewise, in a well-known passage (*Ars Poët.* 300) speaks of three Anticyrae, and represents them all as producing hellebore. (Leake, *Ibid.* p. 543.)

ANTIGONEIA (*Ἀντιγόνη*, *Ἀντιγονία*, Antigonea, Liv.; *Ἐθ.* *Ἀντιγονεῖς*, Antigonenis). 1. A town of Epirus in the district Chaonia, on the Aous and near a narrow pass leading from Illyria into Chaonia. (*Tà rap' Ἀντιγονεῖας στενά*, Ptol. ii. 5, 6; ad Antigoneam fauces, Liv. xxxii. 5.) The town was in the hands of the Romans in their war with Perseus. (Liv. xliii. 23.) It is mentioned both by Pliny (iv. 1) and Ptolemy (iii. 14. § 7).

2. A town of Macedonia in the district Crusis in Chalcidice, placed by Livy between Aeneia and Pallene. (Liv. xlv. 10.) It is called by Ptolemy (iii. 13. § 38) *Psaphara* (*Ψαφάρρα*) probably in order to distinguish it from Antigoneia in Paconia. (Leake, *Northern Greece*, vol. iii. p. 460.)

3. A town of Macedonia in Paconia, placed in the Tabular Itinerary between Stena and Stobi. (Seymour, 631; Plin. iv. 10. s. 17; Ptolem. iii. 13. § 36.)

4. The later name of Mantinea. [MANTINEIA.]

5. A city in Syria on the Orontes, founded by Antigonus in B. C. 307, and intended to be the capital of his empire. After the battle of Ipsus, B. C. 301, in which Antigonus perished, the inhabitants of Antigoneia were removed by his successful rival Seleucus to the city of Antioch, which the latter founded a little lower down the river. (Strab. xvi. p. 750; Diod. xx. 47; Liban. *Antioch.* p. 349; Malala, p. 256.) Diodorus erroneously says that the inhabitants were removed to Seleucia. Antigoneia continued, however, to exist, and is mentioned in the war with the Parthians after the defeat of Crassus. (Dion Cass. xi. 29.)

6. An earlier name of Alexandria Troas. [ALEXANDREIA TROAS, p. 102, b.]

7. An earlier name of Nicaea in Bithynia. [NICAEA.]

ANTILIBANUS (*Ἀντιλίβανος*; *Jebel es-Sibir*), the eastern of the two great parallel ridges

of mountains which enclose the valley of Coele-Syria Proper. (Strab. xvi. p. 754; Ptol. v. 15, § 8; Plin. v. 20.) The Hebrew name of Lebanon (*Al-sawar*, LXX.), which has been adopted in Europe, and signifies "white," from the white-grey colours of the limestone, comprehends the two ranges of Libanus and Antilibanus. The general direction of Antilibanus is from NE. by SW. Nearly opposite to Damascus it bifurcates into diverging ridges; the easternmost of the two, the Hermon of the Old Testament (*Jebel esh-Sheikh*), continues its SW. course, and is the proper prolongation of Antilibanus, and attains, in its highest elevation, to the point of about 10,000 feet from the sea. The other ridge takes a more westerly course, is long and low, and at length unites with the other bluffs and spurs of Libanus. The E. branch was called by the Sidonians Sirion, and by the Amorites Sheuir (*Deut.* iii. 9), both names signifying a coat of mail. (Rosenmüller, *Alterth.* vol. ii. p. 235.) In *Deut.* (iv. 8) it is called Mt. Sion, "an elevation." In the later books (1 *Chron.* v. 23; *Sol. Song.* iv. 8) Sheuir is distinguished from Hermon, properly so called. The latter name in the Arabic form, *Sinir*, was applied in the middle ages to Antilibanus, north of Hermon. (Abulf. *Tab. Syr.* p. 164.) The geology of the district has not been thoroughly investigated; the formations seem to belong to the upper Jura formation, oolite, and Jura dolomite; the poplar is characteristic of its vegetation. The outlying promontories, in common with those of Libanus, supplied the Phœnicians with abundance of timber for ship-building. (Grote, *Hist. of Greece*, vol. iii. p. 358; Ritter, *Erkunde*, vol. ii. p. 434; Raumer, *Palästina*, pp. 29—35; Burkhardt, *Travels in Syria*; Robinson's *Researches*, vol. iii. pp. 344, 345.) [E. B. J.]

ANTINOOPOLIS, ANTINOË (*Ἀντινόου πόλις*, Ptol. iv. 5, § 61; Paus. viii. 9; Dion Cass. lxx. 11; Amm. Marc. xix. 12, xxii. 16; Aur. Vict. *Caesar*, 14; Spartian. *Hadrian*. 14; Chron. Pasch. p. 254, Paris edit.; It. Anton. p. 167; Hierocl. p. 730; *Ἀντινόεια*, Steph. B. s. v. *Ἀδριανούπολις*; *Eth.* *Ἀντινοεία*), was built by the emperor Hadrian in A. D. 122, in memory of his favourite Antinous. (*Dictionary of Biography*, s. v.) It stood upon the eastern bank of the Nile, lat. 26½ N., nearly opposite Hermopolis. It occupied the site of the village of Besa (*Βήσσα*), named after the goddess and oracle of Besa, which was consulted occasionally even as late as the age of Constantine. Antinopolis was a little to the south of Besa, and at the foot of the hill upon which that village was seated. A grotto, once inhabited by Christian anchorites, probably marks the seat of the shrine and oracle, and Grecian tombs with inscriptions point to the necropolis of Antinopolis. The new city at first belonged to the Heptanomis, but was afterwards annexed to the Thebaid. The district around became the Antinoë nome. The city itself was governed by its own senate and Prytaneus or President. The senate was chosen from the members of the wards (*φύλας*), of which we learn the name of one—*Ἀδριαῖς*—from inscriptions (Orelli, No. 4705); and its decrees, as well as those of the Prytaneus, were not, as usual, subject to the revision of the nomarch, but to that of the prefect (*ἐπιτοπάρχης*) of the Thebaid. Divine honours were paid in the Antinoëon to Antinous as a local deity, and games and chariot-races were annually exhibited in commemoration of his death and of Hadrian's sorrow. (*Dictionary of Antiquities*, s. v. *Ἀντινόεια*.) The city of Antinopolis

exhibited the Græco-Roman architecture of Trajan's age in immediate contrast with the Egyptian style. Its ruins, which the Copts call *Enseneh*, at the village of Sheikh-Abadeh, attest, by the area which they fill, the ancient grandeur of the city. The direction of the principal streets may still be traced. One at least of them, which ran from north to south, had on either side of it a corridor supported by columns for the convenience of foot-passengers. The walls of the theatre near the southern gate, and those of the hippodrome without the walls to the east, are still extant. At the north-western extremity of the city was a portico, of which four columns remain, inscribed to "Good Fortune," and bearing the date of the 14th and last year of the reign of Alexander Severus, A. D. 235. As far as can be ascertained from the space covered with mounds of masonry, Antinopolis was about a mile and a half in length, and nearly half a mile broad. Near the Hippodrome are a well and tanks appertaining to an ancient road, which leads from the eastern gate to a valley behind the town, ascends the mountains, and, passing through the desert by the *Wadee Tarfa*, joins the roads to the quarries of the Mons Porphyrites. (Wilkinson, *Topography of Thebes*, p. 382.)

The Antinoë nome was frequently exposed to the ravage of invading armies; but they have inflicted less havoc upon its capital and the neighbouring Hermopolis than the Turkish and Egyptian governments, which have converted the materials of these cities into a lime-quarry. A little to the south of Antinopolis is a grotto, the tomb of Thoth-otep, of the age of Sesotaris, containing a representation of a colossus fastened on a sledge, which a number of men drag by ropes, according to the usual mode adopted by the Egyptian masons. This tomb was discovered by Irby and Mangles. There are only three silver coins of Antinous extant (Akerman, *Roman Coins*, i. p. 253); but the number of temples, busts, statues, &c. dedicated to his memory by Hadrian form an epoch in the declining art of antiquity. (Origen, in *Celsus*, iii.; Euseb. *Hist. Eccles.* iv. 8.) [W. B. D.]

ANTINUM, a city of the Marsians, still called *Civittà d'Antino*, situated on a lofty hill in the upper valley of the Liris (now called the *Valle di Roveto*), about 15 miles from Sora and 6 from the Lake Fucinus, from which it is, however, separated by an intervening mountain ridge. It is mentioned only by Pliny (iii. 12, § 17), who enumerates the *ATTINATES* among the cities of the Marsians; but the true form of the name is preserved to us by numerous inscriptions that have been discovered in the modern village, and from which we learn that it must have been a municipal town of considerable importance. Besides these, there remain several portions of the ancient walls, of polygonal construction, with a gateway of the same style, which still serves for an entrance to the modern village, and is called *Porta Campanile*. The Roman inscriptions confirm the testimony of Pliny as to the city being a Marsic one (one of them has "populi Antinimum Marsorum"); but an Oscan inscription which has been found there is in the Volscian dialect, and renders it probable that the city was at an earlier period occupied by that people. (Mommson, *Unter-Italienische Dialekte*, p. 321.) It has been supposed by some writers to be the "castellum ad lacum Fucinum" mentioned by Livy (iv. 57) as conquered from that people in B. C. 408; but this is very doubtful. (Romanelli

vol. iii. pp. 222—232; Orelli, *Inscr.* 146, 3940; Craven's *Abruzz.*, vol. i. pp. 117—122; Hoare's *Classical Tour*, vol. i. p. 339, &c.; Kramer, *Der Finster See*, p. 54, note.] [E.H.B.]

ANTIOCHEIA or -RA (Ἀντιόχεια; *Ἔθ.* Ἀντιόχεις, Ἀντιόχειος, Antiochenis; *Adj.* Ἀντιόχειος, Antiochenus), the capital of the Greek kings of Syria, situated in the angle where the southern coast of Asia Minor, running eastwards, and the coast of Phoenicia, running northwards, are brought to an abrupt meeting, and in the opening formed by the river Orontes between the ranges of Mount Taurus and Mount Lebanon. Its position is nearly where the 36th parallel of latitude intersects the 36th meridian of longitude, and it is about 20 miles distant from the sea, about 40 W. of *Aleppo*, and about 20 S. of *Scanderoon*. [See Map, p. 115.] It is now a subordinate town in the pachalik of *Aleppo*, and its modern name is still *Antakieh*. It was anciently distinguished as Antioch by the Orontes ('Α. ἐν Ὀρόντῳ), because it was situated on the left bank of that river, where its course turns abruptly to the west, after running northwards between the ranges of Lebanon and Antilebanon [ORONTES]; and also Antioch by Daphne ('Α. ἐν Δάφνῳ, Strab. xvi. pp. 749—751; Plut. *Lucull.* 21; ἡ πρὸς Δάφνῳ, Hierocl. p. 711; A. Epidaphnes, Plin. v. 18. s. 21), because of the celebrated grove of Daphne which was consecrated to Apollo in the immediate neighbourhood. [DAPHNE.]

The physical characteristics of this situation may be briefly described. To the south, and rather to the west, the cone of Mount Casius (*Jebel-el-Akrah*; see Col. Chesney, in the *Journal of the Roy. Geog. Soc.* vol. viii. p. 228) rises symmetrically from the sea to the elevation of more than 5000 feet. [CASIUS.] To the north, the heights of Mount AMANUS are connected with the range of Taurus; and the *Beilan* pass [AMANIDES PYLAE] opens a communication with Cilicia and the rest of Asia Minor. In the interval is the valley (σάλας, Malala, p. 136), or rather the plain of Antioch (τὸ τῶν Ἀντιόχειων πεδῖον, Strab. l. c.), which is a level space about 5 miles in breadth between the mountains, and about 10 miles in length. Through this plain the river Orontes sweeps from a northerly to a westerly course, receiving, at the bend, a tributary from a lake which was about a mile distant from the ancient city (Cul. Tyr. iv. 10), and emptying itself into the bay of Antioch near the base of Mount Casius. "The windings (from the city to the mouth) give a distance of about 41 miles, whilst the journey by land is only 16½ miles." (Chesney, *l. c.* p. 230.) Where the river passes by the city, its breadth is said by the traveller Niebuhr to be 125 feet; but great changes have taken place in its bed. An important part of ancient Antioch stood upon an island; but whether the channel which insulated that section of the city was artificial, or changes have been produced by earthquakes or more gradual causes, there is now no island of appreciable magnitude, nor does there appear to have been any in the time of the Crusades. The distance between the bend of the river and the mountain on the south is from one to two miles; and the city stood partly on the level, and partly where the ground rises in abrupt and precipitous forms, towards Mount Casius. The heights with which we are concerned are the two summits of Mount Sipyus (*Mal. passio*; and Suid. s. v. *Ἰά.*), the easternmost of which fall in a more gradual slope to the plain, so as to admit of the

cultivation of vineyards, while the other was higher and more abrupt. (See the Plan.) Between them was a deep ravine, down which a mischievous torrent ran in winter (Phryminius or Parmenius, τοῦ βίαντος τοῦ λεγομένου Φυρμίνου, Mal. p. 346; Παρμενίου χειμάρρου, pp. 233, 339; cf. Procop. de *Aedif.* ii. 10). Along the crags on these heights broken masses of ancient walls are still conspicuous, while the modern habitations are on the level near the river. The appearance of the ground has doubtless been much altered by earthquakes, which have been in all ages the scourge of Antioch. Yet a very good notion may be obtained, from the descriptions of modern travellers, of the aspect of the ancient city. The advantages of its position are very evident. By its harbour of SELEUCIA, it was in communication with all the trade of the Mediterranean; and, through the open country behind Lebanon, it was conveniently approached by the caravans from Mesopotamia and Arabia. To these advantages of mere position must be added the facilities afforded by its river, which brought down timber and vegetable produce and fish from the lake (Liban. *Antioch.* pp. 360, 361), and was navigable below the city to the mouth, and is believed to be capable of being made navigable again. (*Roy. Geog. Soc.* vol. vii. p. 230; cf. Strab. l. c.; Paus. viii. 29. § 3.) The fertility of the neighbourhood is evident now in its unassisted vegetation. The Orontes has been compared to the Wye. It does not, like many Eastern rivers, vary between a winter-torrent, and a dry watercourse; and its deep and rapid waters are described as winding round the bases of high and precipitous cliffs, or by richly cultivated banks, where the vine and the fig-tree, the myrtle, the bay, the ilex, and the arbutus are mingled with dwarf oak and sycamore. For descriptions of the scenery, with views, the reader may consult Carne's *Syria* (i. 5, 19, 77, ii. 28.). We can well understand the charming residence which the Seleucid princes and the wealthy Romans found in "beautiful Antioch" ('Α. ἡ καλή, Athen. i. p. 20; Orientis apex pulcher, Amm. Marc. xxii. 9), with its climate tempered with the west wind (Liban. p. 346; cf. Herodian. vi. 6), and where the salubrious waters were so abundant, that not only the public baths, but, as in modern Damascus, almost every house, had its fountain.

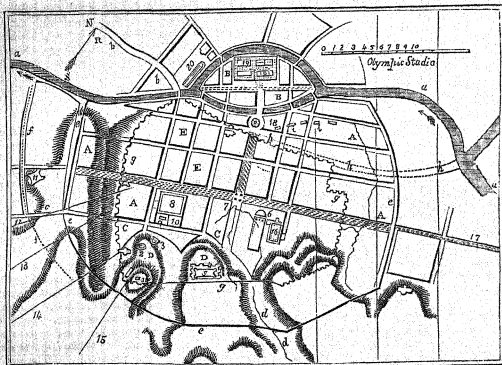
Antioch, however, with all these advantages of situation, is not, like Damascus, one of the oldest cities of the world. It is a mere imagination to identify it (as is done by Jerome and some Jewish commentators) with the Riblah of the Old Testament. Antioch, like Alexandria, is a monument of the Macedonian age, and was the most famous of sixteen Asiatic cities built by Seleucus Nicator, and called after the name of his father or (as some say) of his son Antiochus. The situation was evidently well chosen, for communicating both with his possessions on the Mediterranean and those in Mesopotamia, with which Antioch was connected by a road leading to Zeugma on the Euphrates. This was not the first city founded by a Macedonian prince near this place. Antigonus, in B.C. 307, founded Antigonia, a short distance further up the river, for the purpose of commanding both Egypt and Babylonia. (Diod. xx. p. 758.) But after the battle of Ipsus, B.C. 301, the city of Antigonus was left unfinished, and Antioch was founded by his successful rival. The sanction of auguries was sought for the establishment of the new metropolis. Like Romulus on the Palatine, Seleucus is said to have watched the flight

of birds from the summit of Mount Casius. An eagle carried a fragment of the flesh of the sacrifice to a point on the sea-shore, a little to the north of the mouth of the Orontes; and there Seleucia was built. Soon after, an eagle decided in the same manner that the metropolis of Seleucus was not to be Antigonía, by carrying the flesh to the hill Silpius. Between this hill and the river the city of Antioch was founded in the spring of the year 300 B. C., the 12th of the era of the Seleucidae. This legend is often represented on coins of Antioch by an eagle, which sometimes carries the thigh of a victim. On many coins (as that engraved below) we see a ram, which is often combined with a star, thus indicating the vernal sign of the zodiac, under which the city was founded, and reminding us at the same time of the astrological propensities of the people of Antioch. (See Eckhel, *Descriptio Numorum Antiochie Syriacae*, Vienna, 1786; Vaillant, *Seleucidarum Imperium, sive Historia Regum Syriacae, ad fidem numismatum accommodata*. Paris, 1681.)

The city of Seleucus was built in the plain (ἐν τῇ πεδιάδι τοῦ αἰλῶνος, Mal. p. 200) between the river and the hill, and at some distance from the latter, to avoid the danger to be apprehended from the torrents. Xenaues was the architect who raised the walls, which skirted the river on the north, and did not reach so far as the base of the hill on the south. This was only the earliest part of the city. Three other parts were subsequently added, each surrounded by its own wall: so that Antioch became, as Strabo says (l. c.), a *Tetrapolis*. The first inhabitants (as indeed a great part of the materials) were brought from Antigonía. Besides these, the natives of the surrounding district were received in the new city; and Seleucus raised the Jews to the same political privileges with the Greeks. (Joseph. *Antiq.* xii. 31, c. *Ap.* ii. 4.) Thus a second city was formed contiguous to the first. It is probable that the Jews had a separate quarter, as at Alexandria. The citizens were divided into 18 tribes, distributed locally. There was an assembly of the people (ὄμιλος, Liban. p. 321), which used to meet in the theatre, even in the time of Vespasian and Titus. (Tac. *Hist.* ii. 80; Joseph. *B. J.* vii. 5, § 2, 3, § 3.) At a later period we read of a senate of two hundred. (Jul. *Misopog.* p. 367.) The character of the inhabitants of Antioch may be easily described. The climate made them effeminate and luxurious. A high Greek civilisation was mixed with various Oriental elements, and especially with the superstitions of Chaldaean astrology, to which Chrysestom complains that even the Christians of his day were addicted. The love of frivolous amusements became a passion in the contests of the Hippodrome. On these occasions, and on many others, the violent feelings of the people broke out into open factions, and caused even bloodshed. Another fault should be mentioned as a marked characteristic of Antioch. Her citizens were singularly addicted to ridicule and scurrilous wit, and the invention of nicknames. Julian, who was himself a sufferer from this cause, said that Antioch contained more buffoons than citizens. Apollonius of Tyana was treated in the same way; and the Antiochians provoked their own destruction by ridiculing the Persians in the invasion of Ochozres. (Procop. *R. P.* ii. 8.) To the same cause must be referred the origin of the name "Christian," which first came into existence in this city. (*Acts*, xi. 26; *Lifa*, *de. q. St. Paul*, vol. i. p. 130. See page 146.)

There is no doubt that the city built by Seleucus was on a regular and magnificent plan; but we possess no details. Some temples and other buildings were due to his son Antiochus Soter. Seleucus Callinicus built the *New City* (τὴν νέαν, Liban. pp. 309, 356; τὴν καλὴν, Evagr. *Hist. Eccl.* ii. 12) on the island, according to Strabo (l. c.), though Libanius assigns it to Antiochus the Great, who brought settlers from Greece during his war with the Romans (about 190 B. C.). To this writer, and to Evagrins, who describes what it suffered in the earthquake under Leo the Great, we owe a particular account of this part of the city. It was on an island (see below) which was joined to the old city by five bridges. Hence Polybius (v. 69) and Pliny (v. 21, s. 18) rightly speak of the Orontes as flowing through Antioch. The arrangement of the streets was simple and symmetrical. At their intersection was a fourfold arch (*Tetrapylon*). The magnificent *Palace* was on the north side, close upon the river, and commanded a prospect of the suburbs and the open country. Passing by Seleucus Philopator, of whose public works nothing is known, we come to the eighth of the Seleucidae, Antiochus Epiphanes. He was notoriously fond of building; and, by adding a fourth city to Antioch, he completed the *Tetrapolis*. (Strab. l. c.) The city of Epiphanes was between the old wall and Mount Silpius; and the new wall enclosed the citadel with many of the cliffs. (Procop. *de Aedif.* l. c.) This monarch erected a *senate-house* (Βουλευτήριον), and a temple for the worship of Jupiter Capitolinus, which is described by Livy as magnificent with gold (Liv. xli. 20); but his great work was a vast street with double colonnades, which ran from east to west for four miles through the whole length of the city, and was perfectly level, though the ground originally was rugged and uneven. Other streets crossed it at right angles, to the river on one side, and the groves and gardens of the hill on the other. At the intersection of the principal street was the *Omphalus*, with a statue of Apollo; and where this street touched the river was the *Nymphaeum* (Νυμφαίον, Evagr. *Hist. Eccl.* l. c.; *Τοῦ νυμφίου*, Mal. p. 244). The position of the *Omphalus* is shown to have been opposite the ravine Parmenius, by some allusions in the reign of Tiberius. No great change appears to have been made in the city during the interval between Epiphanes and Tigranes. When Tigranes was compelled to evacuate Syria, Antioch was restored by Lucullus to Antiochus Philopator (Asiatius), who was a mere puppet of the Romans. He built, near Mount Silpius, a *Museum*, like that in Alexandria; and to this period belongs the literary eminence of Antioch, which is alluded to by Cicero in his speech for Archias. (*Cic. pro Arch.* 3, 4.)

At the beginning of the Roman period, it is probable that Antioch covered the full extent of ground which it occupied till the time of Justinian. In magnitude it was not much inferior to Paris (C. O. Miller, *Antiq. Antioch.*; see below); and the number and splendour of the public buildings were very great; for the Seleucid kings and queens (Mal. p. 312) had vied with each other in embellishing their metropolis. But it received still further embellishment from a long series of Roman emperors. In B. C. 64, when Syria was reduced to a province, Pompey gave to Antioch the privilege of autonomy. The same privilege was renewed by Julius Caesar in a public edict (B. C. 47), and it was retained till Antoninus Pius made it a *colonia*. The era of



PLAN OF ANTIOCH.

AA. City of Seleucus Nicator.
 BB. New City of Seleucus Callinicus.
 CC. City of Antiochus Epiphanes.
 DD. Mount Silpius.
 EE. Modern Town.
 aa. River Orontes.
 bb. Road to Seleucia.
 cc. Road to Daphne.
 dd. Ravine Parmenius.
 ee. Wall of Epiphanes and Tiberius.

ff. Wall of Theodosius.
 gg. Wall of Justinian.
 hh. Justinian's Ditch.
 ii. Godfrey's Camp.
 1. Altar of Jupiter.
 2. Amphitheatre.
 3. Theatre.
 4. Citadel.
 5. Castle of the Crusaders.
 6. Caesarium.
 7. Omphalus.
 8. Forum.

9. Senate House.
 10. Museum.
 11. Tancrod's Castle.
 12. Trajan's Aqueduct.
 13. Hadrian's Aqueduct.
 14. Caligula's Aqueduct.
 15. Caesar's Aqueduct.
 16. Xystus.
 17. Herod's Colonnade.
 18. Nymphæum.
 19. Palace.
 20. Ciren.

Pharsalia was introduced at Antioch in honour of Caesar, who erected many public works there: among others, a *theatre* under the rocks of Silpius (τὸ ἐνδὲ τῶν ὀρέων θῆραρον), and an *amphitheatre*, besides an aqueduct and baths, and a basilica called *Caesarium*. Augustus showed the same favour to the people of Antioch, and was similarly flattered by them, and the era of Actium was introduced into their system of chronology. In this reign Agrippa built a suburb, and Herod the Great contributed a road and a colonnade. (Joseph. *Ant.* xvi. 5. § 3, *B. J.* i. 21. § 11.) The most memorable event of the reign of Tiberius, connected with Antioch, was the death of Germanicus. A long catalogue of works erected by successive emperors might be given; but it is enough to refer to the *Chronographia* of Malala, which seems to be based on official documents*, and which may be easily consulted by means of the Index in the Bonn edition. We need only instance the baths of Caligula, Trajan, and Hadrian, the paving of the great street with Egyptian granite by Antoninus Pius, the *Xystus* or public walk built by Commodus, and the palace built by Diocletian,

who also established there public stores and manufactures of arms. At Antioch two of the most striking calamities of the period were the earthquake of Trajan's reign, during which the emperor, who was then at Antioch, took refuge in the *Circus*; and the capture of the city by the Persians under Sapor in 260 A.D. On this occasion the citizens were instantly occupied in the theatre, when the enemy surprised them from the rocks above. (Amm. Marc. xxiii. 5.)

The interval between Constantine and Justinian may be regarded as the Byzantine period of the history of Antioch. After the founding of Constantinople it ceased to be the principal city of the East. At the same time it began to be prominent as a Christian city, ranking as a Patriarchal see with Constantinople and Alexandria. With the former of these cities it was connected by the great road through Asia Minor, and with the latter, by the coast road through Caesarea. (See Wesseling, *Ant. Itin.* p. 147; *Itin. Hieros.* p. 581.) Ten councils were held at Antioch between the years 252 and 380; and it became distinguished by a new style of building, in connection with Christian worship. One church especially, begun by Constantine, and finished by his son, demands our notice. It was the same church which Julian closed and Jovian restored to Christian use, and the same in which Chrysostom preached. He

* Gibbon says: "We may distinguish his authentic information of domestic facts from his gross ignorance of general history." *Ch. II.* vol. ix. p. 414, ed. Milman.

describes it as richly ornamented with Mosaic and statues. The roof was domical (*σφαροειδές*), and of great height; and in its octagonal plan it was similar to the church of St. Vitalis at Ravenna. (See Euseb. *Vit. Const.* iii. 50.) From the prevalence of early churches of this form in the East, we must suppose either that this edifice set the example, or that this mode of church-building was already in use. Among other buildings, Antioch owed to Constantine a *basilica*, a *praetorium* for the residence of the Count of the East, built of the materials of the ancient Museum, and a *xenon* or hospice near the great church for the reception of travellers. Constantius spent much time at Antioch, so that the place received the temporary name of *Constantia*. His great works were at the harbour of Seleucia, and the traces of them still remain. Julian took much pains to ingratiate himself with the people of Antioch. His disappointment is expressed in the Misopogon. Valens undertook great improvements at the time of his peace with the Persians, and opposite the ravine Parmenius he built a sumptuous *forum*, which was paved with marble, and decorated with Illyrian columns. Theodosius was compelled to adopt stringent measures against the citizens, in consequence of the sedition and the breaking of the statues (A. D. 387, 388), and Antioch was deprived of the rank of a metropolis. We are now brought to the time of Libanius, from whom we have so often quoted, and of Chrysostom, whose sermons contain so many incidental notices of his native city. Chrysostom gives the population at 200,000, of which 100,000 were Christians. In these numbers it is doubtful whether we are to include the children and the slaves. (See Gibbon, ch. xv. and Milman's note, vol. ii. p. 363.) For the detailed description of the public and private buildings of the city, we must refer the reader to Libanius. The increase of the suburb towards Daphne at this period induced Theodosius to build a new wall on this side. (See the Plan.) Passing over the reigns of Theodosius the Younger, who added new decorations to the city, and of Leo the Great, in whose time it was desolated by an earthquake, we come to a period which was made disastrous by quarrels in the Hippodrome, massacres of the Jews, internal factions and war from without. After an earthquake in the reign of Justin, A. D. 526, the city was restored by Ephrem, who was Count of the East, and afterwards Patriarch. The reign of Justinian is one of the most important eras in the history of Antioch. It was rising under him into fresh splendour, when it was again injured by an earthquake, and soon afterwards (A. D. 538) utterly desolated by the invasion of the Persians under Chosroes. The ruin of the city was complete. The citizens could scarcely find the sites of their own houses. Thus an entirely new city (which received the new name of *Theopolis*) rose under Justinian. In dimensions it was considerably less than the former, the wall retiring from the river on the east, and touching it only at one point, and also including a smaller portion of the cliffs of Mount Silpius. This wall evidently corresponds with the notices of the fortifications in the times of the crusaders, if we make allowance for the inflated language of Procopius, who is our authority for the public works of Justinian.

The history of Antioch during the mediæval period was one of varied fortunes, but, on the whole, of gradual decay. It was first lost to the Roman empire in the time of Heraclius (A. D. 635), and taker,

with the whole of Syria, by the Saracens in the first burst of their military enthusiasm. It was recovered in the 10th century under Nicephorus Phocas, by a surprise similar to that by which the Persians became masters of it; and its strength, population, and magnificence are celebrated by a writer of the period (Leo Disc. p. 73), though its appearance had doubtless undergone considerable changes during four centuries of Mahomedan occupation. It remained subject to the emperor of Constantinople till the time of the first Comnen, when it was taken by the Seljuks (A. D. 1084). Fourteen years later (A. D. 1098) it was besieged by the Latins in the first Crusade. Godfrey pitched his camp by the ditch which had been dug under Justinian, and Tancred erected a fort near the western wall. (See the Plan.) The city was taken on the 3d of June, 1098. Boemond I., the son of Robert Guiscard, became prince of Antioch; and its history was again Christian for nearly two centuries, till the time of Boemond VI., when it fell under the power of the Sultan of Egypt and his Mamelukes (A. D. 1268). From this time its declension seems to have been rapid and continuous: whereas, under the Franks, it appears to have been still a strong and splendid city. So it is described by Phocas (*Acta Sanct. Mai.* vol. v. p. 299), and by William of Tyre, who is the great Latin authority for its history during this period. (See especially iv. 9—14, v. 23, vi. 1, 15; and compare xvi. 26, 27.) It is unnecessary for our purpose to describe the various fortunes of the families through which the Frankish principality of Antioch was transmitted from the first to the seventh Boemond. A full account of them, and of the coins by which they are illustrated, will be found in De Sauley, *Numismatique des Croisades*, pp. 1—27.

We may consider the modern history of Antioch as coincident with that of European travellers in the Levant. Beginning with De la Broequiré, in the 15th century, we find the city already sunk into a state of insignificance. He says that it contained only 300 houses, inhabited by a few Turks and Arabs. The modern *Awakieh* is a poor town, situated in the north-western quarter of the ancient city, by the river, which is crossed by a substantial bridge. No accurate statement can be given of its population. One traveller states it at 4000, another at 10,000. In the census taken by Ibrahim Pasha in 1835, when he thought of making it again the capital of Syria, it was said to be 5600. The Christians have no church. The town occupies only a small portion (some say $\frac{1}{3}$, some $\frac{1}{4}$, some $\frac{1}{5}$) of the ancient enclosure; and a wide space of unoccupied ground intervenes between it and the eastern or Aleppo gate (called, after St. Paul, *Hab-Boulos*), near which are the remains of ancient pavement.

The walls (doubtless those of Justinian) may be traced through a circuit of four miles. They are built partly of stone, and partly of Roman tiles, and were flanked by strong towers; and till the earthquake of 1822 some of them presented a magnificent appearance on the cliffs of Mount Silpius. The height of the wall differs in different places, and travellers are not agreed on the dimensions assigned to them. Among the recent travellers who have described Antioch, we may make particular mention of Pococke, Kimeur, Niebuhr, Buckingham, Richter (*Wallfahrten im Morgenlande*), and Michaud et Poujoulat (*Correspondance d'Orient*, &c.). Since the earthquake which has just been mentioned, the most important events at Antioch have been its

occupation by Ibrahim Pasha in 1832, and the European expedition, conducted by Col. Chesney. (See the recently published volumes, London, 1850.)

The annexed figure represents the *Genius of Antioch*,—for so with Ammianus Marcellinus (xxiii. 1), a native of the place, we may translate the Τύχην Ἀντιόχειας, or the famous allegorical statue, which personified the city. It was the work of



Enthyrides of Steyon, a pupil of Lysippus, whose school of art was closely connected with the Macedonian princes. It represented Antioch as a female figure, seated on the rock Silpius and crowned with towers, with ears of corn, and sometimes a palm branch in her hand, and with the river Orontes at her feet. This figure appears constantly on the later coins of Antioch; and it is said to have sometimes decorated the official chairs of the Roman praetors in the provinces, in conjunction with representations of Rome, Alexandria, and Constantinople. The engraving here given is from a statue of the time of Septimius Severus in the Vatican. (Visconti, *Museo Pio Clementino*, iii. 46.) The original statue was placed within a cell of four columns, open on all sides, near the river Orontes, and ultimately within the Nymphæum.

A conjectural plan of the ancient city is given in Michaud's *Histoire des Croisades* (vol. ii.). But the best is in C. O. Müller's *Antiquitates Antiochenae* (Göttingen, 1839), from which ours is taken. Müller's work contains all the materials for the history of Antioch. A compendious account of this city is given in Conybeare and Howson's *Life and Epistles of St. Paul* (London, 1850—52), from which work some part of the present article has been taken.

[I. S. H.]



COIN OF ANTIOCH.

- ANTIOCHEIA. 1. CALLIRHOE. [EDESSE.]
2. MYGDONIAE. [NISIRI.]
3. CILICIAE, is placed by STEPHANUS (s. v. Ἀντιόχεια) on the river Pyramus in Cilicia, and the Stadium agrees with him. But Cramer observes (*Asia*

Minor, vol. ii. p. 353), that there are medals with the epigraph Ἀντιόχεια τῶν πρὸς τοὺς Σαοῦς, by which the same place is probably meant, though, according to the medals, it was on the Sarus.

4. AD CRAGUM (Ἀντιόχεια ἐνὶ Κράγῳ, Ptol. v. 8. § 2). Strabo (p. 669) mentions a rock Cragus on the coast of Cilicia, between the river Selinus and the fort and harbour of Charadrus. Appian (*Mithrid.* c. 96) mentions both Cragus and Antieragus in Cilicia as very strong forts; but there may be some error here. Beaufort (*Karamania*, p. 193) conjectures that the site may be between *Selint* and *Karadran* (the Charadrus of Strabo); he observed several columns there "whose shafts were single blocks of polished red granite." A square cliff, the top of which projects into the sea, has been fortified. There is also a flight of steps cut in the rock leading from the landing place to the gates.

5. AD MAEANDRUM (Ἀ. πρὸς Μαίανδρον), a small city on the Maeander, in Caria, in the part adjacent to Phrygia. There was a bridge there. The city had a large and fertile territory on both sides of the river, which was noted for its figs. The tract was subject to earthquakes. (Strab. p. 630.) Pliny (v. 29) says that the town was surrounded by the Orsinus,—or Mosynus, as some read the name,—by which he seems to mean that it is in the angle formed by the junction of this small river with the Maeander. Hamilton (*Researches*, &c., vol. i. p. 529) fixes the position between 4 and 5 miles SE. of *Kuyya*, "and near the mouth of the rich valley of the *Kara Sü*, which it commands, as well as the road to *Ghera*, the ancient Aphrodisias." The remains are not considerable. They consist of the massive walls of the Acropolis, and an inner castle in a rude and barbarous style, without any traces of Hellenic character; but there is a stadium built in the same style, and this seems to show the antiquity of both. East of the acropolis there are many remains of arches, vaults, and substructions of buildings. There is also the site of a small theatre. (Comp. *Fellows, Discoveries in Lycia*, p. 27.)

Pliny says that Antiocheia was where the towns Semnethos (if the reading is right) and Cranaos were. Cranaos is an appropriate name for the site of Antiocheia. Stephanus (s. v. Ἀντιόχεια) says that the original name of the place was Pythopolis, and that Antiochus son of Seleucus built a town here, which he named Antiocheia, after his mother Antiochia. The consul Cn. Manlius encamped at Antiocheia (B. C. 189) on his march against the Galatæ (Liv. xxxviii. 13). This city was the birthplace of Diotrefes, a distinguished sophist, whose pupil Hybrias was the greatest rhetorician of Strabo's time. There are numerous medals of this town of the imperial period.

6. MARGIANA (Ἀ. Μαργιάνῳ), a city on both sides of the river Margus, in Margiana. (Pliny, vi. 16; Strab. p. 516.) It is said to have been founded by Alexander, but his city having been destroyed by the barbarians, Antiochus I. Soter restored it, and gave to it his own name. It lay in a fertile plain surrounded by deserts; and, to defend it against the barbarians, Antiochus surrounded the plain with a wall 1500 stadia in circuit (Strabo). Pliny, who seems to have referred to the same sources as Strabo, and perhaps to others also, states that the region is of great fertility, and surrounded by mountains; and he makes the circuit 1500 stadia, but omits to mention this great wall, which is probably a fiction. The city was 70 stadia in circuit. The river which

flowed between the two parts of the town was used for irrigation. Pliny adds that the soldiers of Crassus, whom Orodus took prisoners (Plut. *Crass.* c. 31), were settled here. The place appears to be *Merv*, on the *Murgh-abu*, the ancient Margus, where there are remains of an old town. *Merv* lies nearly due north of Herat.

7. *PISIDIAE* (Ἀ. ἡ πόρις τῇ Πισιδίᾳ, Ἀ. τῆς Πισιδίας, *Act. Apost.* xiii. 14), was situated on the S. side of the mountain boundary between Phrygia and Pisidia. Strabo (p. 577) places Philomelium on the north side of this range and close to it, and Antiocheia on the south. *Akshehr* corresponds to Philomelium and *Yalobatch* to Antiocheia. "The distance from *Yalobatch* to *Akshehr* is six hours over the mountains, *Akshehr* being exactly opposite." (Hamilton, *Researches*, &c., vol. i. p. 472; Arundell, *Discoveries*, &c., vol. i. p. 281.) Strabo describes Philomelium as being in a plain, and Antiocheia on a small eminence; and this description exactly suits *Akshehr* and *Yalobatch*.

Arundell first described the remains of Antiocheia, which are numerous. He mentions a large building constructed of prodigious stones, of which the ground-plan and the circular end for the bema were remaining. He supposes this to have been a church. There are the ruins of a wall; and twenty perfect arches of an aqueduct, the stones of which are without cement, and of the same large dimensions as those in the wall. There are also the remains of a temple of Dionysus, and of a small theatre. Another construction is cut in the rock in a semicircular form, in the centre of which a mass of rock has been left, which is hollowed out into a square chamber. Masses of highly finished marble cornices, with several broken fluted columns, are spread about the hollow. This place may have been the adytum of a temple, as the remains of a portico are seen in front; and it has been conjectured that if the edifice was a temple, it may be that of Men Arcaeus, who was worshipped at Antioch. The temple had slaves. Hamilton copied several inscriptions, all Latin except one. The site of this city is now clearly determined by the verification of the description of Strabo, and this fact is a valuable addition to our knowledge of the geography of Asia Minor.

Antiocheia is said to have been founded by a colony from Magnesia, on the Maeander. (Strabo.) The Romans, says Strabo, "released it from the kings, at the time when they gave the rest of Asia, within Taurus, to Eumenes." The kings are the Syrian kings. After Antiochus III. was defeated by the Romans at Magnesia, B. C. 190, they enlarged the dominions of Eumenes II. king of Pergamus, and Antioch was included in the grant. It afterwards came into the possession of the Romans, and was made a colony, with the title of Caesarea (Plin. v. 4), a name which was given it apparently early in the imperial period. Hamilton found an inscription with the words *ANTIOCHAE CAESARE*, the rest being effaced; and there is the same evidence on coins. The name of the god *MEN*, or *MEVS* also appears on coins of Antioch.

The most memorable event in the history of Antioch is the visit of Paul and Barnabas. The place then contained a large number of Jews. The preaching of Paul produced a great effect upon the Greeks, but the Jews raised a persecution against the Apostles, and expelled them from the town. They, however, paid it a second visit (*Acts*, xiv. 21), and confirmed the disciples.

Antioch was the capital of the Roman province Pisidia, and had the Jus Italicum. (Paulus, Dig. 50. tit. 15. s. 8.)

8. *AD TATRUM* (Ἀ. πρὸς Ταύρῳ), is enumerated by Stephanus (s. v. Ἀντιόχεια) among the cities of this name (ἐπὶ τῇ ταύρῳ ἐν Κομμαγενίᾳ). It is also mentioned by Ptolemy (v. 10. § 10). There seems no sufficient evidence for fixing its position. Some geographers place it at *Antab*, about 70 miles N. by E. from Aleppo. [G. L.]

ANTIPATRIA or *-EA*, a town of Illyricum situated on the right bank of the *Apus*, in a narrow pass. (Liv. xxxi. 27; Leake, *Northern Greece*, vol. i. p. 361.)

ANTIPATRIS (Ἀντιπατρίς; *Eth.* Ἀντιπατρίτης), a city built by Herod the Great, and named after his father Antipater. It was situated in a well-watered and richly-wooded plain named *Gapharsaba* (Καφαρσάβα, α. Χαβαρσάβα, Joseph. *Ant.* xvi. 5. § 2), so called from a more ancient town, whose site the new city occupied. (Ib. xiii. 15. § 1.) A stream ran round the city. Alexander Jannaeus, when threatened with an invasion by Antiochus (Dionysus), drew a deep trench between this place, which was situated near the mountains, and the sea at Joppa, a distance of 120 stadia. The ditch was fortified with a wall and towers of wood, which were taken and burnt by Antiochus, and the trench was filled up. (*B. J.* i. 4. § 7; comp. *Ant.* xiii. 15. § 1.) It lay on the road between Caesarea and Jerusalem. (*B. J.* ii. 19. § 1.) Here it was that the escort of Hoplites, who had accompanied St. Paul on his nocturnal journey from Jerusalem, left him to proceed with the horsemen to Caesarea. (*Acts*, xxiii. 31.) Its ancient name and site is still preserved by a Muslim village of considerable size, built entirely of mud, on a slight circular eminence near the western hills of the coast of Palestine, about three hours north of Jaffa. No ruins, nor indeed the least vestige of antiquity, is to be discovered. The water, too, has entirely disappeared. (Mr. Eli Smith, in *Bibliotheca Sacra*, 1845, p. 493.) [G. W.]

ANTIPHELLUS (Ἀντιφελλος; *Eth.* Ἀντιφελλῆνης and Ἀντιφελλῆτης; *Antiphele* or *Andiphele*), a town of Lycia, on the south coast, at the head of a bay. An inscription copied by Fellows at this place, contains the ethnic name *ANTIPHEΛΛΕΙΤΟΥ* (*Discoveries in Lycia*, p. 186). The little theatre of Antiphellus is complete, with the exception of the proscenium. Fellows gives a page of drawings of specimens of ends of sarcophagi, pediments, and doors of tombs. Strabo (p. 666) incorrectly places Antiphellus among the inland towns. Beaufort (*Karamania*, p. 13) gives the name of *Vasy* to the bay at the head of which Antiphellus stands, and he was the discoverer of this ancient site. There is a ground-plan of Antiphellus in Spratt's *Lycia*. There are coins of Antiphellus of the imperial period, with the epigraph Ἀντιφελλείων. Nothing is known of the history of this place.

PHELLUS (Φέλλος) is mentioned by Strabo with Antiphellus. Fellows places the site of Phellus near a village called *Saoret*, WNW. of Antiphellus, and separated from it by mountains. He found on a summit the remains of a town, and inscriptions in Greek characters, but too much defaced to be legible. Spratt (*Lycia*, vol. i. p. 66) places the Pyrrha of Pliny (v. 27) at *Saoret*, and this position agrees better with Pliny's words: "Antiphellus quae quondam Habessus; saepe in recessu Phellus; deinde Pyrrha itaque Xanthus." &c. It is more

consistent with this passage to look for Phellus north of Antiphellus, than in any other direction; and the ruins at *Tchokooring*, north of Antiphellus, on the spur of a mountain called *Fellerdagh*, seem to be those of Phellus. These ruins, which are not those of a large town, are described in *Spratt's Lycia*.

[G. L.]

ANTIPHRAE (*Ἀντίφραι*, Strab. xvii. p. 799; *Ἀντίφρα*, Steph. B., Ptol.; *Ἀντίφρῆ*, Hierocl. p. 734; *Eth. Ἀντίφραϊός*), a small inland town of the Libyae Nomos, not far from the sea, and a little W. of Alexandria, celebrated for its poor "Libyan wine," which was drunk by the lower classes of Alexandria mixed with sea-water, and which seems to have been an inferior description of the "Mareotic wine" of Virgil and Horace (*Georg.* ii. 91, *Carm.* i. 37. 14; comp. *Ath.* i. p. 33, *Lucan.* x. 160).

[P. S.]

ANTIPOLIS (*Ἀντίπολις*; *Eth.* Antipolitanus; *Antibes*), a town in Gallia Narbonensis. D'Anville (*Notice*, &c.) observes that he believes that this town has preserved the name of *Antiboul* in the Provençal idiom. It was founded by the Greeks of Massalia (*Marseille*) in the country of the Deciates; and it was one of the settlements which Massalia established with a view of checking the Salyes and the Ligurians of the Alps. (Strab. p. 180.) It was on the maritime Roman road which ran along this coast. Antibes is on the sea, on the east side of a small peninsula a few miles W. of the mouth of the Varus (*Var*). It contains the remains of a theatre, and of some Roman constructions.

Strabo states (p. 184), that though Antipolis was in Gallia Narbonensis, it was released from the jurisdiction of Massalia, and reckoned among the Italian towns, while Nicea, which was east of the Var and in Italy, still remained a dependency of Massalia. Tacitus (*Hist.* ii. 15) calls it a municipium of Narbonensis Gallia, which gives us no exact information. Pliny (iii. 4) calls it "oppidum Latinum," by which he means that it had the Jus Latium or Latinitas; but the passage in Strabo has no precise meaning, unless we suppose that Antipolis had the Jus Italicum. Antipolis, however, is not mentioned with the two Gallic cities, Lugdunum and Vienna (*Dig.* 50. tit. 15. s. 8), which were Juris Italici; and we may perhaps, though with some hesitation, take the statement of Pliny in preference to that of Strabo.

There are coins of Antipolis. It seems to have had some tunny fisheries, and to have prepared a pickle (*muria*) for fish. (Plin. xxxi. 8; Martial, xlii. 103.)

[G. L.]

ANTIQUARIA (*Ant. Itin.* p. 412: *Antequeria*), a municipium of Hispania Baetica. Its name occurs in the form Anticaria in inscriptions, and there is a coin with the legend ANTIK., the reference of which to this place Eckhel considers very doubtful. (Muratori, p. 1026, nos. 3, 4; Florez, *Med. de Esp.* vol. ii. p. 633; Eckhel, vol. i. p. 14; Rasche, s. v. ANTIK.)

[P. S.]

ANTIRRHUM. [*Ἀντίρρυον*, p. 13, a.]

ANTISSA (*Ἀντίσσα*; *Eth.* *Ἀντίσσαϊός*), a city of the island Lesbos, near to Cape Sigrum, the western point of Lesbos (Steph. B. s. v. *Ἀντίσσα*, following Strabo, p. 618). The place had a harbour. The ruins found by Pococke at *Calas Limneonas*, a little NE. of cape *Sigra*, may be those of Antissa. This place was the birth-place of Terpander, who is said to be the inventor of the seven-stringed lyre. Antissa joined the Mytilenaeans in their revolt from Athens in the Peloponnesian war B. C. 428,

and successfully defended itself against the Methymnaeans who attacked it; but after Mytilene had been compelled to surrender to the Athenians, Antissa was recovered by them also (*Thuc.* iii. 18, 28). Antissa was destroyed by the Romans after the conquest of Perseus, king of Macedonia (B. C. 168), because the Antissaeans had received in their port and given supplies to Antenor, the admiral of Perseus. The people were removed to Methymna. (*Liv.* xlv. 31; *Plin.* v. 31.)

Myrsilus (quoted by Strabo, p. 60) says, that Antissa was once an island, and at that time Lesbos was called Issa; so that Antissa was named like many other places, Antiparos, Antiphellus, and others, with reference to the name of an opposite place. Pliny (ii. 89) places Antissa among the lands rescued from the sea, and joined to the mainland; and Ovid (*Met.* xv. 287), where he is speaking of the changes which the earth's surface has undergone, tells the same story. In another passage (v. 31), where he enumerates the ancient names of Lesbos, Pliny mentions Lasia, but not Issa. Lasia, however, may be a corrupt word. Stephanus (s. v. *Ἴσσα*) makes Issa a city of Lesbos. It is possible, then, that Antissa, when it was an island, may have had its name from a place on the mainland of Lesbos opposite to it, and called Issa. [G. L.]

ANTITAUROS. [*Ἄντιταυρος*.]

ANTIUM (*Ἄντιον*, Strab. Dion. Hal. &c.; later Greek writers have *Ἀντίον*, Procop. Philostr.: *Eth.* *Antias*, -ātis), one of the most ancient and powerful cities of Latium, situated on a promontory or projecting angle of the sea-coast, at the distance of 260 stadia from Ostia (Strab. v. p. 232), and 38 miles from Rome. It is still called *Porto d'Anzo*. Tradition ascribed its foundation, in common with that of Ardea and Tusculum, to a son of Ulysses and Circe (Xenag. ap. Dion. Hal. i. 72; Steph. B. s. v.), while others referred it to Ascanius (Solin. 2. § 16). It seems probable that it was one of those Latin cities in which the Pelasgian element preponderated, and that it owed its origin to that people. (Niebuhr, vol. i. p. 44.) In consequence of its advantageous maritime position the inhabitants seem early to have devoted themselves to commerce as well as piracy, and continued down to a late period to share in the piratical practices of their kindred cities on the coast of Etruria. (Strab. l. c.) It seems doubtful whether, in early times, it belonged to the Latin League; Dionysius represents it as first joining that confederacy under Tarquinius Superbus (Dion. Hal. iv. 49), but he is certainly mistaken in representing it as then already a Volscian city. (See Niebuhr, vol. ii. p. 108.) And though we find its name in the treaty concluded by the Romans with Carthage among the Latin cities which were subject to or dependent upon Rome (Pol. iii. 22), it does not appear in the list given by Dionysius of the thirty towns which, in B. C. 493, constituted the Latin League. (Dion. Hal. v. 61.) That author, however, represents it as sending assistance to the Latins before the battle of Regillus (vi. 3), and it was probably at that time still a Latin city. But within a few years afterwards it must have fallen into the hands of the Volscians, as we find it henceforth taking an active part in their wars against the Latins and Romans, until in the year B. C. 468 it was taken by the latter, who sought to secure it by sending thither a colony. (*Liv.* ii. 33, 63, 65, iii. 1; Dion. Hal. vi. 92, ix. 58, 59; Niebuhr, vol. ii. pp. 246—

248.) A few years afterwards, however (B. C. 459), Antium again revolted; and though it is represented by the annalists as having been reconquered, this appears to be a fiction, and we find it from henceforward enjoying complete independence for near 120 years, during which period it rose to great opulence and power, and came to be regarded as the chief city of the Volscians. (Liv. iii. 4, 5, 23; Niebuhr, vol. ii. pp. 254, 255.) During the former part of this period it continued on friendly terms with Rome; but in B. C. 406, we find it, for a short time, joining with the other Volscian cities in their hostilities; and after the invasion of the Gauls, the Antiates took the lead in declaring war against the Romans, which they waged almost without intermission for 13 years (B. C. 386—374), until repeated defeats at length compelled them to sue for peace. (Liv. iv. 59, vi. 6—33; Niebuhr, vol. ii. pp. 465, 583—593.) Notwithstanding this lesson, they again provoked the hostility of Rome in B. C. 348, by sending a colony to Satricum; and in the great Latin War (B. C. 340—338) they once more took the lead of the Volscians, in uniting their arms with those of the Latins and their allies, and shared in their defeats at Pedum and Astura. Their defection was severely punished; they were deprived of all their ships of war (the beaks of which served to adorn the Rostra at Rome), and prohibited from all maritime commerce, while a Roman colony was sent to garrison their town. (Liv. vii. 27, viii. 1, 12—14; Niebuhr, vol. iii. p. 128, 140—144.)

From this time Antium figures only in history as one of the maritime colonies of Rome (Liv. xxvii. 38, xxxvi. 3); but Strabo states, that the inhabitants did not discontinue their piratical habits even after they had become subject to Rome, and that Alexander the Great, and Demetrius (Poliorcetes), successively sent embassies to complain of their depredations. (Strab. v. p. 232.) It was taken by Marius during the civil wars (Appian. B. C. i. 69); and suffered severely from the ravages of his followers (Liv. Epit. lxxx.), but appears to have quickly recovered, and became, during the latter days of the Republic, as well as under the Roman Empire, a favourite place of resort with wealthy Romans, who adorned both the town and its neighbourhood with splendid villas. (Strab. l.c.) Among others, Cicero had a villa here, to which he repeatedly alludes. (*Ad Att. ii. 1, 7, 11, &c.*) Nor was it less in favour with the emperors themselves; it was here that Augustus first received from the people the title of "Pater Patriæ" (Suet. Aug. 58); it was also the birth-place of Caligula (Id. Cal. 8), as well as of Nero, who, in consequence, regarded it with especial favour; and not only enlarged and beautified the imperial villa, but established at Antium a colony of veterans of the praetorian guard, and constructed there a new and splendid port, the remains of which are still visible. (Id. Ner. 6, 9; Tac. Ann. xiv. 27, xv. 23.) It was at Antium, also, that he received the tidings of the great conflagration of Rome. (Ibid. xv. 39.) Later emperors continued to regard it with equal favour; it was indebted to Antoninus Pius for the aqueduct, of which some portions still remain, and Septimius Severus added largely to the buildings of the imperial residence. (Capitol. Ant. Pius, 8; Philostr. Vit. Apoll. viii. 20.) The population and importance of the town appear, however, to have declined; and though we learn that its port was still serviceable in A. D. 537 (Procop. B. G. i. 26), we find

no subsequent mention of it; and during the middle ages it appears to have been wholly deserted, the few inhabitants having established themselves at *Nettuno*. The attempts made by Innocent XII. and subsequent popes to restore the port, though attended with very imperfect success, have again attracted a small population to the spot, and the modern village of *Porto d'Anso* contains about 500 inhabitants.

Antium was celebrated for its temple of Fortune, alluded to by Horace (*O Diva gratum quae regis Antium*, Hor. Carm. i. 35; Tac. Ann. iii. 71), which was one of the wealthiest in Latium, on which account its treasures were laid under contribution by Octavian in the war against L. Antonius in B. C. 41 (Appian. B. C. v. 24), as well as for one of Aesculapius, where the god was said to have landed on his way from Epidaurus to Rome (Val. Max. i. 8. § 2; Ovid. Met. xv. 718). The neighbouring small town of *Nettuno* probably derives its name from a temple of Neptune, such as would naturally belong to a city so much devoted to maritime pursuits. The same place is generally supposed to occupy the site of the ancient *Cræo*, which, as we learn from Livy and Dionysius, served as the naval station and arsenal of Antium (Liv. ii. 63; Dion. Hal. ix. 56.) Besides this, several other towns, as Longula, Pollusca, and Satricum, were dependent upon Antium in the days of its greatest power.

The only remains of the ancient Latin or Volscian city are some trifling fragments of its walls; it appears to have occupied the hill a little to the N. of the modern town, and a short distance from the sea. The extensive ruins which adjoin the ancient port, and extend along the sea-coast for a considerable distance on each side of the promontory, are wholly of Roman date, and belong either to the imperial villa, or to those of private individuals. The greater part of those immediately adjoining the outer mole may be referred, from the style of their construction, to the reign of Nero, and evidently formed part of his palace. Excavations which have been made, from time to time, among these ruins, have brought to light numerous works of art of the first order, of which the most celebrated are the statue of the Apollo Belvedere, and that commonly known as the Fighting Gladiator. (Nibby, *Dintorni di Roma*, vol. i. p. 187.) The remains of the port constructed by Nero, which are extensive and well preserved, prove that it was wholly artificial, and formed by two moles, the one projecting immediately from the extremity of the promontory, the other opposite to it, enclosing between them a basin of not less than two miles in circumference. Great part of this is now filled with sand, but its circuit may still be readily traced. Previous to the construction of this great work, Antium could have had no regular port (Strabo expressly tells us that it had none), and notwithstanding its maritime greatness, was probably content with the beach below the town, which was partially sheltered by the projecting headland on the W. The ruins still visible at Antium are fully described by Nibby (*Dintorni di Roma*, vol. i. p. 181—197); of the numerous inscriptions which have been found there, the most important are given by Orelli (Nos. 2273, 2648, 3180), and by Nibby (l.c.). Among them is a valuable fragment of an ancient calendar, which has been repeatedly published: for the first time by Volpi (*Tabula Antiatina*, 4to. Romae, 1726), and by Orelli (vol. ii. pp. 394—405.)

Q. Valerius, the Roman annalist, was a native of Antium, from whence he derived the surname of Antias, by which he is commonly known. [E.H.B.]

ANTIVESTAEUM. [BELLERIUM.]

ANTONA. [AUFONA.]

ANTONINI VALLUM. [BOTANNIA.]

ANTONINO'POLIS. [CONSTANTIA, or CONSTANTINA.]

ANTRON (Ἀντρον, Horn. Strab.; Ἀντροῦνες, Dem.; Eth. Ἀντροῦνες: *Fano*), a town of Thessaly in the district Phthiotis, at the entrance of the Malae gulf, and opposite Oreus in Euboea. It is mentioned in the Iliad (ii. 697) as one of the cities of Proteus, and also in the Homeric hymn to Demeter (489) as under the protection of that goddess. It was purchased by Philip of Macedon, and was taken by the Romans in their war with Perseus. (Dem. Phil. iv. p. 133, Reiske; Liv. xlii. 42, 67.) It probably owed its long existence to the composition of its rocks, which furnished some of the best mill-stones in Greece; hence the epithet of *πετρόεις* given to it in the hymn to Demeter (l. c.). Off Antron was a sunken rock (ἐρημα ὄφραλον) called the "ὄρος Ἀντροῦνος, or mill-stone of Antron. (Strab. p. 435; Steph. B. s. v.; Hesych. s. v. Μύλη; Eustath. in Il. l. c.; Leake, Northern Greece, vol. iv. p. 349.)

ANTUNNACUM (*Andernach*), a Roman post on the left bank of the Rhine, in the territory of the Ubii. [TREVIRI.] It is placed in the Itineraries, on the road that ran along the west bank of the river; and it is also placed by Ammianus Marcellinus (xviii. 2) between Bonna (*Bonn*) and Bingen (*Bingen*), in his list of the seven towns on the Rhine, which Julius repaired during his government of Gaul. Antunnaeum had been damaged or nearly destroyed by the Germans, with other towns on this bank of the Rhine. Antunnaeum is proved by inscriptions to have been, at one time, the quarters of the Legio X. Gemina; and the transition to the modern appellation appears from its name "Anternacha," in the Geographer of Ravenna. (Forbiger, *Handbuch der alten Geog.* vol. iii. p. 155, 248.)

The wooden bridge which Caesar constructed (b.c. 55) for the purpose of conveying his troops across the Rhine into Germany, was probably between *Andernach* and *Coblenz*, and perhaps nearer *Andernach*. The passages of Caesar from which we must attempt to determine the position of his bridge, for he gives no names of places to guide us, are:—*B. G.* iv. 15, &c., vi. 8, 35. [G. L.]

ANXANUM or ANXA (Ἀγξανον: Eth. Anxanus, Plin.; Anxas, -atis, Anxianus, Inserr.) 1. A city of the Frentani, situated on a hill about 5 miles from the Adriatic, and 8 from the mouth of the river Sagrus or *Sangro*. It is not mentioned in history, but is noticed both by Pliny and Ptolemy among the cities of the Frentani; and from numerous inscriptions which have been discovered on the site, it appears to have been a municipal town of considerable importance. Its territory appears to have been assigned to military colonists by Julius Caesar, but it did not retain the rank of a colony. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 65; Lib. Colon. p. 259; Zumpt, *de Colon.* p. 307.) The name is retained by the modern city of *Lanciano* (the see of an archbishop, and one of the most populous and flourishing places in this part of Italy), but the original site of the ancient city appears to have been at a spot called *Il Castellare*, near the church of *S. Giusta*, about a mile to the NE. of the modern town, where numerous inscriptions, as well as foundations and vestiges

of ancient buildings, have been discovered. Other inscriptions, and remains of an aqueduct, mosaic pavements, &c., have also been found in the part of the present city still called *Lanciano Vecchio*, which thus appears to have been peopled at least under the Roman empire. From one of these inscriptions it would appear that Anxanum had already become an important emporium or centre of trade for all the surrounding country, as it continued to be during the middle ages, and to which it still owes its present importance. (Romanelli, vol. iii. pp. 55—62; Ginsliniani, *Diz. Geogr.* vol. v. pp. 196—205.) The Itineraries give the distances from Anxanum to Ortona at xlii. miles (probably an error for viii.), to Pallanum xvi., and to Histonium (*Il Vasto*) xxv. (Itin. Ant. p. 313; Tab. Pent.)

2. A town of Apulia situated on the coast of the Adriatic, between Sipontum and the mouth of the Aufidus. The Tab. Pent. places it at 9 M. P. from the former city, a distance which coincides with the *Torre di Rivoli*, where there are some ancient remains. (Romanelli, vol. ii. p. 204.) [E. H.B.]

ANXUR. [TARRACINA.]

A'ONES (Ἄνες, the name of some of the most ancient inhabitants of Boeotia, who derived their origin from Aon, a son of Poseidon. (Strab. p. 401, seq.; Paus. ix. 5. § 1; Lyceophr. 1209; Ant. Lib. 25; Steph. B. s. v. Ἄνες, Boeotia.) They appear to have dwelt chiefly in the rich plains about Thebes, a portion of which was called the Aonian plain in the time of Strabo (p. 412). Both by the Greek and Roman writers Boeotia is frequently called Aonia, and the adjective Aonius is used as synonymous with Boeotian. (Collin. *Del.* 75; Serv. ad *Virg. Aen.* vi. 65; Gell. xiv. 6.) Hence the Muses, who frequented Mt. Helicon in Boeotia, are called Aonides and Aoniae Sorores. (Ov. *Met.* v. 333; Juv. vii. 58, et alibi; cf. Müller, *Orchomenos*, p. 124, seq. 2nd ed.)

AONIA. [Ἄνες.]

AORNUS (Ἄ Ἀορνος πέτρα, i. e. the *Rock inaccessible to birds*). 1. In India intra Gangem, a lofty and precipitous rock, where the Indians of the country N. of the Indus, between it and the Cophen (*Cabul*), and particularly the people of Baira, made a stand against Alexander, b.c. 327. (Arian. *Anab.* iv. 28, foll. Ind. 5. § 10; Diod. xvii. 85; Curt. viii. 11; Strab. xv. p. 688.) It is described as 200 stadia in circuit, and from 11 to 16 in height (nearly 7000—10,000 feet), perpendicular on all sides, and with a level summit, abounding in springs, woods, and cultivated ground. It seems to have been commonly used as a refuge in war, and was regarded as impregnable. The tradition, that Hercules had thrice failed to take it, inflamed still more Alexander's constant ambition of achieving seeming impossibilities. By a combination of stratagems and bold attacks, which are related at length by the historians, he drove the Indians to desert the post in a sort of panic, and, setting upon them in their retreat, destroyed most of them. Having celebrated his victory with sacrifices, and erected on the mountain altars to Minerva and Victory, he established there a garrison under the command of Sisicottus.

It is impossible to determine, with certainty, the position of Aornus. It was clearly somewhere on the N. side of the Indus, in the angle between it and the Cophen (*Cabul*). It was very near a city called Embolima, on the Indus, the name of which points to a position at the mouth of some tributary river. This

seems to be the only ground on which Ritter places Embolima at the confluence of the Cophen and the Indus. But the whole course of the narrative, in the historians, seems clearly to require a position higher up the Indus, at the mouth of the *Burrindoo* for example. That Aornus itself also was close to the Indus, is stated by Diodorus, Curtius, and Strabo; and though the same would scarcely be inferred from Arrian, he says nothing positively to the contrary. The mistake of Strabo, that the base of the rock is washed by the Indus *near its source*, is not so very great as might at first sight appear; for, in common with the other ancient geographers, he understands by the *source* of the Indus, the place where it breaks through the chain of the *Himalaya*.

The name Aornus is an example of the significant appellations which the Greeks were fond of using, either as corruptions of, or substitutes for, the native names. In like manner, Dionysius Periegetes calls the *Himalaya* 'Aopvns (1151). [P. S.]

2. A city in Bactriana. Arrian (iii. 29) speaks of Aornus and Bactra as the largest cities in the country of the Bactrii. Aornus had an acropolis (*ἀκρῶς*), in which Alexander left a garrison after taking the place. There is no indication of its site, except that Alexander took it before he reached Oreus. [G. L.]

AORSI ('Aopροι: Strab., Ptol., Plin., Steph. B.), or ADORSI (Tac. *Ann.* xii. 15), a numerous and powerful people, both in Europe and in Asia. Ptolemy (iii. 5. § 22) names the European Aorsi among the peoples of Sarmatia, between the Venedic Gulf (*Baltic*) and the Rhipæan mountains (*i. e.* in the eastern part of Prussia), and places them S. of the Agathyrsi, and N. of the Pagrytae. The Asiatic Aorsi he places in Scythia intra Imaum, on the NE. shore of the Caspian, between the Asiatae, who dwelt E. of the mouth of the river Rha (*Volga*), and the Jaxartae, who extended to the river Jaxartes (vl. 14. § 10). The latter is supposed to have been the original position of the people, as Strabo expressly states (xi. p. 506); but of course the same question arises as in the case of the other great tribes found both in European Sarmatia and Asiatic Scythia; and so Eichwald seeks the original abodes of the Aorsi in the Russian province of *Vologda*, on the strength of the resemblance of the name to that of the Finnish race of the *Erse*, now found there. (*Geog. d. Casp. Meeres*, pp. 358, foll.) Pliny mentions the European Aorsi, with the Hamaxobii, as tribes of the Sarmatians, in the general sense of that word, including the "Scythian races" who dwelt along the N. coast of the Euxine E. of the mouth of the Danube; and more specifically, next to the Getae (iv. 12. s. 25. xi. s. 18).

The chief seat of the Aorsi, and where they appear in history, was in the country between the Tanais, the Euxine, the Caspian, and the Caucasus. Here Strabo places (xi. p. 492), S. of the nomadic Scythians, who dwell on waggons, the Sarmatians, who are also Scythians, namely the Aorsi and Siraci, extending to the S. as far as the Caucasian mountains; some of them being nomades, and others dwelling in tents, and cultivating the land (*ἀσπίτραι καὶ γεωργοί*). Further on (p. 506), he speaks more particularly of the Aorsi and Siraci; but the meaning is obscured by errors in the text. The sense seems to be, as given in Groskurd's translation, that there were tribes of the Aorsi and

the Siraci on the E. side of the Palus Maeotis (*Sea of Azov*), the former dwelling on the Tanais, and the latter further to the S. on the Achardens, a river flowing from the Caucasus into the Maeotis. Both were powerful, for when Pharnaces (the son of Mithridates the Great) held the kingdom of Bosphorus, he was furnished with 20,000 horsemen by Abacus, king of the Siraci, and with 200,000 by Spadines, king of the Aorsi. But both these peoples are regarded by Strabo as only exiles of the great nation of the Aorsi, who dwelt further to the north (*τῶν ἄνωτέρω, οἱ ἔνωι Ἀορῶν*), and who assisted Pharnaces with a still greater force. These more northern Aorsi, he adds, possessed the greater part of the coast of the Caspian, and carried on an extensive traffic in Indian and Babylonian merchandise, which they brought on camels from Media and Armenia. They were rich and wore ornaments of gold.

In A. D. 50, the Aorsi, or, as Tacitus calls them, Adorsi, aided Cotys, king of Bosphorus, and the Romans with a body of cavalry, against the rebel Mithridates, who was assisted by the Siraci. (Tac. *Ann.* xii. 15.)

Some modern writers attempt to identify the Aorsi with the Avars, so celebrated in Byzantine and medieval history. [P. S.]

AOUS, more rarely AEAS ('Aous, 'Aōus, 'Aēos, Pol. Strab. Liv.: Aīas, Hecat. *ap.* Strab. p. 316; Scylax, s. v. 'Ιαλῶνιοι; Steph. B. s. v. Λάκων; Val. Max. i. 5. ext. 2; erroneously called ANIUS, 'Avios by Plut. *Caes.* 38, and ANAS, 'Avas, by Dion Cass. xli. 45; *Vīssa, Vuissa, Vovissa*), the chief river of Illyria, or Epirus Nova, rises in Mount Lacom, the northern part of the range of Mount Pindus, flows in a north-westerly direction, then "suddenly turns a little to the southward of west; and having pursued this course for 12 miles, between two mountains of extreme steepness, then recovers its north-western direction, which it pursues to the sea," into which it falls a little S. of Apollonia (Herod. ix. 93; Strab., Steph. B., *ll. cc.*; Leake, *Northern Greece*, vol. iv. p. 384.) The two mountains mentioned above approach very near each other, and form the celebrated pass, now called the *Stena of the Vīssa*, and known in antiquity by the name of the FAUCES ANTIGONEISES, from its vicinity to the city of Antigoneia. (Fances ad Antigoneam, Liv. xxxii. 5; τὰ παρ' Ἀντιγόνειαν στενά, Pol. ii. 5.) Antigoneia (*Tepelén*) was situated near the northern entrance of the pass at the junction of the Aous with a river, now called *Drino*, or *Drumo*. At the termination of the pass on the south is the modern village of *Klissira*, a name which it has obviously received from its situation. It was in this pass that Philip V., king of Macedonia, in vain attempted to arrest the progress of the Roman consul, T. Quinctius Flamininus, into Epirus. Philip was encamped with the main body of his forces on Mount Aetropus, and his general, Athenagoras, with the light troops on Mount Asnaus. (Liv. l. c.) If Philip was encamped on the right bank of the river, as there seems every reason for believing, Aetropus corresponds to *Mount Trebistin*, and Asnaus to *Mount Nemértzika*. The pass is well described by Plutarch (*Flamin.* 3) in a passage which he probably borrowed from Polybius. He compares it to the defile of the Peneus at Tempe, adding "that it is deficient in the beautiful groves, the verdant forests, the pleasant retreats and meadows which border the Peneus; but in the lofty

and precipitous mountains, in the profundity of the narrow fissure between them, in the rapidity and magnitude of the river, in the single narrow path along the bank, the two places are exactly alike. Hence it is difficult for an army to pass under any circumstances, and impossible when the place is defended by an enemy." (Quoted by Leake, vol. i. p. 389.) It is true that Plutarch in this passage calls the river Apsus, but the Aous is evidently meant. (Leake, *Northern Greece*, vol. i. pp. 31, seq., 383, seq. vol. iv. p. 116.)

APAMEIA, -EA, or -IA (*Ἀπάμεια*: *Eth.* Ἀπαμειοί, *Apameensis*, *Apamensis*, *Apamēnus*, *Apamēus*), 1. (*Kūlat el-Mudik*), a large city of Syria, situated in the valley of the Orontes, and capital of the province of Apamea. (Steph. B. s. v.; Strab. xvi. p. 752; Ptol. v. 15. § 19; Festus Avienus, v. 1083; Anton. Itin.; Hierocles.) It was fortified and enlarged by Seleucus Nicator, who gave it its name after his wife Apama (not his mother, as Steph. B. asserts; comp. Strab. p. 578). In pursuance of his policy of "Hellenizing" Syria, it bore the Macedonian name of Pella. The fortress (see Groskurd's note on Strabo, p. 752) was placed upon a hill; the windings of the Orontes, with the lake and marshes, gave it a peninsular form, whence its other name of *Χερσόνησος*. Seleucus had his commissariat there, 500 elephants, with 30,000 mares, and 300 stallions. The pretender, Tryphon Diodotus, made Apamea the basis of his operations. (Strab. l. c.) Josephus (*Ant.* xiv. 8. § 2) relates, that Pompeius marching south from his winter quarters, probably at or near Antioch, razed the fortress of Apamea. In the revolt of Syria under Q. Caecilius Bassus, it held out for three years till the arrival of Cassius, B. C. 46. (Dion. Cass. xlvii. 26—28; Joseph. *B. J.* i. 10. § 10.)

In the Crusades it was still a flourishing and important place under the Arabic name of *Fāmīeh*, and was occupied by Tancred. (Wilken, *Gesch. der Ks.* vol. ii. p. 474; Abulfeda, *Tab. Syr.* pp. 114, 157.) This name and site have been long forgotten in the country. Niebuhr heard that *Fāmīeh* was now called *Kūlat el-Mudik*. (*Reise*, vol. iii. p. 97.) And Burekhardt (*Travels*, p. 138) found the castle of this name not far from the lake *El Takah*; and fixes upon it as the site of Apamea.

Ruins of a highly ornamental character, and of an enormous extent, are still standing, the remains, probably, of the temples of which Sozomen speaks (vii. 15); part of the town is enclosed in an ancient castle situated on a hill; the remainder is to be found in the plain. In the adjacent lake are the celebrated black fish, the source of much wealth. [E. B. J.]

2. A city in Mesopotamia. Stephanus (s. v. Ἀπάμεια) describes Apameia as in the territory of the Mesent, "and surrounded by the Tigris, at which place, that is Apameia, or it may mean, in which country, Mesene, the Tigris is divided; on the right part there flows round a river Sellas, and on the left the Tigris, having the same name with the large one." It does not appear what writer he is copying; but it may be Arrian. Pliny (vi. 27) says of the Tigris, "that around Apameia, a town of Mesene, on this side of the Babylonian Seleucia, 125 miles, the Tigris being divided into two channels, by one channel it flows to the south and to Seleucia, washing all along Mesene; by the other channel, turning to the north at the back of the same nation (Mesene), it divides the plains called Carchae: when

the waters have united again, the river is called the Pasitigris." There was a place near Seleucia called Coche (Amm. Marc. xxiv. 5, and the notes of Vallesius and Lindebrüg); and the site of Seleucia is below Bagdad. These are the only points in the description that are certain. It seems difficult to explain the passage of Pliny, or to determine the probable site of Apameia. It cannot be at *Korna*, as some suppose, where the Tigris and Euphrates meet, for both Stephanus and Pliny place Apameia at the point where the Tigris is divided. Pliny places Digha at *Korna*, "in ripa Tigris circa confluentes,"—at the junction of the Tigris and the Euphrates.

But Pliny has another Apameia (vi. 31), which was surrounded by the Tigris; and he places it in Sittacene. It received the name of Apameia from the mother of Antiochus Soter, the first of the Seleucidae. Pliny adds: "haec dividitur Archoa," as if a stream flowed through the town. D'Anville (*L'Euphrate et le Tigre*) supposes that this Apameia was at the point where the *Dijel*, now dry, branched off from the Tigris. D'Anville places the bifurcation near *Samarrak*, and there he puts Apameia. But Lynch (*London Geog. Journal*, vol. ix. p. 473) shows that the *Dijel* branched off near *Jibbarah*, a little north of 34° N. lat. He supposes that the *Dijel* once swept the end of the Median wall and flowed between it and *Jibbarah*. Somewhere, then, about this place Apameia may have been, for this point of the bifurcation of the Tigris is one degree of latitude N. of Seleucia, and if the course of the river is measured, it will probably be not far from the distance which Pliny gives (cxv. M. P.). The Mesene then was between the Tigris and the *Dijel*; or a tract called Mesene is to be placed there. The name Sellas in Stephanus is probably corrupt, and the last editor of Stephanus may have done wrong in preferring it to the reading Delas, which is nearer the name *Dijel*. Pliny may mean the same place Apameia in both the extracts that have been given; though some suppose that he is speaking of two different places.

3. In Osroëne, a town on the left bank of the Euphrates opposite to Zeugma, founded by Seleucus Nicator. (Plin. v. 21.) A bridge of boats kept up a communication between Zeugma and Apameia. The place is now *Rum-Kala*.

4. (*Medonia*, *Mutania*), in Bithynia, was originally called *Μύρπεια* (Steph. B. s. v. Ἀπάμεια), and was a colony from Colophon. (Plin. v. 32.) Philip of Macedonia, the father of Perseus, took the town, as it appears, during the war which he carried on against the king of Pergamum, and he gave the place to Prusias, his ally, king of Bithynia. Prusias gave to Myrlea, which thus became a Bithynian town, the name of his wife Apameia. The place was on the S. coast of the Gulf of Cius, and NW. of Prusa. The Romans made Apameia a colony, apparently not earlier than the time of Augustus, or perhaps Julius Caesar; the epigraph on the coins of the Roman period contains the title Julia. The coins of the period before the Roman dominion have the epigraph Ἀπαμειῶν Μυρλευσίων. Pliny (Ep. x. 56), when governor of Bithynia, asked for the directions of Trajan, as to a claim made by this colonia, not to have their accounts of receipts and expenditure examined by the Roman governor. From a passage of Ulpian (*Dig.* 50. tit. 15. s. 11) we learn the form Apamena: "est in Bithynia colonia Apamena."

5. (Ἡ Κισσός), a town of Phrygia, built near Celaenae by Antiochus Soter, and named after his mother Apama. Strabo (p. 577) says, that "the town lies at the source (ἐκβολαῖς) of the Marsyas, and the river flows through the middle of the city, having its origin in the city, and being carried down to the suburbs with a violent and precipitous current it joins the Maeander." This passage may not be free from corruption, but it is not improved by Groskurd's emendation (*German Transl. of Strabo*, vol. ii. p. 531). Strabo observes that the Maeander receives, before its junction with the Marsyas, a stream called Orgas, which flows gently through a level country [MAEANDER]. This rapid stream is called Catarrhactes by Herodotus (vii. 26). The site of Apameia is now fixed at *Denair*, where there is a river corresponding to Strabo's description (Hamilton, *Researches*, &c. vol. ii. p. 499). Leake (*Asia Minor*, p. 156, &c.) has collected the ancient testimonies as to Apameia. Arundell (*Discoveries*, &c., vol. i. p. 201) was the first who clearly saw that Apameia must be at *Denair*; and his conclusions are confirmed by a Latin inscription which he found on the fragment of a white marble, which recorded the erection of some monument at Apameia by the negotiatores resident there. Hamilton copied several Greek inscriptions at *Denair* (Appendix, vol. ii.). The name Cibotus appears on some coins of Apameia, and it has been conjectured that it was so called from the wealth that was collected in this great emporium; for κισσός is a chest or coffer. Pliny (v. 29) says that it was first Celaenae, then Cibotus, and then Apameia; which cannot be quite correct, because Celaenae was a different place from Apameia, though near it. But there may have been a place on the site of Apameia, which was called Cibotus. There are the remains of a theatre and other ancient ruins at *Denair*.

When Strabo wrote Apameia was a place of great trade in the Roman province of Asia, next in importance to Ephesus. Its commerce was owing to its position on the great road to Cappadocia, and it was also the centre of other roads. When Cicero was proconsul of Cilicia, B.C. 51, Apameia was within his jurisdiction (*ad Fam.* xiii. 67), but the diocesis, or conventus, of Apameia was afterwards attached to the province of Asia. Pliny enumerates six towns which belonged to the conventus of Apameia, and he observes that there were nine others of little note.

The country about Apameia has been shaken by earthquakes, one of which is recorded as having happened in the time of Claudius (Tacit. *Ann.* xii. 58); and on this occasion the payment of taxes to the Romans was remitted for five years. Nicolaus of Damascus (Athen. p. 332) records a violent earthquake at Apameia at a previous date, during the Mithridatic war: lakes appeared where none were before, and rivers and springs; and many which existed before disappeared. Strabo (p. 579) speaks of this great catastrophe, and of other convulsions at an earlier period. Apameia continued to be a prosperous town under the Roman empire, and is enumerated by Hierocles among the episcopal cities of Pisidia, to which division it had been transferred. The bishops of Apameia sat in the councils of Nicaea. Arundell contends that Apameia, at an early period in the history of Christianity, had a church, and he confirms this opinion by the fact of there being the ruins of a Christian church there. It is probable enough that Christianity was early esta-

blished here, and even that St. Paul visited the place, for he went throughout Phrygia. But the mere circumstance of the remains of a church at Apameia proves nothing as to the time when Christianity was established there.



COIN OF APAMEIA, IN PHRYGIA.

6. A city of Parthia, near Rhagae (*Reg.*). Rhagae was 500 stadia from the Caspian Pylae. (Strab. p. 518.) Apameia was one of the towns built in these parts by the Greeks after the Macedonian conquests in Asia. It seems to be the same Apameia which is mentioned by Ammianus Marcellinus (xxiii. 6). [G. L.]

APANESTAE, or APENESTAE (Ἀπενεσταί), a town on the coast of Apulia, placed by Ptolemy among the Daunian Apulians, near Sipontum. Pliny, on the contrary, enumerates the APANESTINI, probably the same people, among the "Calabrorum Mediterranei." But it has been plausibly conjectured that "Arnesto," a name otherwise unknown, which appears in the *Itin. Ant.* (p. 315), between Barium and Egnatia, is a corruption of the same name. If this be correct, the distances there given would lead us to place it at *S. Vito*, 2 miles W. of *Polignano*, where there are some remains of an ancient town. (Plin. iii. 11, 16; Ptol. iii. 1. § 16; Romanelli, vol. ii. p. 155.) [E. H. B.]

APARNI. [PARNI.]

APATURUM, or APATURUS (Ἀπατούριος, Strab.; Ἀπατούριος, Steph. B., Ptol.), a town of the Sinae, on the Pontus Euxinus, near the Bosphorus Cimmerius, which was almost uninhabited in Pliny's time. It possessed a celebrated temple of Aphrodite Apaturus (the Deceiver); and there was also a temple to this goddess in the neighbouring town of Phanagoria. (Strab. xi. p. 495; Plin. vi. 6; Ptol. v. 9. § 5; Steph. B. s. v.)

APAVARTICENE (Ἀπααρτικηνή, Isid. Char. pp. 2, 7, ed. Hudson; Ἀρτικηνή, or Παπαρτικηνή, Ptol. vi. 5. § 1; APAVORTENE, Plin. vi. 16. s. 18; ZAPAOETENE, Justin. xii. 6), a district of Parthia, in the south-eastern part of the country, with a strongly fortified city, called Darium, or Dara, built by Arsaces I., situated on the mountain of the Zapartheni. (Justin. I. c.)

APENNINUS MONS (ὁ Ἀπέννινος, τὸ Ἀπέννινος ὄρος). The singular form is generally used, in Greek as well as Latin, but both Polybius and Strabo occasionally have τὰ Ἀπέννινα ὄρη. In Latin the singular only is used by the best writers). The *Apennines*, a chain of mountains which traverses almost the whole length of Italy, and may be considered as constituting the backbone of that country, and determining its configuration and physical characters. The name is probably of Celtic origin, and contains the root Pen, a head or height, which is found in all the Celtic dialects. Whether it may originally have been applied to some particular mass or group of mountains, from which it was subsequently extended to the whole chain, as the singular

form of the name might lead us to suspect, is uncertain: but the more extensive use of the name is fully established, when it first appears in history. The general features and direction of the chain are well described both by Polybius and Strabo, who speak of the Apennines as extending from their junction with the Alps in an unbroken range almost to the Adriatic Sea; but turning off as they approached the coast (in the neighbourhood of Ariminum and Ancona), and extending from thence throughout the whole length of Italy, through Samnium, Lucania, and Bruttium, until they ended at the promontory of Leucopetra, on the Sicilian Sea. Polybius adds, that throughout their course from the plains of the Padus to their southern extremity they formed the dividing ridge between the waters which flowed respectively to the Tyrrhenian and Adriatic seas. The same thing is stated by Lucan, whose poetical description of the Apennines is at the same time distinguished by geographical accuracy. (Pol. ii. 16, iii. 110; Strab. ii. p. 128, v. p. 211; Ptol. iii. 1. § 44; Lucan. ii. 396—438; Claudian. *de VI. Cons. Hon.* 286.) But an accurate knowledge of the course and physical characters of this range of mountains is so necessary to the clear comprehension of the geography of Italy, and the history of the nations that inhabited the different provinces of the peninsula, that it will be desirable to give in this place a more detailed account of the physical geography of the Apennines.

There was much difference of opinion among ancient, as well as modern, geographers, in regard to the point they assigned for the commencement of the Apennines, or rather for their junction with the Alps, of which they may, in fact, be considered only as a great offshoot. Polybius describes the Apennines as extending almost to the neighbourhood of Massilia, so that he must have comprised under this appellation all that part of the Maritime Alps, which extend along the sea-coast to the west of Genoa, and even beyond Nice towards Marsailles. Other writers fixed on the port of Hercules Monoecus (*Monaco*) as the point of demarcation: but Strabo extends the name of the Maritime Alps as far E. as Vada Sabbata (*Vado*), and says that the Apennines begin about Genoa: a distinction apparently in accordance with the usage of the Romans, who frequently apply the name of the Maritime Alps to the country of the Ingauni, about *Albenga*. (Liv. xxviii. 46; Tac. *Hist.* ii. 12.) Nearly the same distinction has been adopted by the best modern geographers, who have regarded the Apennines as commencing from the neighbourhood of *Savona*, immediately at the back of which the range is so low that the pass between that city and *Carcare*, in the valley of the *Bormida*, does not exceed the height of 1300 feet. But the limit must, in any case, be an arbitrary one: there is no real break or interruption of the mountain chain. The mountains behind Genoa itself are still of very moderate elevation, but after that the range increases rapidly in height, as well as breadth, and extends in a broad unbroken mass almost in a direct line (in an ESE. direction) till it approaches the coast of the Adriatic. Throughout this part of its course the range forms the southern limit of the great plain of Northern Italy, which extends without interruption from the foot of the Apennines to that of the Alps. Its highest summits attain an elevation of 5000 or 6000 feet, while its average height ranges between 3000 and 4000 feet. Its northern declivity presents a re-

markable uniformity: the long ranges of hills which descend from the central chain, nearly at right angles to its direction, constantly approaching within a few miles of the straight line of the *Via Aemilia* throughout its whole length from Ariminum to *Placentia*, but without ever crossing it. On its southern side, on the contrary, it sends out several detached arms, or lateral ranges, some of which attain to an elevation little inferior to that of the central chain. Such is the lofty and rugged range which separates the valleys of the *Macra* and *Auser* (*Serchio*), and contains the celebrated marble quarries of *Carrara*; the highest point of which (the *Pizzo d'Uccello*) is not less than 5800 feet above the sea. Similar ridges, though of somewhat less elevation, divide the upper and lower valleys of the *Arno* from each other, as well as that of the *Tiber* from the former.

But after approaching within a short distance of the Adriatic, so as to send down its lower slopes within a few miles of Ariminum, the chain of the Apennines suddenly takes a turn to the SSE, and assumes a direction parallel to the coast of the Adriatic, which it preserves, with little alteration, to the frontiers of Lucania. It is in this part of the range that all the highest summits of the Apennines are found: the *Monti della Sibilla*, in which are the sources of the *Nar (Nera)* rise to a height of 7200 feet above the sea, while the *Monte Cornu*, or *Gran Sasso d'Italia*, near *Aquila*, the loftiest summit of the whole chain, attains to an elevation of 9500 feet. A little further S. is the *Monte Majella*, a huge mountain mass between Sulmo and the coast of the Adriatic, not less than 9000 feet in height, while the *Monte Velino*, N. of the *Lake Fucinus*, and nearly in the centre of the peninsula, attains to 8180 feet, and the *Monte Teramitello*, near *Leonessa*, NE. of *Rieti*, to above 7000 feet. It is especially in these Central Apennines that the peculiar features of the chain develop themselves. Instead of presenting, like the Alps and the more northern Apennines, one great uniform ridge, with transverse valleys leading down from it towards the sea on each side, the Central Apennines constitute a mountain mass of very considerable breadth, composed of a number of minor ranges and groups of mountains, which, notwithstanding great irregularities and variations, preserve a general parallelism of direction, and are separated by upland valleys, some of which are themselves of considerable elevation and extent. Thus the basin of *Lake Fucinus*, in the centre of the whole mass, and almost exactly midway between the two seas, is at a level of 2180 feet above the sea; the upper valley of the *Aternus*, near *Amaternum*, not less than 2380 feet; whilst between the *Fucinus* and the *Tyrrhenian Sea* we find the upper valleys of the *Liris* and the *Anio* running parallel to one another, but separated by lofty mountain ranges from each other and from the basin of the *Fucinus*. Another peculiarity of the Apennines is that the loftiest summits scarcely ever form a continuous or connected range of any great extent, the highest groups being frequently separated by ridges of comparatively small elevation, which afford in consequence natural passes across the chain. Indeed, the two loftiest mountain masses of the whole, the *Gran Sasso*, and the *Majella*, do not belong to the central or main range of the Apennines at all, if this be reckoned in the customary manner along the line of the water-shed between the two seas. As the Apennines descend into Sam-

nium they diminish in height, though still forming a vast mass of mountains of very irregular form and structure.

From the *Monte Nerone*, near the sources of the Metaurus, to the valley of the Sagrus, or *Sangro*, the main range of the Apennines continues much nearer to the Adriatic than the Tyrrhenian Sea; so that a very narrow strip of low country intervenes between the foot of the mountains and the sea on their eastern side, while on the west the whole broad tract of Etruria and Latium separates the Apennines from the Tyrrhenian. This is indeed broken by numerous minor ranges of hills, and even by mountains of considerable elevation (such as the *Monte Amiata*, near *Radicefani*), some of which may be considered as dependencies or outliers of the Apennines; while others are of volcanic origin, and wholly independent of them. To this last class belong the Mons Ciminius and the Alban Hills; the range of the Volscian Mountains, on the contrary, now called *Monti Lepini*, which separates the valleys of the Trerus and the Liris from the Pontine Marshes, certainly belongs to the system of the Apennines, which here again descend to the shore of the western sea between Tarraeina and Gaieta. From thence the western ranges of the chain sweep round in a semicircle around the fertile plain of Campania, and send out in a SW. direction the bold and lofty ridge which separates the Bay of Naples from that of Salerno, and ends in the promontory of Minerva, opposite to the island of Capreae. On the E. the mountains gradually recede from the shores of the Adriatic, so as to leave a broad plain between their lowest slopes and the sea, which extends without interruption from the mouth of the Frento (*Fortore*) to that of the Aufidus (*Ofanto*): the lofty and rugged mass of Mount Garganus, which has been generally described from the days of Ptolemy to our own as a branch of the Apennines, being, in fact, a wholly detached and isolated ridge. [GARGANUS.] In the southern parts of Samnium (the region of the Hirpini) the Apennines present a very confused and irregular mass; the central point or knot of which is formed by the group of mountains about the head of the Aufidus, which has the longest course from W. to E. of any of the rivers of Italy S. of the Padus. From this point the central ridge assumes a southerly direction, while numerous offshoots or branches occupy almost the whole of Lucania, extending on the W. to the Tyrrhenian Sea, and on the S. to the Gulf of Tarentum. On the E. of the Hirpini, and immediately on the frontiers of Apulia and Lucania, rises the conspicuous mass of Mount Vultur, which, though closely adjoining the chain of the Apennines, is geologically and physically distinct from them, being an isolated mountain of volcanic origin. [VULTUR.] But immediately S. of Mt. Vultur there branches off from the central mass of the Apennines a chain of great hills, rather than mountains, which extends to the eastward into Apulia, presenting a broad tract of barren hilly country, but gradually declining in height as it approaches the Adriatic, until it ends on that coast in a range of low hills between Egnatia and Brundisium. The peninsula of Calabria is traversed only by a ridge of low calcareous hills of tertiary origin and of very trifling elevation, though magnified by many maps and geographical writers into a continuation of the Apennines. (Cluver. *Ital.* p. 30; Swinburne, *Travels in the Two Sicilies*, vol. i. pp. 210, 211.) The main ridge of the latter

approaches very near to the Tyrrhenian Sea, in the neighbourhood of the Gulf of *Policastro* (Buxentum), and retains this proximity as it descends through Bruttium; but E. of Consentia (*Cosenza*) lies the great forest-covered mass of the Sila, in some degree detached from the main chain, and situated between it and the coast near Crotona. A little further south occurs a remarkable break in the hitherto continuous chain of the Apennines, which appears to end abruptly near the modern village of *Tiriolo*, so that the two gulfs of *Sta. Eufemia* and *Squillace* (the Sinus Terinaeus and Scyllætinus) are separated only by a low neck of land, less than 20 miles in breadth, and of such small elevation that not only did the elder Dionysius conceive the idea of carrying a wall across this isthmus (Strab. vi. p. 261), but in modern times Charles III., king of Naples, proposed to cut a canal through it. The mountains which rise again to the S. of this remarkable interruption, form a lofty and rugged mass (now called *Aspromonte*), which assumes a SW. direction and continues to the extreme southern point of Italy, where the promontory of Leucopetra is expressly designated, both by Strabo and Ptolemy, as the extremity of the Apennines. (Strab. v. p. 211; Ptol. iii. l. § 44.) The loftiest summit in the southern division of the Apennines is the *Monte Pollino*, near the south frontier of Lucania, which rises to above 7000 feet: the highest point of the Sila attains to nearly 6000 feet, and the summit of *Aspromonte* to above 4500 feet. (For further details concerning the geography of the Apennines, especially in Central Italy, the reader may consult Abeken, *Mittel-Italien*, pp. 10—17, 80—85; Kramer, *Der Fuciner See*, pp. 5—11.)

Almost the whole mass of the Apennines consists of limestone: primary rocks appear only in the southernmost portion of the chain, particularly in the range of the *Aspromonte*, which, in its geological structure and physical characters, presents much more analogy with the range in the NE. of Sicily, than with the rest of the Apennines. The loftier ranges of the latter are for the most part bare rocks; none of them attain such a height as to be covered with perpetual snow, though it is said to lie all the year round in the rifts and hollows of *Monte Majella* and the *Gran Saaso*. But all the highest summits, including the *Monte Velino* and *Monte Termitallo*, both of which are visible from Rome, are covered with snow early in November, and it does not disappear before the end of May. There is, therefore, no exaggeration in Virgil's expression,

"*nivali*

Vertice se attollens pater Apenninus ad auras."

Aen. xii. 703; see also *Sil. Ital.* iv. 743. The flanks and lower ridges of the loftier mountains are still, in many places, covered with dense woods; but it is probable that in ancient times the forests were far more extensive (see *Plin.* xxxi. 3. 26): many parts of the Apennines which are now wholly bare of trees being known to have been covered with forests in the middle ages. Pine trees appear only on the loftier summits: at a lower level are found woods of oak and beech, while chestnuts and holm-oaks (*lìcces*) clothe the lower slopes and valleys. The mountain regions of Samnium and the districts to the N. of it afford excellent pasturage in summer both for sheep and cattle, on which account they were frequented not only by their own herdsmen, but by those of Apulia, who annually drove their flocks from their own parched and dusty

plains to the upland valleys of the neighbouring Apennines. (Varr. *de R. R.* ii. 1. § 16.) The same districts furnished, like most mountain pasturages, excellent cheeses. (Plin. xi. 42. s. 97.) We find very few notices of any peculiar natural productions of the Apennines. Varro tells us that wild goats (by which he probably means the Bonquetin, or Ibex, an animal no longer found in Italy) were still numerous about the Montes Fiscellus and Tetrica (*de R. R.* ii. 1. § 5.), two of the loftiest summits of the range.

Very few distinctive appellations of particular mountains or summits among the Apennines have been transmitted to us, though it is probable that in ancient, as well as modern, times, almost every conspicuous mountain had its peculiar local name. The MONTES FISCCELLUS of Varro and Pliny, which, according to the latter, contained the sources of the Nar, is identified by that circumstance with the *Monti della Sibilla*, on the frontiers of Picenum. The MONTES TETRICI (*Tetricae horrentes rupes*, Virg. *Aen.* vii. 713) must have been in the same neighbourhood, perhaps a part of the same group, but cannot be distinctly identified, any more than the MONTES SEVERUS of Virgil, which he also assigns to the Sabines. The MONTES CUNARUS, known only from Servius (*ad Aen.* x. 185), who calls it "a mountain in Picenum," has been supposed by Cluver to be the one now called *Il Gran Sasso d'Italia*; but this is a mere conjecture. The "GURGURES, alti montes" of Varro (*de R. R.* ii. 1. § 16) appear to have been in the neighbourhood of Reate. All these apparently belong to the lofty central chain of the Apennines: a few other mountains of inferior magnitude are noticed from their proximity to Rome, or other accidental causes. Such are the detached and conspicuous height of Mount Soracte (SORACTE), the MONTES LUCRETILIS (now *Monte Genaro*), one of the highest points of the range of Apennines immediately fronting Rome and the plains of Latium; the MONTES TIPATA, adjoining the plains of Campania, and MONTES CALLICULA, on the frontiers of that country and Samnium, both of them celebrated in the campaigns of Hannibal; and the MONTES TABURNUS, in the territory of the Caudine Samnites, near Beneventum, still called *Monte Taburno*. In the more southern regions of the Apennines we find mention by name of the MONTES ARBURNUS, on the banks of the Silarus, and the SULA in Bruttium, which still retains its ancient appellation. The Mons Vultur and Garganus, as already mentioned, do not properly belong to the Apennines, any more than Vesuvius, or the Alban hills.

From the account above given of the Apennines it is evident that the passes over the chain do not assume the degree of importance which they do in the Alps. In the northern part of the range from Liguria to the Adriatic, the roads which crossed them were carried, as they still are, rather over the bare ridges, than along the valleys and courses of the streams. The only dangers of these passes arise from the violent storms which together in the winter, and which even, on one occasion, drove back Hannibal when he attempted to cross them. Livy's striking description of this tempest is, according to the testimony of modern witnesses, little, if at all, exaggerated. (Liv. xxi. 58; Niebuhr, *Vorträge über Alte Länder*, p. 336.) The passes through the more lofty central Apennines are more strongly marked by nature, and some of them must have been frequented from a very early period as the

natural lines of communication from one district to another. Such are especially the pass from Reate, by Interocera, to the valley of the Aternus, and thence to Teate and the coast of the Adriatic; and, again, the line of the Via Valeria, from the upper valley of the Anio to the Lake Fucinus, and thence across the passage of the *Forca Curuso* (the Mons Imeus of the Itineraries) to Corfinium. The details of these and the other passes of the Apennines will be best given under the heads of the respective regions or provinces to which they belong.

The range of the Apennines is, as remarked by ancient authors, the source of almost all the rivers of Italy, with the exception only of the Padus and its northern tributaries, and the streams which descend from the Alps into the upper part of the Adriatic. The numerous rivers which water the northern declivity of the Apennine chain, from the foot of the Maritime Alps to the neighbourhood of Ariminum, all unite their waters with those of the Padus; but from the time it takes the great turn to the southward, it sends off its streams on both sides direct to the two seas, forming throughout the rest of its course the watershed of Italy. Few of these rivers have any great length of course, and not being fed, like the Alpine streams, from perpetual snows, they mostly partake much of the nature of torrents, being swollen and violent in winter and spring, and nearly dry or reduced to but scanty streams, in the summer. There are, however, some exceptions: the Arnus and the Tiber retain, at all seasons, a considerable body of water, while the Liris and Volturnus both derive their origin from subterranean sources, such as are common in all limestone countries, and gush forth at once in copious streams of clear and limpid water. [E. H. B.]

APERANTIA (*Ἀπεραντία*; *Eth.* *Ἀπεραντίος*), the name of a district in the NE. of Aetolia, probably forming part of the territory of the Agraei. Stephans, on the authority of Polybius, mentions a town of the same name (*Ἀπεραντία*), which appears to have been situated near the confluence of the Petitarus with the Achelous, at the modern village of *Preventza*, which may be a corruption of the ancient name, and where Leake discovered some Hellenic ruins. Philip V., king of Macedonia, obtained possession of Aperantia; but it was taken from him, together with Amphibolia, by the Aetolians in B.C. 189. Aperantia is mentioned again in B.C. 169, in the expedition of Perseus against Stratus. (Pol. xxii. 8; Liv. xxxviii. 3, xliii. 22; Leake, *Northern Greece*, vol. iii. p. 141.)

APERLAE (*Ἀπερλαί*; *Eth.* *Ἀπερλείτης*), a place in Lycia, fixed by the Stadiasmus 60 stadia west of Sonena, and 64 stadia west of Andriace. Leake (*Asia Minor*, p. 188) supposes Sonena to be the Simena of Pliny (v. 27). Aperlae, which is written in the text of Ptolemy "Aperrae," and in Pliny "Apyrne," is proved to be a genuine name by an inscription found by Cockerell, at the head of Hassar bay, with the Ethnic name *Ἀπερλαίων* on it. But there are also coins of Gordian with the Ethnic name *Ἀπερλαίων*. The confusion between the *l* and the *r* in the name of an insignificant place is nothing remarkable. [G. L.]

APEROTIA (*Ἀπεροτία*), a small island, which Pausanias describes as lying off the promontory Buporthmus in Hermionis, and near the island of Hydrea. Leake identifies Buporthmus with *C. Muziki* and Aperopia with *Dhokó*. (Paus. ii. 34. § 9; Plin. iv. 12. s. 19; Leake, *Peloponnesiaca*, p. 284.)

APERRAE. [APERLAE.]

AP'ESAS ('Αρῆσας: *Afka*), a mountain in Peloponnesus above Nemea in the territory of Cleonae, where Perseus is said to have been the first person, who sacrificed to Zeus Apeasantius. (Leake, *Morea*, vol. iii. p. 325; Ross, *Peloponnes*, p. 40.)

APHACA ('Αφακα: *Afka*), a town of Syria, midway between Heliopolis and Byblus. (Zosim. i. 58.) In the neighbourhood was a marvellous lake. (Comp. Senec. *Quaest. Nat. iii.* 25.) Here was a temple of Aphrodite, celebrated for its impure and abominable rites, and destroyed by Constantine. (Euseb. *de Vita*, iii. 55; *Sozom.* ii. 5.) Aphke in the land assigned to the tribe of Asher (Joshua, xix. 30), but which they did not occupy (Judges, i. 31), has been identified with it. (Winer, *Real Wort. art. Aphke*.) Burckhardt (*Travels*, p. 25) speaks of a lake *Licmona*, 3 hours' distance from *Afka*, but could hear of no remains there. (Comp. paper by Rev. W. Thomson, in *Am. Bibliotheca Sacra*, vol. v. p. 5.) [E. B. J.]

APHEK. [APHACA.]

APHETAË ('Αφῆται or 'Αφῆται: *Eth.* 'Αφῆταις), a port of Magnesia in Thessaly, said to have derived its name from the departure of the Argonauts from it. The Persian fleet occupied the bay of Aphetae, previous to the battle of Artemisium, from which Aphetae was distant 80 stadia, according to Herodotus. Leake identifies Aphetae with the modern harbour of *Trikeri*, or with that between the island of *Palea Trikeri* and the main. (Herod. vii. 193, 196, viii. 4; Strab. p. 436; Apoll. Rhod. i. 591; Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. p. 397, *Demi of Attica*, p. 243, seq.)

APHIDNA, or APHIDNÆ ('Αφιδνα, 'Αφιδνα: *Eth.* 'Αφιδναίος), one of the twelve ancient towns of Attica (Strab. ix. p. 397), is celebrated in the mythical period as the place where Theseus deposited Helen, entrusting her to the care of his friend Aphidnus. When the Dioscuri invaded Attica in search of their sister, the inhabitants of Deceleia informed the Lacedaemonians where Helen was concealed, and showed them the way to Aphidna. The Dioscuri thereupon took the town, and carried off their sister. (Herod. ix. 73; Diod. iv. 63; Plut. *Thes.* 32; Paus. i. 17, § 5, 41, § 3.) We learn, from a decree quoted by Demosthenes (*de Corona*, p. 238), that Aphidna was, in his time, a fortified town, and at a greater distance than 120 stadia from Athens. As an Attic demus, it belonged in succession to the tribes Acontis (Plut. *Quaest. Symp.* i. 10; Harpocrat. s. v. *Θυρωγόνισται*), Leontis (Steph. B.; Harpocrat. l. c.), Ptolemais (Hesych.), and Hadrianis (Büchke, *Corp. Inscr.* 275).

Leake, following Finlay, places Aphidna between Deceleia and Rhamnus, in the upper valley of the river Marathon, and supposes it to have stood on a strong and conspicuous height named *Kotróni*, upon which are considerable remains indicating the site of a fortified demus. Its distance from Athens is about 16 miles, half as much from Marathon, and something less from Deceleia. (Leake, *Demi of Attica*, p. 19, seq.)

APHE, or APLE, a town of Susiana, 60 M. P. below Susa, on a lake which Pliny (vi. 27. s. 31) calls the *lacus Chaldaicus*, apparently a lake formed by the Pasitigris. He speaks elsewhere (vi. 23. s. 26) of a lake formed by the Eulaeus and Tigris, near Charax, that is at the head of the Persian Gulf; but this cannot be the *lacus Chaldaicus* of the other passage, unless there is some

great confusion, no unusual thing with Pliny. The site of Aphle is supposed to have been at *Ahwaz* (Ru.). It is supposed to be the Aginis of Nearchus (p. 73, Hudson), and the Agora of Ptolemy. [P. S.]

APHNITIS. [DASCYLITIS.]

APHRODISIAS ('Αφροδίσια: *Eth.* 'Αφροδισαίος, Aphrodisiensis). 1. (*Ghera*) an ancient town of Caria, situated at *Ghera* or *Geyra*, south of Antiocheia on the Maeander, as is proved by inscriptions which have been copied by several travellers. Drawings of the remains of Aphrodisias have been made by the order of the Dilettanti Society. There are the remains of an Ionic temple of Aphrodite, the goddess from whom the place took the name of Aphrodisias; fifteen of the white marble columns are still standing. A Greek inscription on a tablet records the donation of one of the columns to Aphrodite and the demus. Fellows (*Lycia*, p. 32) has described the remains of Aphrodisias, and given a view of the temple. The route of Fellows was from Antiocheia on the Maeander up the valley of the Mosynus, which appears to be the ancient name of the stream that joins the Maeander at Antiocheia; and Aphrodisias lies to the east of the head of the valley in which the Mosynus rises, and at a considerable elevation.

Stephanus (s. v. *Μεγαλόπολις*), says that it was first a city of the Leleges, and, on account of its magnitude, was called Megalopolis; and it was also called Ninco, from Ninus (see also s. v. *Νινός*), — a confused bit of history, and useful for nothing except to show that it was probably a city of old foundation. Strabo (p. 576) assigns it to the division of Phrygia; but in Pliny (v. 29) it is a Carian city, and a free city (Aphrodisiensis liberi) in the Roman sense of that period. In the time of Tiberius, when there was an inquiry about the right of asylum, which was claimed and exercised by many Greek cities, the Aphrodisiensis relied on a decree of the dictator Caesar for their services to his party, and on a recent decree of Augustus. (Tac. *Ann.* iii. 62.) Sherard, in 1705 or 1716, copied an inscription at Aphrodisias, which he communicated to Chishull, who published it in his *Antiquitates Asiaticae*. This Greek inscription is a Consultum of the Roman senate, which confirms the privileges granted by the Dictator and the Triumviri to the Aphrodisiensis. The Consultum is also printed in Oberlin's *Tactica*, and elsewhere. This Consultum gives freedom to the demus of the Plaraseis and the Aphrodisiensis. It also declares the temenos of the goddess Aphrodite in the city of the Plaraseis and the Aphrodisiensis to have the same rights as the temple of the Ephesia at Ephesus; and the temenos was declared to be an asylum. Plarasa then, also a city of Caria, and Aphrodisias were in some kind of alliance and intimate relation. There are coins of Plarasa; and "coins with a legend of both names are also not very uncommon." (Leake.)



COIN OF APHRODISIAS IN CARIA.

2. A city of Cilicia. Stephanus (*s. v.* 'Αφροδισιάς) quotes Alexander Polyhistor, who quotes Zopyrus as an authority for this place, being so called from Aphrodite, a fact which we might assume. The *Stadiasmus* states that Aphrodisias is nearest to Cyprus, and 600 stadia north of Aulion, the NE. extremity of Cyprus. It is mentioned by Diodorus (xix. 61); and by Livy (xxxiii. 20) with Cerasium, Soli, and other places on this coast. It seems from Pliny (v. 27, who calls it "Oppidum Veneris") and other authorities (it is not mentioned by Strabo) to have been situated between Celenderes and Sarpedon. It was on or near a promontory also called Aphrodisias. The site is not certain. Leake supposes that the cape near the Papadula rocks was the promontory Aphrodisias, and that some vestiges of the town may be found near the harbour behind the cape. (See also Beaufort's *Karamania*, p. 211.)

3. A promontory on the SW. coast of Caria (Mela, i. 16; Plin. v. 28); between the gulfs of Schoenus and Thyminas. The modern name is not mentioned by Hamilton, who passed round it (*Researches*, vol. ii. p. 72). It has sometimes been confounded with the Cynos Sema of Strabo, which is Cape Volpo.

[G. L.]
APHRODISIAS ('Αφροδισιάς), an island adjacent to the N. coast of Africa, marking the extent westward of the people called Gili-gammæ (Herod. iv. 169). Ptolemy mentions it as one of the islands off the coast of Cyrenaica, calling it also Laea (Λαία ἡ Ἀφροδισίας νήσος, iv. 4. § 14; Steph. B. s. v.). Seylax (p. 45, Hudson, p. 109, Gronov.) places it between the Chersonesus Magna (the E. headland of Cyrenaica) and Naustathmus (near its N. point), and mentions it as a station for ships. The anonymous *Periplus* gives its position more definitely, between Zephyrium and Chersis; and calls it a port, with a temple of Aphrodite. It may, perhaps, correspond with the island of *Al Hiera*. (Mauert, vol. x. pt. 2. p. 80.)

[P. S.]
APHRODISIAS, in Spain. 1. [GADES.] 2. [PORTUS VENERIS.]

APHRODISIAS ('Αφροδισιάς), a town in the S. of Laconia, on the Boeotia gulf, said to have been founded by Aeneas. (Paus. iii. 12. § 11, viii. 12. § 8.)

APHRODISIUM. 1. ('Αφροδισιον, Strab. p. 682; Ptol. v. 14; 'Αφροδισιάς, Steph. B. s. v.; *Eth.* 'Αφροδισιεύς), a city of Cyprus, situated at the narrowest part of the island, only 70 stadia from Salamis. (D'Anville, in *Mém. de Litt.* vol. xxxii. p. 541.)

[E. B. J.]
2. A small place in Arcadia, not far from Megalopolis, on the road to Megalopolis and Tegea. (Paus. vii. 44. § 2.)

[ARDEA.]

APHRODISIUS MONS (τὸ Ἀφροδισιον ὄρος), a mountain in Spain, mentioned by Appian as a stronghold of Viriathus; but in a manner insufficient to define its position (*Iber.* 64, 66). [P. S.]

APHRODITES PORTUS. [MYOS HORMUS.]

APHRODITO-POLIS, APHRODITO, VENERIS OPPIDUM ('Αφροδισίας πόλις, 'Αφροδισιό-πολις, 'Αφροδίτω; *Eth.* 'Αφροδισιόπολις), the name of several cities in Egypt. I. In Lower Egypt.

[ATAREBCHIE.] 2. A town of the Nomos Leontopolites. (Strab. xvii. p. 802.)—II. In the Heptanomis, or Middle Egypt. 3. AFRODITO (*Itin. Ant.* p. 168: *Αφροδίτω*, Hieroc. p. 730, *Atfyeh*, mounds, but no Ru.), a considerable city

on the E. side of the Nile; capital of the Nomos Aphroditopolites. (Strab. xvii. p. 809; Ptol.) It was an episcopal see, down to the Arab conquest. Its coins are extant, of the reigns of Trajan and Hadrian, with the epigraph ΑΦΡΟΔΙΤΟΠΟΛΙΣ (Rasche, *s. v.*)—3. In Upper Egypt, or the Thebais. 4. (*Tachta*) on the W. side of the Nile, but at some distance from the river, below Ptolemais and Panopolis; capital of the Nomos Aphroditopolites (Plin. v. 9, 10. s. 11, *Veneris iterum*, to distinguish it from No. 5; Strab. xvii. p. 813; Agatharch. de *Reb. Mar.* p. 22; Prokesh, *Eritrimerungen*, vol. i. p. 152.) 5. (*Deir*, Ru.) on the W. side of the Nile, much higher up than the former, and, like it, a little distance from the river; in the Nomos Hermonthis, between Thebes and Apollonopolis Magna; and a little NW. of Latopolis. (Plin. v. 10. s. 11.)

[P. S.]
APHTHITES NOMOS (δ' Ἀφθίτης νομός), a nomos of Lower Egypt, in the Delta, mentioned by Herodotus, between those of Bubastis and Tanis; but neither he nor any other writer mentions such a city as Aphthis. The name seems to point to a chief seat of the worship of Ptah, the Egyptian Hephaestus. (Herod. ii. 166.)

[P. S.]
APHYTIS ('Αφύτις, also Ἀφύτη, Ἀφύτος; *Eth.* 'Αφύτιος, more early Ἀφουτιεύς, Ἀφουτεύς, Ἀφουτήσιος; *Athyto*, Leake, *Northern Greece*, vol. iii. p. 156), a town on the eastern side of the peninsula Pallene, in Macedonia, a little below Potidaea. (Herod. vii. 123; Thuc. i. 64; Strab. vii. p. 330.) Xenophon (*Hell.* v. 3. § 19) says that it possessed a temple of Dionysius, to which the Spartan king Agesipolis desired to be removed before his death; but it was more celebrated for its temple of Ammon, whose head appears on its coins. (Plut. *Lys.* 20; Paus. iii. 18. § 3; Steph. B. s. v.)

ΑΡΙΑ. [PELOPONNESUS.]

ΑΡΥΔΑΝΟΣ. [ENPEUS.]

APILA (*Platamóna*), a river in Pieria in Macedonia, rising in Mt. Olympus, and flowing into the sea near Heracleia. (Plin. iv. 10. s. 17; Leake, *Northern Greece*, vol. iii. pp. 405, 406.)

APIOLAE ('Απιόλαι; *Eth.* Ἀπιολανός), an ancient city of Latium, which took the lead among the Latin cities in the war against Tarquinius Priscus, and was in consequence besieged and taken by that monarch. We are told that it was razed to the ground, and its inhabitants sold into slavery; and it is certain that we find no subsequent mention of it in history. Yet it appears to have been previously a place of some importance, as Livy tells us the spoils derived from thence enabled Tarquin to celebrate the Ludi Magni for the first time; while, according to Valerius of Antium, they furnished the funds with which he commenced the construction of the Capitol. (Liv. i. 35; Dion. Hal. iii. 49; Valerius, ap. Plin. iii. 5. 1. 9.)

The site of a city destroyed at so early a period, and not mentioned by any geographer, can scarcely be determined with any certainty; but Gell and Nibby are disposed to place it at a spot about 11 miles from Rome, and a mile to the S. of the Appian Way, where there are some remains which indicate the site of an ancient city, as well as others of later Roman date. The position was (as usual) a partially isolated hill, rising immediately above a small stream, now called the *Fosso delle Frateocchie*, which was crossed by an ancient bridge (destroyed in 1832), known as the *Ponte delle Streghe*. Its position would thus be intermediate between Bo-

villae on the E., and Politorium and Tellenae on the W. (Nibby, *Dintorni*, vol. i. p. 211; *Topography of Rome*, p. 87; Abeken, *Mittel-Italien*, p. 69.) [E. H. B.]

APIS (Ἀπῖς), a seaport town (Polyb. *Exc. Leg.* 115) on the N. coast of Africa, about 11 or 12 miles W. of Paraetonium, sometimes reckoned to Egypt, and sometimes to Marmarica. Scylax (p. 44) places it at the W. boundary of Egypt, on the frontier of the Marmaridae. Ptolemy (iv. 5. § 5) mentions it as in the Libyae Nomos; and so does Pliny, who calls it *nobilis religio Aegypti locus* (v. 6, where the common text makes its distance W. of Paraetonium 72 Roman miles, but one of the best MSS. gives 12, which agrees with the distance of 100 stadia in Strabo, xvii. p. 799). It seems very doubtful whether the Apis of Herodotus (ii. 18) can be the same place. [P. S.]

ΑΡΟΒΑΘΜΙ (Ἀρόβαθμοι), a small place in Argolis, near the frontiers of Cynuria, was said to have been so called from Danaus landing at this spot. (Pans. ii. 38. § 4.) The surrounding country was also called Pyramia (Πυράμια), from the monuments in the form of pyramids found here. (Plut. *Pyrrh.* 32; Ross, *Reisen im Peloponnes*, p. 152.)

ΑΡΟΥΟΠΑ (Ἀρούοπα, Steph. B. s. v.; *Periopl. M. Eryth.* p. 9; Ptol. i. 17. § 7), Magna and Parva, respectively *Bandel d'Agou* and *Cape Bedouin*, were two small towns in a bay of similar name (Ptol. i. 17. § 9), on the coast of Africa Barbaria, between the headlands of Raptum and Prasum. Their inhabitants were Aethiopians (Ἀἰθίοπες Πάσιαι, Ptol. iv. 8. § 3). [W. B. D.]

ΑΡΟΔΟΤΙ. [AETOLIA, p. 65, a.]

ΑΡΟΛΛΙΝΙΣ ΠΡΟΜΟΝΤΟΡΙΟΝ (Ἀρόλλωνος ἄκρον), in N. Africa. 1. Also called Ἀρόλλωνιον (Strab. xvii. p. 832), a promontory on the N. coast of Africa Propria, near Utica, and forming the W. headland, as the Mercuri Pr.-formed the E., of the great gulf of Utica or Carthage. (Strab. l. c.) This description, and all the other references to it, identify it with *C. Farina* or *Ras Sidi Ali-el-Mehki*, and not the more westerly *C. Zibeeb* or *Ras Sidi Bou-Shusha*. (It is to be observed, however, that Shaw applies the name *Zibeeb* to the former.) Livy (xxx. 24) mentions it as in sight of Carthage, which will apply to the former cape, but not to the latter. Mela (i. 7) mentions it as one of the three great headlands on this coast, between the other two, *Candidum* and *Mercuri*. It is a high pointed rock, remarkable for its whiteness. (Shaw, p. 145; Barth, *Wanderungen*, &c., vol. i. p. 71.)

It is almost certain that this cape was identical with the *PULCHNUM PR.*, at which Scipio landed on his expedition to close the Second Punic War; and which had been fixed, in the first treaty between the Romans and Carthaginians, as the boundary of the voyages of the former towards the W. (Polyb. iii. 22; Liv. xxix. 27; Mannert, vol. x. pt. 2, pp. 293, foll.)

2. A promontory of Mauretania Caesariensis, adjacent to the city of Julia Caesarea. (Plin. v. 2. s. 1; Ptol.) [P. S.]

ΑΡΟΛΛΙΝΟΠΟΛΙΣ (Ἀρόλλωνος πόλις; *Ἐθ. Ἀπολλωνοπολίτης*), the name of several cities in Egypt.—

1. ΑΡΟΛΛΙΝΟΠΟΛΙΣ ΜΑΓΝΑ (πόλις μεγάλη Ἀρόλλωνος, Strab. xvii. p. 817; Agatharch. p. 22; Plin. v. 9. s. 11; Plut. *Is. et Osir.* 50; Aelian. *Hist. An.* x. 2; Ptol. iv. 5. § 70; Ἀπολλωνία,

Steph. Byzant. s. v.; Ἀπολλωνιάς, Hierocl. p. 782; It. Ant. p. 160, 174; Not. Imp. Orient. c. 143. Apollones Superioris [urbis]), the modern *Edfoo*, was a city of the Thebaid, on the western bank of the Nile, in Lat. 25° N., and about thirteen miles below the lesser Cataract. Ptolemy (l. c.) assigns Apollinopolis to the Heronithite nome, but it was more commonly regarded as the capital town of the nome Apollonites. Under the Roman emperors it was the seat of a Bishop's see, and the head-quarters of the Legio II. Trajana. Its inhabitants were enemies of the crocodile and its worshippers.

Both the ancient city and the modern hamlet, however, derived their principal reputation from two temples, which are considered second only to the Temple of Denderah as specimens of the sacred structures of Egypt. The modern *Edfoo* is contained within the courts, or built upon the platform of the principal of the two temples at Apollinopolis. The larger temple is in good preservation, but is partially buried by the sand, by heaps of rubbish, and by the modern town. The smaller temple, sometimes, but improperly, called a Typhonium, is apparently an appendage of the latter, and its sculptures represent the birth and education of the youthful deity, Horus, whose parents Noun, or Kneph and Athor, were worshipped in the larger edifice. The principal temple is dedicated to Noun, whose symbol is the disc of the sun, supported by two asps and the extended wings of a vulture. Its sculptures represent (Rosellini, *Monum. del Culto*, p. 240, tav. xxxviii.) the progress of the Sun, Phre-Hor-Hat, Lord of Heaven, moving in his bark (*Bari*) through the circle of the Hours. The local name of the district round Apollinopolis was Hat, and Noun was styled Hor-hat-kah, or Horus, the tutelary genius of the land of Hat. This deity forms also at Apollinopolis a triad with the goddess Athor and Hor-Senet. The members of the triad are youthful gods, pointing their finger towards their mouths, and before the discovery of the hieroglyphic character were regarded as figures of Harpocrates.

The entrance into the larger temple of Apollinopolis is a gateway (πύλας) 50 feet high, flanked by two converging wings (πτερά) in the form of truncated pyramids, rising to 107 feet. The wings contain ten stories, are pierced by round loop-holes for the admission of light, and probably served as chambers or dormitories for the priests and servitors of the temple. From the jambs of the door project two blocks of stone, which were intended, as Denon supposes, to support the heads of two colossal figures. This propylaeon leads into a large square, surrounded by a colonnade roofed with squared granite, and on the opposite side is a pronaos or portico, 53 feet in height, and having a triple row of columns, six in each row, with variously and gracefully foliated capitals. The temple is 145 feet wide, and 424 feet long from the entrance to the opposite end. Every part of the walls is covered with hieroglyphics, and the main court ascends gradually to the pronaos by broad steps. The whole area of the building was surrounded by a wall 20 feet high, of great thickness. Like so many of the Egyptian temples, that of Apollinopolis was capable of being employed as a fortress. It stood about a third of a mile from the river. The sculptures, although carefully and indeed beautifully executed, are of the Ptolemaic era, the earliest por-

tion of the temple having been erected by Ptolemy Philometor B. C. 181.

The temple of Apollinopolis, as a sample of Egyptian sacred architecture, is minutely described in the *Penny Cyclopaedia*, art. *Edfu*, and in the 1st volume of *British Museum, Egyptian Antiquities*, where also will be found a ground plan of it. See also Belzoni, and Wilkinson's *Egypt and Thebes*, pp. 435—438.

2. APOLLINOPOLIS PARVA ('Απόλλωνος ἡ μικρά, Steph. B. s. v.; 'Απόλλων μικρός, Hierocl. p. 731; Apollon minor [urbs], It. Anton. p. 158), was a town in Upper Egypt, in Lat. 27° N., upon the western bank of the Nile. It stood between Hypsela and Lycopolis, and belonged to the Hypseliote nome.

3. APOLLINOPOLIS PARVA ('Απόλλωνος πόλις μικρά, Ptol. iv. 5. § 70; 'Απόλλωνος πόλις, Strab. xvii. p. 815; Apollonius Vicus, It. Anton. p. 165), was a town of the Thebaid, in the Coptite Nome, in Lat. 26° N., situated between Thebes and Coptos. It stood on the eastern bank of the Nile, and carried on an active trade with Berenice and Myos Hormos, on the Red Sea. Apollinopolis Parva was 22 miles distant from Thebes, and is the modern *Kuss*. It corresponds, probably, to the Maximianopolis of the later emperors.

4. APOLLINOPOLIS (Steph. B. s. v.; Plin. vi. 35), was a town of the Megabari, in eastern Aethiopia.

5. APOLLONOS HYDREIUM (Plin. vi. 26; It. Anton.), stood upon the high road from Coptos, in the Thebaid, to Berenice on the Red Sea, and was a watering station for the caravans in their transit between those cities. [W. B. D.]

APOLLONIA ('Απολλωνία: *Ἔθ.* 'Απολλωνιάτης, Apolloniatæ, Apollinæ, -ritæ, Apolloniensîs), in Europe. 1. A city of Sicily, which, according to Steph. Byz., was situated in the neighbourhood of Aluntium Calacte. Cicero also mentions it (*Or. in Verr.* iii. 43) and in conjunction with Haluntium, Capittum, and Enguium, in a manner that seems to imply that it was situated in the same part of Sicily with these cities; and we learn from Diodorus (xvi. 72) that it was at one time subject to Leptines, the tyrant of Enguium, from whose hands it was wrested by Timoleon, and restored to an independent condition. A little later we find it again mentioned among the cities reduced by Agathocles, after his return from Africa, B.C. 307 (*Diod.* xx. 56). But it evidently regained its liberty after the fall of the tyrant, and in the days of Cicero was still a municipal town of some importance. (*Or. in Verr.* iii. 43, v. 33.) From this time it disappears from history, and the name is not found either in Pliny or Ptolemy.

Its site has been much disputed; but the passages above cited point distinctly to a position in the north-eastern part of Sicily; and it is probable that the modern *Pollina*, a small town on a hill, about 3 miles from the sea-coast, and 8 or 9 E. from *Cefalù*, occupies its site. The resemblance of name is certainly entitled to much weight; and if Enguium be correctly placed at *Gangi*, the connexion between that city and Apollonia is easily explained. It must be admitted that the words of Stephanus require, in this case, to be construed with considerable latitude, but little dependence can be placed upon the accuracy of that writer.

The coins which have been published as of this city belong either to Apollonia, in Illyria, or to Tauromenium (Eckhel, vol. i. p. 198.) [E. H. B.]

2. The name of two cities in Crete, one near

Cnossus (Steph. B. s. v.), the inhabitants of which were most treacherously treated by the Cydoniæ, who were their friends and allies. (Polyb. xxvii. 16.) The site is on the coast near *Arumpro*, or perhaps approaching towards *Megalo Kastron*, at the *Ghi-fero*. (Pashley, *Crete*, vol. i. p. 261.) The site of the other city, which was once called *Eleuthera* ('Ελευθερα, Steph. B.), is uncertain. The philosopher Diogenes Apolloniates was a native of Apolloniates in Crete. (*Dict. of Biog. s. v.*) [E. R. J.]

3. (*Pollina*, or *Pollina*), a city of Illyria, situated 10 stadia from the right bank of the Aëns, and 60 stadia from the sea (Strab. vii. p. 316), or 50 stadia according to Scylax (p. 10). It was founded by the Corinthians and Coreyraeans in the seventh century before the Christian era, and is said to have been originally called *Gylactia* (Γυλάκεια), from Gylax, the name of its occist. (Thuc. i. 24; Scymnus, 439, 440; Paus. v. 21. § 12, 22, § 3; Strab. l. c.; Steph. B. s. v.) Apollonia soon became a flourishing place, but its name rarely occurs in Grecian history. It is mentioned in the civil wars between Caesar and Pompey, as a fortified town with a citadel; and the possession of it was of great importance to Caesar in his campaign against Pompey in Greece. (Caes. B. C. iii. 12, seq.) Towards the end of the Roman republic it was celebrated as a seat of learning; and many of the Roman nobles were accustomed to send their sons thither for the purpose of studying the literature and philosophy of Greece. It was here that Augustus spent six months before the death of his uncle summoned him to Rome. (Suet. *Aug.* 10; Vell. Pat. ii. 59.) Cicero calls it at this period "urbis magna et gravis." Apollonia is mentioned by Hierocles (p. 653, ed. Wesseling) in the sixth century; but its name does not occur in the writers of the middle ages. The village of Aulon, a little to the S. of Apollonia, appears to have increased in importance in the middle ages, as Apollonia declined. According to Strabo (p. 322), the Via Egnatia commenced at Apollonia, and according to others at Dyrrhachium; the two roads met at Cholina. There are scarcely any vestiges of the ancient city at the present day. Leake discovered some traces of walls and of two temples; and the monastery, built near its site, contains some fine pieces of sculpture, which were found in ploughing the fields in its neighbourhood. (Leake, *Northern Greece*, vol. i. p. 368, seq.; Tafel, *De Via Egnatia*, p. 14, seq.)



COIN OF APOLLONIA, IN ILLYRIA.

4. (*Sizeboli*), a town of Thrace, on the Pontus Euxinus, a little S. of Mesambria, was a colony of the Milesians. It had two large harbours, and the greater part of the town was situated on a small island. It possessed a celebrated temple of Apollo, and a colossal statue of this god, 30 cubits in height, which M. Lucullus carried to Rome and placed in the Capitol. (Herod. iv. 90; Strab. vii. p. 319, xii. p. 541, Plin. xxxiv. 7. s. 18. § 39; Scymnus, 730; Arrian, *Periplus*, p. 24, Anon. *Periplus*, p. 14.) It was subsequently called *Sozopolis* (Σωζόπολις, Anon. *Periplus*, p. 14), whence its modern name *Sizeboli*.

5. (*Pollina*), a town of Mygdonia in Macedonia, S. of the lake Bolbe (Athen. viii. p. 334, e.), and N. of the Chalcidian mountains, on the road from Thessalonica to Amphipolis, as we learn from the Acts of the Apostles (xvii. 1) and the Itineraries. (Anton. Itin. pp. 320, 330; Itin. Hierosol. p. 605; Tab. Peutling.) Pliay (iv. 10. s. 17. § 38) mentions this Apollonia.

6. (*Polyghero*), the chief town of Chalcidice in Macedonia, situated N. of Olynthus, and a little S. of the Chalcidian mountains. That this Apollonia is a different place from No. 5, appears from Xenophon, who describes the Chalcidian Apollonia as distant 10 or 12 miles from Olynthus. (Xen. *Hell.* v. 12. § 1, seq.) It was probably this Apollonia which struck the beautiful Chalcidian coins, bearing on the obverse the head of Apollo, and on the reverse his lyre, with the legend *Χαλκιδέων*.

7. A town in the peninsula of Acte, or Mt. Athos in Macedonia, the inhabitants of which were called Macrobi. (Plin. iv. 10. s. 17. § 37.)

8. A town in Thrace, situated according to Livy's narrative (xxxviii. 41), between Maroneia and Abdera, but erroneously placed by the Epitomizer of Strabo (vii. p. 331) and by Pomponius Mela (ii. 2) west of the Nestus.

The four towns last mentioned (Nos. 5—8) are frequently confounded, but are correctly distinguished by Leake, who errs, however, in making the passage of Athenaeus (viii. p. 334, e.), refer to No. 6, instead of to No. 5. (*Northern Greece*, vol. iii. p. 457, seq.)

9. A town on the frontiers of Aetolia, near Naupactus. (Liv. xxviii. 8.)

APOLLONIA, in Asia. 1. The chief town of a district in Assyria, named Apolloniatis. Apollonia is incorrectly placed by Stephanus (s. v. *Ἀπολλωνία*) between Babylon and Susa. Strabo (p. 732, and 524) says that Apolloniatis is that part of Babylonia which borders on Susis, that its original name was Sittacene, and it was then called Apolloniatis. The names Apollonia and Apolloniatis were evidently given by the Macedonian Greeks. Apolloniatis is in fact one of the divisions of Assyria in the geography of the Greeks; but it is impossible to determine its limits. Polybius (v. 44) makes Mesopotamia and Apolloniatis the southern boundaries of Media, and Apolloniatis is therefore east of the Tigris. This appears, indeed, from another passage in Polybius (v. 51), which also shows that Apollonia was east of the Tigris. The country was fertile, but it also contained a hilly tract, that is, it extended some distance east of the banks of the Tigris. There is evidently great confusion in the divisions of Assyria by the Greek geographers. If we place Apolloniatis south of the district of Arbela, and make it extend as far as *Bagdad*, there may be no great error. There seems to be no authority for fixing the site of Apollonia.

2. An island on the coast of Bithynia (Arrian, *Periplus*, p. 13), 200 stadia from the promontory of Calpe (*Kirpe*). It was called Thynias, says Pliny (vi. 12), to distinguish it from another island Apollonia. He places it a Roman mile from the coast. Thynias, Thyne, Thynia, or Thynis (Steph. B. s. v. *Θυνίας*), may have been the original name of this island, and Apollonia a name derived from a temple of Apollo, built after the Greeks. The other name is evidently derived from the Thyni of the opposite coast.

3. A town of Mysia, on an eminence east of Per-

gamum, on the way to Sardis. (Strab. p. 625; Xen. *Anab.* vii. 8. § 15.) It seems to have been near the borders of Mysia and Lydia. The site does not appear to be determined.

4. Steph. B. (s. v. *Ἀπολλωνία*) mentions Apollonia in Pisidia, and one also in Phrygia; but it seems very probable, from comparing what he says of the two, that there is some confusion, and there was perhaps only one, and in Pisidia. In Strabo (p. 576) the name is Apollonias. The ruins were discovered by Arundell (*Discoveries*, *fig.* vol. i. p. 236) at a place called *Olou Borlon*. The acropolis stands on a lofty crag, from which there is an extensive view of the rich plains to the NW. This place is in 38° 4' N. lat., and in the direct line between Apamea and Antioch, so far as the nature of the country will admit. (Hamilton, *Researches*, *fig.* vol. ii. p. 361.) The Peutinger Table places it 24 miles from Apameia Cibotus. Several Greek inscriptions from Apollonia have been copied by Arundell and Hamilton. One inscription, which contains the words *ἡ βουλή καὶ ὁ δήμος τῶν Ἀπολλωνιαίων*, decides the question as to the site of this place. Two Greek inscriptions of the Roman period copied by Arundell give the full title, "the Boule and Demos of the Apolloniatae Lydi Thracae Coloni," from which Arundell concludes that "a Thracian colony established themselves in Lycia, and that some of the latter founded the city of Apollonia;" an interpretation that may be not quite correct.

Stephanus says that Apollonia in Pisidia was originally called Mordiacum, and was celebrated for its quinces. (Athen. p. 81.) It is still noted for its quinces (Arundell), which have the great recommendation of being eatable without dressing. The coins of Apollonia record Alexander the Great as the founder, and also the name of a stream that flowed by it, the Hippopharas. (Forbiger, vol. ii. p. 334.)

5. Of Mysia (*Ἄ. ἐν Πυρραχίᾳ*, Strab. p. 575), a description which misled some travellers and geographers, who fixed the site at *Ulubad* on the Rhyndeus. But the site is *Abulionte*, which is on a lake of the same name, the Apolloniatis of Strabo, who says that the town is on the lake. Some high land advances into the lake, and forms a narrow promontory, "off the SW. point of which is an island with the town of *Abulionte*." (Hamilton, *Researches*, *fig.* vol. ii. p. 37.) The remains of Apollonia are inconsiderable. The Rhyndeus flows into the lake Apolloniatis, and issues from it a deep and muddy river. The lake extends from east to west, and is studded with many islands in the NE. part, on one of which is the town of Apollonia. (Hamilton.) The circuit of the lake is estimated by some travellers at about 50 miles, and its length about 10; but the dimensions vary considerably, for in winter the waters are much higher. It abounds in fish.

6. In Lycia, is conjectured by Spratt (*Lycia*, vol. i. p. 203) to have been at *Sarahhajik*, where there are remains of a Greek town. The modern site is in the interior NW. of Phaselis. The author discovered an inscription with the letters "Ap" on it. Stephanus (s. v.) mentions an island of the name belonging to Lycia; but there is no authority for a town of the name. There are, however, coins with the epigraph *Ἀπολλωνιαίων Λυκ.* and *Ἀπολλωνιαίων Λυκ. Θρακ.*, which might indicate some place in Lycia. But these belong to Apollonia of Pisidia. [G. L.]

7. (*Arâf*), a town of Palestine, situated be-

tween Caesarea and Joppa. (Steph. B.; Ptol. v. 16; Plin. v. 14; Pent. Tab.) The origin of its name is not known, but was probably owing to the Macedonian kings of either Aegypt or Syria. After having suffered in their wars, it was repaired by Gabinus, proconsul of Syria. (Joseph. B. J. i. 6.) *Arσίof* on the coast, a deserted village upon the *Nahr Arσίof*, represents the ancient Apollonia. (Robinson, *Bibl. Rea.* vol. iii. p. 46; Irby and Mangles, *Trav.* p. 189; Chesney, *Expéd. Euphrat.* vol. i. p. 490.) *Arσίof* was famous in the time of the Crusades. (Wilken, *die Kreuz.* vol. ii. pp. 17, 39, 102, vol. iv. p. 416, vol. vii. pp. 325, 400, 425.) The chronicles confounded it with Antipatris, which lies further inland.

8. A town of Syria. The name attests its Macedonian origin. (Appian, *Syr.* 57.) Strabo (p. 752) mentions it as tributary to Apamea, but its position is uncertain. [E. B. J.]

APOLLONIA (*Marsa Sousa*), in Africa, one of the five cities of the Libyan Pentapolis in Cyrenaica. It was originally the port of Cyrene, and is mentioned by Scylax (p. 45) simply as such, without any proper name; but, like the other ports on this coast, it grew and flourished, especially under the Ptolemies, till it eclipsed Cyrene itself. It was the birthplace of Eratosthenes. (Strab. xvii. p. 837; Mela, i. 8; Plin. v. 5; Ptol. iv. 4; Diod. xviii. 19; Steph. B. s. v.) It is almost certainly the *Sozina* (*Σόζινα*) of later Greek writers (Hieroc. p. 732; Epiphani. *Haer.* 73. 26); and this, which was very probably its original name, has given rise to its modern appellation. The name Apollonia was in honour of the patron deity of Cyrene. The site of the city is marked by splendid, though greatly shattered ruins, among which are those of the citadel, temples, a theatre, and an aqueduct. (Barth, *Wanderungen*, &c., pp. 452, foll.) [P. S.]

APOLLONIA'ITIS. [APOLLONIA.]

APOLLONIS (*Ἀπολλωνίς*; *Eth.* Ἀπολλωνίδης, Apollonidensis), a town the position of which is connected with that of Apollonia in Mysia. South of this Apollonia is a ridge of hills, after crossing which the road to Sardis had on the left Thyatira, and on the right Apollonis, which is 300 stadia from Pergamum, and the same distance from Sardis. (Strab. 625.) A village *Bullene*, apparently the same place that Tournefort calls *Balamont*, seems to retain part of the ancient name. The place was named after Apollonis, a woman of Cyzicus, and the wife of Attalus, the first king of Pergamum. Cicero mentions the place (*pro Flacc.* c. 21, 32, ad Q. Fr. i. 2). It was one of the towns which suffered in the great earthquake in these parts in the time of Tiberius. (Tac. *Ann.* ii. 47.) It is mentioned by Pliny (v. 30) as a small place. It was subsequently the see of a bishop. There are both autonomous and imperial coins of Apollonis with the epigraph *Ἀπολλωνιδέων*. [G. L.]

APOLLONOS HIERON (*Ἀπολλωνὸς ἱερὸν*; *Eth.* Apollonos hieritae), is mentioned by Pliny (v. 29). It seems to be the same place as Apollonia in Mysia. Mannert conjectures that the name Apollonia or Apollonos Hieron was afterwards changed into Hierocaesarea, which is mentioned by Tacitus (*Ann.* ii. 47) as one of the towns of Asia that suffered from the earthquake in the time of Tiberius; but if this be so, it is not easy to understand why Pliny does not mention it by that name. [G. L.]

A'PONUS, or A'PONI FONS, a celebrated source of mineral and thermal waters, situated near the

foot of the Euganean hills, about 6 miles SW. of Patavium, on which account the springs were often termed *AQUAE PATAVINAE* (Plin. ii. 103, s. 106, xxxi. 6. s. 32.)

The proper name of these springs was supposed to be derived from the Greek (*ἄνδρος*), and is retained with little change in their modern name of *Bagni d'Abano*. They appear to have been extensively resorted to for their healing properties, not only by the citizens of the neighbouring Patavium, but by patients from Rome and all parts of Italy; and are alluded to by Martial as among the most popular bathing places of his day. (Mart. vi. 42. 4; Lucan, vii. 193; Sil. Ital. xii. 218.) At a later period we find them described at considerable length by Claudian (*Idyll.* 6), and by Theodoris in a letter addressed to Cassiodorus (*Var.* ii. 39), from which we learn that extensive Thermae and other edifices had grown up around the spot. Besides their medical influences, it appears that they were resorted to for purposes of divination, by throwing *tali* into the basin of the source, the numbers of which, from the extreme clearness of the water, could be readily discerned. In the immediate neighbourhood was an oracle of Geryon. (Suet. *Tib.* 14.)

From an epigram of Martial (i. 61. 3), it would appear that the historian T. Livius was born in the neighbourhood of this spot, rather than at Patavium itself; but it is perhaps more probable that the poet uses the expression "Apona tellus" merely to designate the territory of Patavium (the *ager Patavinus*) in general. (See *Cluver. Ital.* p. 154.) [E. H. B.]

A'PPIA (*Ἀππία*; *Eth.* Appiana), a town of Phrygia, which, according to Pliny (v. 29), belonged to the conventus of Synnada. Cicero (*ad Fam.* iii. 7) speaks of an application being made to him by the Appiani, when he was governor of Cilicia, about the taxes with which they were burdened, and about some matter of building in their town. At this time then it was included in the Province of Cilicia. The site does not seem to be known. [G. L.]

APRILIS LACUS, an extensive marshy lake in Etruria, situated near the sea-shore between Populonium and the mouth of the Umbro, now called the *Lago di Castiglione*. It communicated with the sea by a narrow outlet, where there was a station for shipping, as well as one on the *Via Anselmi*. (Itin. Ant. pp. 292, 500.) The "annus Prille," mentioned by Pliny (iii. 5. s. 8), between Populonium and the Umbro, is evidently a corruption of Prilis, and it is probable that the *Prilius Lacus* noticed by Cicero (*pro Mil.* 27), is only another form of the same name. [PHELPS LACUS.] [E. H. B.]

APRUSTUM, a town in the interior of Bruttium, mentioned by Pliny (iii. 11. § 98), who tells us that it was the only inland city of the Bruttians (*mediterranei Bruttiorum Aprustani tantum*). It is evidently the same place called in our texts of Ptolemy (iii. 1. § 75), *Ἀβρυστον*, for which we should probably read *Ἀβρυστον*; he associates it with Petelia, and it has been conjectured that its site is marked by the village of *Argusto*, near *Chioravalle*, on a hill about 5 miles from the Gulf of Squillace. (Romanelli, vol. i. p. 189.) [E. H. B.]

A'PSARUS (*Ἀψαρος*, *Ἀψαρρος*), or ABSARUM (Plin. vi. 4), a river and a fort, as Pliny calls it, "in faucibus," 140 M. P. east of Trapezus (*Trebizonde*). Arrian (*Periplus* p. 7) places this military station 1000 stadia from Trapezus, and 450 or 490 stadia south of the Phasis, and about the point

where the coast turns north. The distance of 127 miles in the Pentinger Table agrees with Arrian. Accordingly several geographers place Absarus near a town called *Gonieh*. Its name was connected with the myth of Medea and her brother Absyrus, and its original name was Absyrus. (Stephan. s. v. Ἀψυρῖτιδες.) Procopius (*Bell. Goth.* iv. 2) speaks of the remains of its public buildings as proving that it was once a place of some importance.

Arrian does not mention a river Apsarus. He places the navigable river Acampsis 15 stadia from Absarus, and Pliny makes the Apsarus and Acampsis two different rivers. The Acampsis of Arrian is generally assumed to be the large river *Joruk*, which rises NW. of Erzerum, and enters the Euxine near Batun. Pliny (vi. 9) says that the Absarus rises in the Paryadres, and with that mountain range forms the boundary in those parts between the Greater and Less Armenia. This description can only apply to the *Joruk*, which is one of the larger rivers of Armenia, and the present boundary between the Pashalicks of Trebizond and Kars. (Brant, *London Geog. Journ.* vol. vi. p. 183.) Ptolemy's account of his Apsorrus agrees with that of Pliny, and he says that it is formed by the union of two large streams, the Glaucus and Lycus; and the *Joruk* consists of two large branches, one called the *Joruk* and the other the *Ajerah*, which unite at no great distance above Batun. It seems, then, that the name Acampsis and Apsarus has been applied to the same river by different writers. Mithridates, in his flight after being defeated by Cn. Pompeius, came to the Euphrates, and then to the river Apsarus. (*Mithrid.* c. 101.) It is conjectured that the river which Xenophon (*Anab.* iv. 8, 1) mentions without a name, as the boundary of the Macrones and the Scythini, may be the *Joruk*; and this is probable. [G. L.]

APSILAE, ABSILAE, APSILII (Ἀψίλαι, Ἀψίλοι), a people of Colchis, on the coast of the Euxine, subject successively to the kings of Pontus, the Romans, and the Lazi. They are mentioned by Procopius as having long been Christians. In their territory were the cities of Sebastopolis, Petra, and Tibeless. (Arrian, *Periopl. Pont. Eux.*; Steph. B.; Plin. vi. 4; Justinian. *Novell.* 28; Procop. *B. G.* iv. 2; Agathias, iii. 15, iv. 15.) [P. S.]

APSYNTHII or APSYNTHII (Ἀψύνθιοι, Ἀψύνθιοι), a people of Thrace, bordering on the Thracian Chersonesus. (Herod. vi. 34, ix. 119.) The city of Aenus was also called Apysynthus (Steph. B. s. v. Ἀψύνθος); and Dionysius Periegetes (577) speaks of a river of the same name.

APSUS (Ἀψος), a considerable river of Illyria, rising in Mount Pindus and flowing into the sea between the rivers Genusus on the N. and the Aous on the S. It flows in a north-western direction till it is joined by the Eordaëus (*Devöl*), after which it takes a bend, and flows towards the coast in a south-western direction through the great maritime plain of Illyria. Before its union with the *Devöl*, the river is now called *Uzumi*, and after its union *Beratinós*. The country near the mouth of the Apsus is frequently mentioned in the memorable campaign of Caesar and Pompey in Greece. Caesar was for some time encamped on the left bank of the river, and Pompey on the right bank. (Strab. p. 316; *I. v.* xxxi. 27; *Caes. B. C.* iii. 13, 19, 30; *Dien Cass.* xli. 47; *Appian, B. C.* ii. 56, where the river is erroneously called Ἀλαρία; *Leake, Northern Greece*, vol. i. pp. 336, 342, vol. iv. pp. 113, 123.)

APSYRTIDES. [ABSYRTIDES.]

APTA JULIA (*Apt*), a city of the Vulgientes, on the road from Arelate (*Arles*), on the Rhone, along the valley of the Durance, to Augusta Taurinorum (*Turino*). The name Julia implies that it was a colonia, which is proved by inscriptions, though Pliny (iii. 4; and the note in Harduin's edition) calls it a Latin town, that is, a town which had the Jus Latium. The modern town of *Apt*, on the *Calavon* or *Caulon*, a branch of the *Durance*, contains some ancient remains. [G. L.]

APTERA (Ἀπτερα, Steph. B. s. v.; Ἀπτερία Ptol. iii. 17. §. 10; Apterion, Plin. iv. 20; Ἐθ. Ἀπτερίας: *Palaeokastron*), a city of Crete situated to the E. of Polyrrhenia, and 80 stadia from Cydonia (Strab. x. p. 479). Here was placed the scene of the legend of the contest between the Sirens and the Muses, when after the victory of the latter, the Sirens lost the feathers of their wings from their shoulders, and having thus become white cast themselves into the sea,—whence the name of the city Aptera, and of the neighbouring islands Leucea. (Steph. B. s. v.) It was at one time in alliance with Cnossus, but was afterwards compelled by the Polyrrhenians to side with them against that city. (Pol. iv. 55.) The port of Aptera according to Strabo was Cismos (p. 479; comp. Hierocles, p. 650; and Pentinger Tab.). Mr. Pashley (*Travels*, vol. i. p. 48) supposes that the ruins of *Palaeokastron* belong to Aptera, and that its port is to be found at or near *Kalyves*. Diodorus (v. 64) places Bercynthos in the district of the Apteræans. (The old reading was emended by Meursius, *Crete*, p. 84.) This mountain has been identified with the modern *Maláza*, which from its granitic and schistose basis complies with the requisite geological conditions for the existence of metallic veins; if we are to believe that bronze and iron were here first discovered, and bestowed on man by the Idaean Dactyls. [E. B. J.]



COIN OF APTERA.

APUAN, a Ligurian tribe, mentioned repeatedly by Livy. From the circumstances related by him, it appears that they were the most easterly of the Ligurian tribes, and occupied the upper valley of the Macra about *Pontremoli*, the tract known in the middle ages as the *Garfagnana*. They are first mentioned in B.C. 187, when we are told that they were defeated and reduced to submission by the consul C. Flaminius; but the next year they appear again in arms, and defeated the consul Q. Marcius, with the loss of 4000 men and three standards. This disaster was avenged the next year, but after several successive campaigns the consuls for the year 180, P. Cornelius and M. Baebius, had recourse to the expedient of removing the whole nation from their abodes, and transporting them, to the number of 40,000, including women and children, into the heart of Samnium. Here they were settled in the vacant plains, which had formerly belonged to Taurisani (hence called *Campi Taurasini*), and appear to have become a flourishing community. The next

year 7000 more, who had been in the first instance suffered to remain, were removed by the consul Fulvius to join their countrymen. We meet with them long afterwards among the "populi" of Samnium, subsisting as a separate community, under the name of "Ligures Cornelianii et Baebiani," as late as the reign of Trajan. (Liv. xxxix. 2, 20, 32, xl. 1, 38, 41; Plin. iii. 11. s. 16; Lib. Colon. p. 235; Henzen, *Tub. Alim.* p. 57.) There is no authority for the existence of a city of the name of Apna, as assumed by some writers. [E. H. B.]

APULIA (Ἀπουλία), a province, or region, in the S.E. of Italy, between the Apennines and the Adriatic Sea, which was bounded by the Frentani on the N., by Calabria and Lucania on the S., and by Samnium on the W. It is stated by most modern geographers (Mannert, Cramer, Furbiger) that the name was sometimes applied to the whole S.E. portion of Italy, including the peninsula of Messapia, or, as the Romans termed it, Calabria. But though this extension was given in the middle ages, as well as at the present day, to the term of *Puglia*, it does not appear that the Romans ever used the name with so wide a signification; and even when united for administrative purposes, the two regions preserved their distinct appellations. Thus we find, even under the later periods of the Roman Empire, the "provincia Apulie et Calabriae" (Lib. Colon. p. 261; Treb. Poll. *Tetric.* 24), "Corrector Apulie et Calabriae" (Notit. Dign. ii. p. 64), &c. The Greeks sometimes used the name of Iapygia, so as to include Apulia as well as Messapia (Herod. iv. 99; Pol. iii. 88); but their usage of this, as well as all the other local names applied to this part of Italy, was very fluctuating. Strabo, after describing the Messapian peninsula (to which he confines the name of Iapygia) as inhabited by the Salentini and Calabri, adds that to the north of the Calabri were the tribes called by the Greeks Peucetians and Daunians, but that all this tract beyond the *Calabrians* was called by the natives Apulia, and that the appellations of Daunians and Peucetians were, in his time, wholly unknown to the inhabitants of this part of Italy (vi. pp. 277, 283). In another passage he speaks of the "Apulians properly so called," as dwelling around the gulf to the N. of Mt. Garganus; but says that they spoke the same language with the Daunians and Peucetians, and were in no respect to be distinguished from them." (p. 285.) The name of Daunians is wholly unknown to the Roman writers, except such as borrowed it from the Greeks, while they apply to the Peucetians the name of PEDICULI or POEDICULI, which appears, from Strabo, to have been their national appellation. Ptolemy divides the Apulians into Daunians and Peucetians (Ἀπουλοὶ Δαυνιοὶ and Ἀπουλοὶ Πευκεῖριοι, iii. l. §§ 15, 16, 72, 73), including all the southern Apulia under the latter head; but it appears certain that this was a mere geographical arrangement, not one founded upon any national differences still subsisting in his time.

Apulia, therefore, in the Roman sense, may be considered as bounded on the S.E. by a line drawn from sea to sea, across the isthmus of the Messapian peninsula, from the Gulf of Tarentum, W. of that city, to the nearest point of the opposite coast between Egnatia and Brundisium. (Strab. vi. p. 277; Mela, ii. 4.) According to a later distribution of the provinces or regions of Italy (apparently under Vespasian), the limits of Calabria were extended so as to include the greater part, if not the whole

of the territory inhabited by the Poediculi, or Peucetians (Lib. Colon. l. c.), and the extent of Apulia proportionally diminished. But this arrangement does not appear to have been generally adopted. Towards Lucania, the river Bradanus appears to have formed the boundary, at least in the lower part of its course; while on the W., towards the Hirpini and Samnium, there was no natural frontier, but only the lower slopes or underfalls of the Apennines were included in Apulia; all the higher ridges of those mountains belonging to Samnium. On the N. the river Tifernus appears to have been the recognised boundary of Apulia in the time of Mela and Pliny (Mela, l. c.; Plin. iii. 11. s. 16), though the territory of Larinum, extending from the Tifernus to the Frento, was, by many writers, not included in Apulia, but was either regarded as constituting a separate district (Caes. B. C. i. 23), or included in the territory of the Frentani. (Ptol. iii. l. § 65.) Apulia, as thus defined, comprehended nearly the same extent with the two provinces of the kingdom of Naples now called the *Capitanata* and *Terra di Bari*.

The physical features of Apulia are strongly marked, and must, in all ages, have materially influenced its history. The northern half of the province, from the Tifernus to the Aufidus, consists almost entirely of a great plain, sloping gently from the Apennines to the sea, and extending between the mountain ranges of the former — of which only some of the lower slopes and offshoots were included in Apulia, — and the isolated mountain mass of Mt. Garganus, which has been not inaptly termed the Spur of Italy. This portion is now commonly known as "*Puglia piana*," in contradistinction to the southern part of the province, called "*Puglia petrosa*," from a broad chain of rocky hills, which branch off from the Apennines, near Venusia, and extend eastward towards the Adriatic, which they reach near the modern *Ostuni*, between Egnatia and Brundisium. The whole of this hilly tract is, at the present day, wild and thinly inhabited, great part of it being covered with forests, or given up to pasture, and the same seems to have been the case in ancient times also. (Strab. vi. p. 283.) But between these barren hills and the sea, there intervenes a narrow strip along the coast extending about 50 miles in length (from *Barletta* to *Monopoli*), and 10 in breadth, remarkable for its fertility, and which was studded, in ancient as well as modern times, with a number of small towns. The great plains of Northern Apulia are described by Strabo as of great fertility (καρπώδης τε καὶ κοιλίωρος, vi. p. 284), but adapted especially for the rearing of horses and sheep. The latter appear in all ages to have been one of the chief productions of Apulia, and their wool was reckoned to surpass all others in fineness (Plin. viii. 48. s. 73), but the pastures become so parched in summer that the flocks can no longer find subsistence, and hence they are driven at that season to the mountains and upland vallies of Samnium; while, in return, the plains of Apulia afford abundant pasture in winter to the flocks of Samnium and the *Abruzzi*, at a season when their own mountain pastures are covered with snow. This arrangement, originating in the mutual necessities of the two regions, probably dates from a very early period (Niebuhr, vol. iii. p. 191); it is alluded to by Varro (*de R. R.* ii. l. 1) as customary in his day; and under the Roman empire became the subject of legislative enactment — a *rectal*, or

tax, being levied on all sheep and cattle thus migrating. The calcareous nature of the soil renders these Apulian plains altogether different in character from the rich alluvial tracts of the North of Italy; the scarcity of water resulting from this cause, and the parched and thirsty aspect of the country in summer, are repeatedly alluded to by Horace (*Panper aquae Damus*, *Carm.* iii. 30. 11; *Siticulosae Apuliae*, *Epod.* 3. 16), and have been feelingly described by modern travellers. But notwithstanding its aridity, the soil is well adapted for the growth of wheat, and under a better system of irrigation and agriculture may have fully merited the encomium of Strabo. The southern portions of the province, in common with the neighbouring region of Calabria, are especially favourable to the growth of the olive.

The population of Apulia was of a very mixed kind, and great confusion exists in the accounts transmitted to us concerning it by ancient writers. But, on the whole, we may distinguish pretty clearly three distinct national elements. 1. The APULI, or Apulians properly so called, were, in all probability, a member of the great Oscan, or Ausonian, race; their name is considered by philologists to contain the same elements with Opicus, or Opescus. (Niebuhr, *Vorträge über Länder u. Völker*, p. 489). It seems certain that they were not, like their neighbours the Lucanians, of Sabellian race; on the contrary, they appear on hostile terms with the Samnites, who were pressing upon them from the interior of the country. Strabo speaks of them as dwelling in the northern part of the province, about the Sinus Urtas, and Pliny (iii. 11. s. 16) appears to indicate the river Cerebalus (*Cervaro*) as having formed the limit between them and the Daunians, a statement which can only refer to some very early period, as in his time the two races were certainly completely intermixed.* 2. The DAUNIANS were probably a Pelasgian race, like their neighbours the Peucetians, and the other earliest inhabitants of Southern Italy. They appear to have settled in the great plains along the coast, leaving the Apulians in possession of the more inland and mountainous regions, as well as of the northern district already mentioned. This is the view taken by the Greek genealogists, who represent Iapyx, Daunius, and Peucetius as three sons of Lycon, who settled in this part of Italy, and having expelled the Ausonians gave name to the three tribes of the Iapygians or Messapians, Daunians, and Peucetians. (Nicander ap. Antonin. Liberal. 31.) The same notion is contained in the statement that Daunus came originally from Illyria (Fest. s. v. *Damnia*), and is confirmed by other arguments. The legends so prevalent among the Greeks with regard to the settlement of Diomed in these regions, and ascribing to him the foundation of all the principal cities, may probably, as in other similar cases, have had their origin in the fact of this Pelasgian descent of the Daunians. The same circumstance might explain the facility with which the inhabitants of this part of Italy, at a later period, adopted the arts and manners of their Greek neighbours. But it is certain that, whatever distinction may have originally existed between the Daunians and Apulians, the two races were, from the time when they first appear in history, as com-

pletely blended into one as were the two component elements of the Latin nation. 3. The PEUCETIANS, or POEDICULI (*Πευκεῖριοι*, Strab. et al.: *Ποιδικουλι*, Id.),—two names which, however different in appearance, are, in fact, only varied forms of the same,—appear, on the contrary, to have retained a separate nationality down to a comparatively late period. Their Pelasgian origin is attested by the legend already cited; another form of the same tradition represents Peucetius as the brother of Oenotrus. (Pherecyd. ap. Dion. Hal. i. 13; Plin. iii. 11. s. 16.) The hypothesis that the inhabitants of the south-eastern extremity of Italy should have come directly from the opposite coast of the Adriatic, from which they were separated by so narrow a sea, is in itself a very probable one, and derives strong confirmation from the recent investigations of Mommsen, which show that the native dialect spoken in this part of Italy, including a portion of Peucetia, as well as Messapia, was one wholly distinct from the Sabellian or Oscan language, and closely related to the Greek, but yet sufficiently different to exclude the supposition of its being a mere corruption of the language of the Greek colonists. (*Die Unter-Italischen Dialekte*, pp. 43—98. Concerning the origin and relations of the Apulian tribes generally, see Niebuhr, vol. i. pp. 146—154; *Vorträge über Länder u. Völker*, p. 489—498.)

We have scarcely any information concerning the history of Apulia, previous to the time when it first appears in connection with that of Rome. But we learn incidentally from Strabo (vi. p. 281), that the Daunians and Peucetians were under kingly government, and had each their separate ruler. These appear in alliance with the Tarentines against the Messapians; and there seems much reason to believe that the connection with Tarentum was not a casual or temporary one, but that we may ascribe to this source the strong tincture of Greek civilization which both people had certainly imbibed. We have no account of any Greek colonies, properly so called, in Apulia (exclusive of Calabria), and the negative testimony of Scylax (§ 14. p. 170), who enumerates all those in Iapygia, but mentions none to the N. of them, is conclusive on this point. But the extent to which the cities of Peucetia, and some of those of Daunia also,—especially Arpi, Canusium, and Salapia,—had adopted the arts, and even the language of their Greek neighbours, is proved by the evidence of their coins, almost all of which have pure Greek inscriptions, as well as by the numerous bronzes and painted vases, which have been brought to light by recent excavations. The number of these last which has been discovered on the sites of Canusium, Rubi, and Egnatia, is such as to vie with the richest deposits of Campania; but their style is inferior, and points to a declining period of Greek art. (Mommsen, *l.c.* pp. 89, 90; Gerhard, *Rapporto dei Vasi Volcenti*, p. 118; Bunsen, in *Ann. dell. Inst.* 1834, p. 77.)

The first mention of the Apulians in Roman history, is on the outbreak of the Second Samnite War, in a.c. 326, when they are said to have concluded an alliance with Rome (Liv. viii. 25), notwithstanding which, they appear shortly afterwards in arms against her. They seem not to have constituted at this time a regular confederacy or national league like the Samnites, but to have been a mere aggregate of separate and independent cities, among which Arpi, Canusium, Luceria, and Teanum, appear to

* It is, perhaps, to these northern Apulians that Pliny just before gives the name of "Teani," but the passage is hopelessly confused.

have stood preeminent. Some of these took part with the Romans, others sided with the Samnites; and the war in Apulia was carried on in a desultory manner, as a sort of episode of the greater struggle, till B.C. 317, when all the principal cities submitted to Rome, and we are told that the subjection of Apulia was completed. (Liv. viii. 37, ix. 12, 13—16, 20.) From this time, indeed, they appear to have continued tranquil, with the exception of a faint demonstration in favour of the Samnites in B.C. 297 (Liv. x. 15),—until the arrival of Pyrrhus in Italy; and even when that monarch, in his second campaign B.C. 279, carried his arms into Apulia, and reduced several of its cities, the rest continued steadfast to the Roman cause, to which some of them rendered efficient aid at the battle of Asculum. (Zonar. viii. 5; Dionys. xx. Fr. nov. ed. Didot.)

During the Second Punic War, Apulia became, for a long time, one of the chief scenes of the contest between Hannibal and the Roman generals. In the second campaign it was ravaged by the Carthaginian leader, who, after his operations against Fabius, took up his quarters there for the winter; and the next spring witnessed the memorable defeat of the Romans in the plains of Cannæ, B.C. 216. After this great disaster, a great part of the Apulians declared in favour of the Carthaginians, and opened their gates to Hannibal. The resources thus placed at his command, and the great fertility of the country, led him to establish his winter-quarters for several successive years in Apulia. It is impossible to notice here the military operations of which that country became the theatre; but the result was unfavourable to Hannibal, who, though uniformly successful in the field, did not reduce a single additional fortress in Apulia, while the important cities of Arpi and Salapia successively fell into the hands of the Romans. (Liv. xxiv. 47, xxvi. 38.) Yet it was not till B.C. 207, after the battle of Metaurus and the death of Hasdrubal, that Hannibal finally evacuated Apulia, and withdrew into Bruttium.

There can be no doubt that the revolted cities were severely punished by the Romans; and the whole province appears to have suffered so heavily from the ravages and exactions of the contending armies, that it is from this time we may date the decline of its former prosperity. In the Social War, the Apulians were among the nations which took up arms against Rome, the important cities of Venusia and Canusium taking the lead in the defection; and, at first, great successes were obtained in this part of Italy, by the Samnite leader Vettius Judacilius, but the next year, B.C. 89, fortune turned against them, and the greater part of Apulia was reduced to submission by the prætor C. Cosconius. (Appian. B. C. i. 39, 42, 52.) On this occasion, we are told that Salapia was destroyed, and the territories of Larinum, Asculum, and Venusia, laid waste; probably this second devastation gave a shock to the prosperity of Apulia from which it never recovered. It is certain that it appears at the close of the Republic, and under the Roman Empire, in a state of decline and poverty. Strabo mentions Arpi, Canusium, and Luceria, as decayed cities; and adds, that the whole of this part of Italy had been desolated by the war of Hannibal, and those subsequent to it (vi. p. 285).

Apulia was comprised, together with Calabria and the Hirpini, in the 2nd region of Augustus

(Plin. iii. 11. s. 16), and this arrangement appears to have continued till the time of Constantine, except that the Hirpini were separated from the other two, and placed in the 1st region with Campania and Latium. From the time of Constantine, Apulia and Calabria were united under the same authority, who was styled *Corrector*, and constituted one province. (Lib. Colon. pp. 260—262; Notit. Dign. vol. ii. pp. 64, 125; P. Diacon. ii. 21; Orelli, *Inscr.* 1136, 3764.) After the fall of the Western Empire, the possession of Apulia was long disputed between the Byzantine emperors, the Lombards, and the Saracens. But the former appear to have always retained some footing in this part of Italy, and in the 10th century were able to re-establish their dominion over the greater part of the province, which they governed by means of a magistrate termed a *Catapan*, from whence has been derived the modern name of the *Capitanata*,—a corruption of *Catapanata*. It was finally wrested from the Greek Empire by the Normans.

The principal rivers of Apulia, are: 1. the *TIFFERNUS*, now called the *Biferno*, which, as already mentioned, bounded it on the N., and separated it from the *Frentani*; 2. the *FRENTO* (now the *Fortore*), which bounded the territory of Larinum on the S., and is therefore reckoned the northern limit of Apulia by those writers who did not include Larinum in that region; 3. the *CERBALUS* of Pliny (iii. 11. s. 16), still called the *Cervaro*, which rises in the mountains of the Hirpini, and flows into the sea between Sipontum and the lake of Salapia. It is probably this river which is designated by Strabo (vi. p. 284), but without naming it, as serving to convey corn and other supplies from the interior to the coast, near Sipontum; 4. the *AUFIDUS* (*Ofanto*), by far the largest of the rivers of this part of Italy. [*AUFIDUS*.] All these streams have nearly parallel courses from SW. to NE.; and all, except the *Tifernus*, partake more of the character of mountain torrents than regular rivers, being subject to sudden and violent inundations, while in the summer their waters are scanty and trifling. From the Aufidus to the limits of Calabria, and indeed to the extremity of the Iapygian promontory, there does not occur a single stream worthy of the name of river. The southern slope of the Apulian hills towards the Tarentine Gulf, on the contrary, is furrowed by several small streams; but the only one of which the ancient name is preserved to us, is, 5. the *BRADANUS* (*Bradano*), which forms the boundary between Apulia and Lucania, and falls into the sea close to Metapontum.

The remarkable mountain promontory of *GARGANUS* is described in a separate article. [*GARGANUS*.] The prominence of this vast headland, which projects into the sea above 30 miles from Sipontum to its extreme point near *Vieste*, naturally forms two bays; the one on the N., called by Strabo a deep gulf, but, in reality, little marked by nature, was called the *SINUS URIS*, from the city of *URIUM*, or *HYRUM*, situated on its coast. (Mela, ii. 4; Strab. vi. pp. 284, 285.) Of that on the S., now known as the *Gulf of Manfredonia*, no ancient appellation has been preserved. The whole coast of Apulia, with the exception of the *Garganus*, is low and flat: and on each side of that great promontory are lakes, or pools, of considerable extent, the stagnant waters of which are separated from the sea only by narrow strips of sand. That to the north of *Garganus*, adjoining the *Sinus Uris* (no-

ticed by Strabo without mentioning its name) is called by Pliny *LACUS PANTANUS*: it is now known as the *Lago di Lesina*, from a small town of that name. (Plin. iii. 11. s. 16.) The more extensive lake to the S. of Garganus, between Sipontum and the mouth of the Aufidus, was named, from the neighbouring city of Salapia, the *SALAPINA PALUS* (Lucan. v. 377), and is still called the *Lago di Salpi*.

Opposite to the headland of Garganus, about 15 geog. miles from the mouth of the Frento, lie the two small islands named *INSULAE DIOMEDEAE*, now the *Isole di Tremiti*.

The towns in Apulia, mentioned by ancient writers, are the following*, beginning from the northern frontier: 1. Between the Tifernus and the Frento stood *LARINUM* and *CLITERIA*, besides the two small fortresses or "castella" of *GERUNIUM* and *CALELA*. 2. Between the Frento and the Aufidus were the important towns of *TEANUM*, surnamed *Apulum*, to distinguish it from the city of the same name in Campania, *LUCCERIA*, *ABCAE*, and *ASCULUM*, on the hills, which form the last off-shoots of the Apennines towards the plains; while in the plain itself were *ARPI*, *SALAPIA*, and *HERDONIA*; and *SIPONTUM* on the sea-shore, at the foot of Mt. Garganus. The less considerable towns in this part of Apulia were, *VIBINIUM* (*Bovino*) among the last ranges of the Apennines, *ACCUA*, near *Luceria*, *COLLATIA* (*Collatina*) at the western foot of Mt. Garganus, *CERRANILIA* (*Cerignola*), near the Aufidus; and *ERGITUM*, on the road from Teanum to Sipontum (Tab. Pent.), supposed by Holstenius to be the modern *S. Severo*. Around the promontory of Garganus were the small towns of *Merinum*, *Portus Agasus*, and *Portus Garnaë* [*GARGANUS*], as well as the *HYRUM*, or *URUM*, of Strabo and Ptolemy. Along the coast, between Sipontum and the mouth of the Aufidus, the Tabula places *ANXANUM*, now *Torre di Rivoi*, and *Salinae*, probably a mere establishment of salt-works, but more distant from the mouth of the Aufidus than the modern *Saline*. 3. East of the Aufidus was the important city of *CANUSIUM*, as well as the small, but not less celebrated town, of *CANNAE*; on the road from Canusium to Egnatia we find in succession, *RUBI*, *BUTUNTUM*, *CAELIA*, *AZETIUM*, and *NORBA*. The *NETIUM* of Strabo must be placed somewhere on the same line. Along the coast, besides the important towns of *BARIUM* and *EGNATIA*, the following small places are enumerated in the Itineraries: *Bardulum*, 6 M. P. E. of the mouth of the Aufidus, now *Barletta*, *Turenum* (*Trani*), *Natiolum* (*Bisceglie*), and *Respa*, according to Romanelli *Molfetta*, more probably *Giovenazzo*, about 13 M. P. from *Bari*. E. of that city we find *Arnestum* (probably a corruption of *APANESTAE*), and *Dertum*, which must be placed near *Monopoli*. *NEAPOLIS*, a name not found in any ancient author, but clearly established by its coins and other remains, may be placed with certainty at *Polignano*, 6 M. P. west of *Monopoli*. 4. In the interior of Apulia, towards the frontiers of Lucania, the chief place was *VENUSIA*, with the neighbouring smaller towns of *ACHERONTIA*, *BANTIA*, and *FERENTUM*. On the

Via Appia, leading from Venusia to Tarentum, were *SILVIUM*, *Plera* (supposed to be the modern *Gravina*), and *Lupatia* (*Altamura*). S. of this line of road, towards the river Bradanus, *Mateola* (*Mateulani*, Plin. iii. 11. s. 16) was evidently the modern *Matera*, and *Genusium* (*Genusini*, Id. l. c.; Lib. Colon. p. 262) still retains the name of *Ginosa*. (For the discussion of these obscure names, see Holsten. *Not. in Clav.* pp. 281, 290; Pratielli, *Via Appia*, iv. 7; Romanelli, vol. ii. pp. 180–188.)

Several other towns mentioned by Pliny (l. c.) which probably belong to this region, are otherwise wholly unknown; but the names given in his list are so confused, that it is impossible to say with certainty, which belong to Apulia, and which to Calabria, or the Hirpini. Among those to which at least a conjectural locality may be assigned, are: the *Grumbestini*, supposed to be the inhabitants of *Grumun*, now *Grumo*, a village about 9 miles S. of *Bitonto*; the *Pallionenses*, or people of *Palio*, probably *Palo*, a village half way between *Grumo* and *Bitonto*; the *Tutini*, for which we should, perhaps, read *Turini*, from *Turum* or *Turium*, indicated by the modern *Turi*, about 16 miles S. E. of *Bari*; the *Strapellini*, whose town, *Strapellum*, is supposed to be *Rapolla*, between Venusia and the Pons Aufidi. The *Boreani*, *Corinenses*, *Dirini*, *Turmentini*, and *Ulurtini*, of the same author, are altogether unknown.

Apulia was traversed by the two great branches of the Appian Way, which separated at Beneventum, and led, the one direct to Brundisium, the other to Tarentum. The first of these, called the *Via Trajana*, from its reconstruction by that emperor, passed through *Aecae*, *Herdonia*, *Canusium*, and *Butuntum*, to the sea at *Barium*, and from thence along the coast to *Brundisium**; while a nearly parallel line, parting from it at *Butuntum*, led by *Caelia*, *Azetium*, and *Norba*, direct to *Egnatia*. The other main line, to which the name of *Via Appia* seems to have properly belonged, entered Apulia at the Pons Aufidi (*Ponte Sta. Venere*), and led through *Venusia*, *Silvium*, and *Plera*, direct to *Tarentum*. (For the fuller examination of both these lines, see *VIA APPIA*.)

Besides these, the Tabula records a line of road from *Larinum* to *Sipontum*, and from thence close along the sea-shore to *Barium*, where it joined the *Via Trajana*. This must have formed an important line of communication from *Picenum* and the northern parts of *Italy* to *Brundisium*. [E. H. B.]

AQULUM (Ἀπουλον, Ptol. iii. 8. § 8; Orell. *Inscr.* Nos. 3563, 3826; in all the other inscriptions the name is abbreviated *AP.* or *APUL.* Nos. 991, 1225, 2171, 2300, 2695, 3686), or *APULA* (*Tab. Pent.*), or *COLONIA APULENSIS* (Ulpian. *de Censibus*, Dig. 1. tit. 15. § 1), an important Roman colony, in *Dacia*, on the river *Marissæ* (*Marosch*), on the site of the modern *Carlsburg* or *Weissenburg*, in *Transylvania*, where are the remains of an aqueduct and other ruins. If the reading of one inscription given by Gruter, — *Alba Julia*, — be correct, the place has preserved its ancient name, *Alba = Weissenburg*. [P. S.]

AQUA FERENTINA. [*FERENTINAE LUCUS*.]

AQUA VIVA. [*SORACTE*.]

AQUAE, the name given by the Romans to

* In the following list no attempt has been made to preserve the distinction between the *Damianus* and *Perceutians*; it is clear from Strabo, that no such distinction really subsisted in the time when the geographers wrote.

* It is this line of road, or at least the part of it along the coast, that is erroneously called by Italian topographers the *Via Egnatia*. [*EGNATIA*.]

many medicinal springs and bathing-places. The most important are mentioned below in alphabetical order.

AQUAE ALBULAE. [ALBULA.]

AQUAE APOLLINARES, was the name given to some warm springs between Sabate and Tarquinii, in Etruria, where there appears to have been a considerable thermal establishment. They are evidently the same designated by Martial (vi. 42. 7) by the poetical phrase of "Phoebi vada." The Tab. Pent. places them on the upper road from Rome to Tarquinii at the distance of 12 miles from the latter city, a position which accords with the modern *Bagni di Stigliano*. Cluverius confounds them with the AQUAE CAERETANAE, now *Bagni del Sasso*, which were indeed but a few miles distant. (Holsten. *not. ad Cluver.* p. 35.)

AQUAE AURELIAE or COLO'NIA AURELIA AQUENSIS (*Baden-Baden*), a watering place in a lovely valley of the Black Forest, is not mentioned by ancient writers, but is stated in a doubtful inscription of A. D. 676, to have been built by Hadrian, but it did not acquire celebrity till the time of Alexander Severus.

AQUAE BILBITANORUM. [AQUAE HISPANICAE.]

AQUAE BORMONIS (*Bourbon l'Archambault*). The site of these hot springs is marked in the Theodosian Table by the square figure or building which indicates mineral waters, and by the name Bormo, which D'Anville erroneously would have altered to Borvo. It is also marked as on a road which communicates to the NW. with *Aravicum* (*Bourges*), and to the NE. with *Augustodunum* (*Autun*). The hot springs of Bourbon are a few miles from the left bank of the Allier, an affluent of the Loire.

At *Bourbonne-les-Bains*, in the department of *Haute Marne*, there are also hot springs, and the Theodosian Table indicates, as D'Anville supposes, this fact by the usual mark, though it gives the place no name. D'Anville (*Notice*, &c.) gave it the name of Aquae Borvonis, founding the name on an inscription discovered there; but the correct reading of the inscription, according to more recent authorities, is BORBONI THERMARUM DEO MAMMONAE, &c. It is probable that Bormo may have been the deity of both places, as the modern names are the same. Thus the god of the hot springs gave his name to the place, and the place gave a name to a family which, for a long time, occupied the throne of France.

AQUAE CAESARIS (prob. *Utkus*, Ru.), 7 M. P. south-west of Tipasa, in Numidia, and evidently, from the way in which it is marked in the Tabula Peutingeriana, a much frequented place. [P. S.]

AQUAE CAERETANAE. [CAERIE.]

AQUAE CALIDAE. The position of this place is marked in the Theodosian Table by its being on the road between Augustonemetum (*Clermont*) in the Auvergne and Rodunna (*Rouanne*). The distance from Augustonemetum to Aquae Calidae is not given; but there is no doubt that Aquae Calidae is *Vichy* on the Allier, a place now frequented for its mineral waters.

D'Anville (*Notice*, &c.) remarks, that De Volois confounds the Aquae Calidae with the Calentes Aquae mentioned by Sidenius Apollinaris, which are *Chaudes-aigues* (hot-waters) in the department of Cantal. The whole of the mountain region of the Auvergne abounds in mineral waters. [G. L.]

AQUAE CALIDAE ("Ἰθάτα Θερμὰ Κολωνία, Ptol.: *Hamman Meriga*, large Ru. and hot springs), in Mauretania Caesariensis, almost due S. of Caesarea, at the distance of 25 M. P. It was important, not only for its hot springs, but for its commanding the pass of the Lesser Atlas, from Caesarea, and other cities on the coast, to the valley of the Chinalaph. This explains its having acquired the rank of a colony in the time of Ptolemy, while in the Antonine Itinerary it is called simply Aquae. Its ruins are fully described by Shaw (p. 64, 1st ed.). [P. S.]

AQUAE CALIDAE (*Hamman Gurbos*, with hot springs), in Zeugitana, on the gulf of Carthage, directly opposite to the city: probably identical with *CARPIS*. (Liv. xxx. 24; *Tab. Pent.*, ad *Aquas*; Shaw, p. 157, or p. 87, 2nd ed.; Barth, *Wanderungen*, &c. p. 128.) There are also hot springs at *Hamman l'Enf*, near the bottom of the Gulf, which may be those mentioned by Strabo as near Tunes (xvii. p. 834). [P. S.]

AQUAE CALIDAE, in Britain. [AQUAE SOLIS.]

AQUAE CONVENARUM. These waters are placed by the Anton. Itin. on the road from Aquae Tarbellicae to Tolosa (*Toulouse*), and on this side of Lugdunum Convenarum. Some geographers identify the place with *Bagnères-de-Bigorre* in the department of *Hautes Pyrénées*, a place noted for its mineral springs; but D'Anville fixes the site at Capbern. Walckenaer, however, places it at *Bagnères*. Strabo (p. 190), after mentioning Lugdunum, speaks of the warm springs of the Onesi (*ῥῶν Ὀνησίων*), for which unknown name Wesseling and others would read *Κορυνησίων*. Xylander (Holzmann) proposed to read *Μορνησίων*, and Pliny (iv. 19) mentions the Moneis, whose name seems to be preserved in that of the town of *Moneins* on the *Baise*, in the department of *Hautes Pyrénées*. Grosskurd (*Translation of Strabo*, vol. i. p. 327) assumes that Aquae Convenarum is *Bagnères* in *Comminges*. *Bagnères de Bigorre* is proved by an inscription on the public fountain to be the Aquis Vicus of the Romans, the inhabitants of which were named Aquisenses; which seems to confirm the opinion that Aquae Convenarum was a different place. [G. L.]

AQUAE CUTILLAE. [CUTILLAE.]

AQUAE DACICAE, in the interior of Mauretania Tingitana, between Volubilis and Gilda. (*Itin. Ant.* p. 23.) [P. S.]

AQUAE GRATIANAE, in the territory of the Allobroges, appear, from inscriptions, to be the mineral waters of Aix, north of Chambéry, in the duchy of Savoy, and a little east of the lake of Bourget, at an elevation of about 823 English feet above the sea. The people were also called Aquenses. [G. L.]

AQUAE HISPANICAE. (1.) BILBITANORUM (*Alhama*), a town with baths, in Hispania Tarraconensis, about 24 M. P. west of BILMILIS. (*It. Ant.*) There were numerous other bathing places in Spain, but none of them require more than a bare mention: (2) AQ. CELENAE, CILENAE, or CELINAE (*Caldas del Rey*); (3) FLAVIAE (*Chares* on the *Tamaga*, with a Roman bridge of 18 arches); (4) LAEVAE ("Ἰβάρρα λαύ, Ptol.); (5) ORIGINIS (*Bannos de Bande* or *Orens*); (6) CERCKENAE, QUERQUERNAE, or QUACERINORUM (*Rio Caldo*? or *Andrés de Zarracón*?); (7) VOCORNAE (*Caldes de Malavella*). [P. S.]

AQUAE LABANAE (ῥὰ Λαβανὰ ὕδατα), are mentioned by Strabo (v. p. 238) as cold sulphurous

waters analogous in their medical properties to those of the Allua, and situated near Nomentum: they are clearly the same now called *Bagni di Grotta Marozza* about 3 miles N. of *Mentana*, the ancient Nomentum. (Nibby, *Dintorni di Roma*, vol. ii. p. 144.) [E. H. B.]

AQUAE LESITANAE. [LESIA.]

AQUAE MATTIACAE or FONTES MATTIACI, a watering place with hot springs, in the country of the Mattiaci, that is, the district between the Maine and the Lahn. (Plin. xxxi. 17; Amm. Marcell. xxix. 4.) The place is generally believed to be the same as the modern *Wiesbaden*, where remains of Roman bath-buildings have been discovered. (See Dahl in the *Amalen des Vereins für Nassauische Alterthumskunde*, vol. i. part 2, p. 27, seq.) [L. S.]

AQUAE NEAPOLITANAE. [NEAPOLIS.]

AQUAE NERI. So the name is written in the Theodosian Table; for which we ought probably to write *Aquae Neræ*, as D'Anville suggests. It appears to correspond to *Nérus*, which Gregory of Tours calls *Vicus Nercensis*. *Nérus* is in the department of *Allier*. [G. L.]

AQUAE NISINII, is designated in the Theodosian Table by the square figure or building which indicates mineral waters [AQUAE BORMONIS], and is placed on the road between *Decetia* (*Décise*) and *Augustodunum* (*Autun*). This identifies the place with *Bourbon-l'Anci*, where there are Roman constructions. [G. L.]

AQUAE PA'SSERIS, one of the numerous places in Etruria frequented for its warm baths, which appear to have been in great vogue in the time of Martial (vi. 42. 6). It is placed by the Tab. Peut. on the road from Volturni to Rome, between the former city and Forum Cassii: and was probably situated at a spot now called *Baccucco*, about 5 miles N. of *Viterbo*, where there is a large assemblage of ruins, of Roman date, and some of them certainly baths, while the whole neighbourhood abounds in thermal springs. (Cluver. *Ital.* p. 561; Dennis's *Etruria*, vol. i. pp. 202, 211.)

An inscription published by Orioli (*Ann. d. Inst.* vol. i. p. 174—179) writes the name AQUAE PASSERIANAE. [E. H. B.]

AQUAE PATAVINAЕ. [APONI FONI.]

AQUAE POPULONIAE. [POPULONIUM.]

AQUAE REGIAE (*Hammam Truza*, or the Ru. on the river *Mergaleh*, S. of *Truza*, Shaw), a place of considerable importance, near the centre of Byzacena, on the high road leading SW. from Hadrumetum. (*Itin. Ant.* pp. 47, 53, 54, 55, 56; *Tab. Peut.*; *Notit. Eccl. Afr.*) [P. S.]

AQUAE SEGESTA'NAE. [SEGESTA.]

AQUAE SEGESTE, a place denoted in the Peutinger Table as the site of mineral waters. D'Anville (*Notice*, &c.) places it at *Ferrières*, which lies nearly in a direct line between *Orléans* and *Sens*, on which route it was, according to the Table. There are chalybeate springs at *Ferrières*. But the distances in the Table do not agree with the actual distances, unless we change xxii., the distance between *Fines*, the first station from *Orléans* (*Genabum*), and *Aquae Segesta*, into xv. The distance of xxii. from *Aquae Segesta* to *Sens* (*Agedincum*) also requires to be reduced to xv., on the supposition of *Ferrières* being the true site. Ukert and others place *Aquae Segesta* at *Fontainebleau*, which seems to lie too far out of the direct road between *Orléans* and *Sens*. [G. L.]

AQUAE SEGETE, the name of a place in the Theodosian Table, which may possibly be corrupt. It is designated as the site of mineral waters; and in the neighbourhood of Forum Segusianorum, or *Feur*, in the department of Haute Loire. The exact site of the place does not appear to be certain. D'Anville fixes it at *Assunin*, on the right bank of the Loire: others place it near *Montrison*. [G. L.]

AQUAE SELINUNTIAE. [SELINUS.]

AQUAE SEXTIAE (*Aix*), in the department of *Bouches du Rhône*, is 18 Roman miles north of *Massilia* (*Marseille*). In n. c. 122, the praefect C. Sextius Calvinius, having defeated the Salys or Saluvii, founded in their territory the Roman colony of *Aquae Sextiae*, so called from the name of the Roman general, and the springs, both hot and cold, which he found there. (Liv. Ep. lib. 61; Vell. l. 15.) These hot springs are mentioned by Strabo (pp. 178, 180: τὰ ὕδρα ὕδρα τὰ Σεξτία) and by other ancient writers. Strabo observes that it was said that some of the hot springs had become cold. The temperature of the hot springs is now only a moderate warmth.

In the neighbourhood of *Aix* was fought, n. c. 102, the great battle, in which the Roman consul C. Marius defeated the Cimbric and Teutonic with immense slaughter. (Plut. *Mar.* c. 18; Florus, iii. 3.) Ptolemy states that the people of *Massilia* made fences for their vineyards with the bones of the barbarians, and that the soil, which was drenched with the blood of thousands, produced an unusual crop the following year. D'Anville observes that the battle field is supposed to have been near the *Lar*, about four leagues above *Aix*; but *Fauris* de St. Vincent (quoted by *Forbiger*) fixes the site of the battle at *Meiragues*, two leagues from *Marseille*, which was called in the middle ages *Campus de Marianis*. Fragments of swords and spears, and bones, are still found on this spot.

There are Roman remains at *Aix*; and its identity with *Aquae Sextiae* appears from the ancient Itineraries and an inscription, which shows it to have been a Roman colony, with the title *Julia*. Strabo's words, indeed, shew that it was a Roman colony from the first. Yet Pliny (iii. 4) places "Aquae Sextiae Salluviorum" among the *Oppida Latina* of *Gallia Narbonensis*, or those which had the *Jus Latium*; in which he is certainly mistaken. Ptolemaeus also calls it a colony. [G. L.]

AQUAE SIOCCAE, a name which the Anton. Itin. places between *Calagurris* and *Vernose*, on the road from *Aquae Tarbellicae* to *Tolosa*. The site is uncertain. If *Seiches* near *Toulouse* be the place, the distances in the Itinerary require correction. (D'Anville, *Notice*.) Waickenaer calls the place *Agguas-Sec*. [G. L.]

AQUAE SINUESA'NAE. [SINUSSA.]

AQUAE SOLIS (*Bath*), in Britain, mentioned under this name in the *Itinerarium Antonini*, in Ptolemy (ii. 3. § 28), as "Ἰσθία Σεπιδά." [R. G. L.]

AQUAE STATIELLAE (*Acovai Statidāai*, Strab.), a city of *Liguria*, situated on the N. side of the Apennines in the valley of the *Bormida*: now called *Aqui*. Its name sufficiently indicates that it owed its origin to the mineral springs which were found there, and Pliny notices it (xxxi. 2) as one of the most remarkable instances where this circumstance had given rise to a considerable town. It is probable that it did not become a place of any importance until after the Roman conquest of *Liguria*, nor do we find any actual mention of it under this

Republic, but it was already a considerable town in the days of Strabo, and under the Roman Empire became one of the most flourishing and important cities of Liguria, a position which we find it retaining down to a late period. The inhabitants bear on an inscription the name "Aquenses Statiellenses." It was the chief place of the tribe of the STATIELLI, and one of the principal military stations in this part of Italy. (Strab. v. p. 217; Plin. iii. 5. s. 7; Orell. *Inscr.* 4927; *Inscr. ap. Spon. Misc. Ant.* p. 164; *Notit. Dign.* p. 121.) It is still mentioned by Paulus Diaconus among the chief cities of this province at the time of the Lombard invasion; and Liutprand of Cremona, a writer of the tenth century, speaks of the Roman Thermæ, constructed on a scale of the greatest splendour, as still existing there in his time. (P. Diacon. ii. 16; Liutprand, *Hist. ii.* 11.) The modern city of *Aequa* is a large and flourishing place, and its mineral waters are still much frequented. Some remains of the ancient baths, as well as portions of an aqueduct, are still visible, while very numerous inscriptions, chiefly sepulchral, have been discovered there, as well as innumerable urns, lamps, coins, and other relics of antiquity.

We learn from the Itineraries that a branch of the Via Aurelia quitted the coast at Vada Sabbata (*Vado*) and crossed the Apennines to Aquæ Statiellæ, from whence it communicated by Dertona with Placentia on the Via Aemilia. The distance from Vada Sabbata to Aquæ is given as 52 R. miles. (*Itin. Ant.* p. 294; *Tab. Peut.*) [E. H. B.]

AQUAE TACAPITANÆ (*El Hammat-el-Khabe*), so called from the important town of TACAPE, at the bottom of the Syrtis Minor, from which it was distant 18 M. P. to the SW. (*Ant. Itin.* pp. 74, 78.) [P. S.]

AQUAE TARBE'LLICAE (*Dax* or *Dacq*) or AQUAE TARBE'LLAE, as Ausonius calls it (*Præf. Tres, Syagrius*). Vibius Sequester has the name Tarbella Civitas (p. 68, ed. Oberlin). In the *Not. Gall.* the name is Aquensium Civitas. The word Aquæ is the origin of the modern name *Aqs* or *Acs*, which the Gascons made *Dax* or *Daz*, by uniting the preposition to the name of the place. Ptolemy is the only writer who gives it the name of Augustae (*Ἰστέρα Αὐγούστα*). This place, which is noted for its mineral waters, is on the road from Asturica (*Astorga*) to Burdigala (*Bordeaux*), and on the left bank of the Aturus (*Adour*). There are or were remains of an aqueduct near the town, and Roman constructions near the warm springs in the town. The mineral springs are mentioned by Pliny (xxi. 2). [G. L.]

AQUAE TAURI, another of the numerous watering-places of Etruria, situated about three miles NE. of Centumcellæ (*Civita Vecchia*). They are now called *Bagni di Ferrara*. The thermal waters here appear to have been in great vogue among the Romans of the Empire, so that a town must have grown up on the spot, as we find the "Aquenses cognomine Taurini" mentioned by Pliny (iii. 5. s. 8) among the separate communities of Etruria. The baths are described by Rutilius, who calls them Tauri Thermæ, and ascribes their name to their accidental discovery by a bull. (Rutil. *Itin.* i. 249—260; *Tab. Peut.*; Cluver. *Ital.* p. 486.) [E. H. B.]

AQUAE TIBILTANÆ (*Hammam Meskoutin*, or perhaps *Hammam-el-Berda*), in Numidia, near the river Rubricatus, on the high road from Cirta to

Hippo Regius, 54 M. P. E. of the former, and 40 M. P. SW. of the latter. (*Ant. Itin.* p. 42; *Tab. Peut.*) It formed an episcopal sec. (*Optat. c. Donat.* i. 14.) Remains of large baths, of Roman workmanship, are still found at *Hammam Meskoutin*. (Shaw, p. 121, 1st ed.; Barth, *Wanderungen*, &c., p. 71.) [P. S.]

AQUAE VOLATERRANÆ. [VOLATERRÆ.]

AQUENSIS VICUS. [AQUÆ CONVENARUM.]

AQUILARIA, a place on the coast of Zeugitana, 22 M. P. from Clupea, with a good summer roadstead, between two projecting headlands, where Cario landed from Sicily before his defeat and death, B. C. 49. (Caes. B. C. ii. 23.) The place seems to correspond to *Alhowareh*, a little SW. of C. Don (Pr. Mercuri), where are the remains of the great stone-quarries used in the building of Utica and Carthage. These quarries run up from the sea, and form great caves, lighted by openings in the roof and supported by pillars. They are doubtless the quarries at which Agathocles landed from Sicily (*Diocl. xx.* 6); and Shaw considers them to answer exactly to Virgil's description of the landing place of Aeneas. (*Aen.* i. 163; Shaw, pp. 138, 159; Barth, *Wanderungen*, &c., pp. 132, 133.) [P. S.]

AQUILEIA (*Ἀκουλία*, Strab. et alii; *Ἀκουλία*, Ptol.; *Ἐθ.* *Ἀκουλῖος*, Steph. B., but *Ἀκουλῖος*, Herodian; *Aquileiōsis*), the capital of the province of Venetia, and one of the most important cities of Northern Italy, was situated near the head of the Adriatic Sea, between the rivers Alsa and Natiso. Strabo tells us that it was 60 stadia from the sea, which is just about the truth, while Pliny erroneously places it 15 miles inland. Both these authors, as well as Mela and Herodian, agree in describing it as situated on the river Natiso; and Pliny says, that both that river and the Turrus (*Natiso cum Turre*) flowed by the walls of Aquileia. At the present day the river Turrus (evidently the Turrus of Pliny) falls into the *Natisone* (a considerable mountain torrent, which rises in the Alps and flows by *Cividale*, the ancient Forum Julii), about 13 miles N. of Aquileia, and their combined waters discharge themselves into the *Isonzo*, about 4 miles NE. of that city. But from the low and level character of the country, and the violence of these mountain streams, there is much probability that they have changed their course, and really flowed, in ancient times, as described by Strabo and Pliny. An artificial cut, or canal, communicating from Aquileia with the sea, is still called *Natisa*. (Strab. v. p. 214; Plin. iii. 18. s. 22; Mela, ii. 4; Herodian, viii. 2, 5; Cluver. *Ital.* p. 184.)

All authors agree in ascribing the first foundation of Aquileia to the Romans; and Livy expressly tells us that the territory was previously uninhabited, on which account a body of Transalpine Gauls who had crossed the mountains in search of new abodes, endeavoured to form a settlement there; but the Romans took umbrage at this, and compelled them to recross the Alps. (Livy. xxxix. 22, 45, 54, 55.) It was in order to prevent a repetition of such an attempt, as well as to guard the fertile plains of Italy from the irruptions of the barbarians on its NE. frontier, that the Romans determined to establish a colony there. In B. C. 181, a body of 3000 colonists was settled there, to which, 12 years later (B. C. 169), 1500 more families were added. (Livy. xl. 34, xliii. 17; Vell. Pat. i. 15.) The new colony, which received the name of Aquileia from the accidental omen of an eagle at the time of its

foundation (Julian. *Or. II. de gest. Const.*; Eustath. *ad Dion. Per.* 378), quickly rose to great wealth and prosperity, and became an important commercial emporium; for which it was mainly indebted to its favourable position, as it were, at the entrance of Italy, and at the foot of the pass of Mount Ocrs, which must always have been the easiest passage from the NE. into the Italian plains. The accidental discovery of valuable gold mines in the neighbouring Alps, in the time of Polybius, doubtless contributed to its prosperity (Pol. *ap. Strab. iv.* p. 208); but a more permanent source of wealth was the trade carried on there with the barbarian tribes of the mountains, and especially with the Illyrians and Pannonians on the Danube and its tributaries. These brought slaves, cattle and hides, which they exchanged for the wine and oil of Italy. All these productions were transported by land carriage as far as Narnopolis, and thence by the Save into the Danube. (Strab. *iv.* p. 207, v. p. 214.) After the provinces of Illyria and Pannonia had been permanently united to the Roman Empire, the increased intercourse between the east and west necessarily added to the commercial prosperity of Aquileia. Nor was it less important in a military point of view. Caesar made it the head-quarters of his legions in Cisalpine Gaul, probably with a view to operations against the Illyrians (Caes. *B. G. i.* 10), and we afterwards find it repeatedly mentioned as the post to which the emperors, or their generals, repaired for the defence of the NE. frontier of Italy, or the first place which was occupied by the armies that entered it from that quarter. (Suet. *Aug.* 20, *Tib.* 7, *Vesp.* 6; Tac. *Hist. ii.* 46, 85, *iii.* 6, 8.) The same circumstance exposed it to repeated dangers. Under the reign of Augustus it was attacked, though without success, by the Iapodes (Appian. *Illyr.* 18); and at a later period, having had the courage to shut its gates against the tyrant Maximin, it was exposed to the first brunt of his fury, but was able to defy all his efforts during a protracted siege, which was at length terminated by the assassination of the emperor by his own soldiers, A. D. 238. (Herodian. *viii.* 2—5; Capitol. *Maximin.* 21—23.) At this time Aquileia was certainly one of the most important and flourishing cities of Italy, and during the next two centuries it continued to enjoy the same prosperity. It not only retained its colonial rank, but became the acknowledged capital of the province of Venetia; and was the only city of Italy, besides Rome itself, that had the privilege of a mint. (Not. Dign. *ii.* p. 48.) Ausonius, about the middle of the fourth century, ranks Aquileia as the ninth of the great cities of the Roman empire, and inferior among those of Italy only to Milan and Capua. (*Ordo Nob. Urb.* 6.) Though situated in a plain, it was strongly fortified with walls and towers, and seems to have enjoyed the reputation of an impregnable fortress. (Amm. Marc. *xxi.* 12.) During the later years of the empire it was the scene of several decisive events. Thus, in A. D. 340, the younger Constantine was defeated and slain on the banks of the river Alsa, almost beneath its walls. (Victor. *Epit.* 41. § 21; Eutrop. *x.* 9; Hieron. *Chron. ad ann.* 2356.) In 388 it witnessed the defeat and death of the usurper Maximus by Theodosius the Great (Zosim. *iv.* 46; Victor. *Epit.* 48; *Idat. Chron.* p. 11; Anson. *l. c.*); and in 426, that of Joannes by the generals of Theodosius II. (Procop. *B. V. i.* 2; Philostorg. *xii.* 14.) At length in A. D. 452 it was besieged by Attila, king of the

Huns, with a formidable host, and after maintaining an obstinate defence for above three months, was finally taken by assault, plundered, and burnt to the ground. (Cassiod. *Chron.* p. 230; Jorrand. *Get.* 42; Procop. *B. V. i.* 4. p. 330; Marcellin. *Chron.* p. 290; Hist. Miscell. *xv.* p. 549.) So complete was its destruction, that it never rose again from its ashes; and later writers speak of it as having left scarcely any ruins as vestiges of its existence. (Jorrand. *l. c.*; Litprand. *iii.* 2.) But these expressions must not be construed too strictly; it never became again a place of any importance, but was at least partially inhabited; and in the sixth century was still the residence of a bishop, who, on the invasion of the Lombards, took refuge with all the other inhabitants of Aquileia in the neighbouring island of Gradus, at the entrance of the lagunes. (Cassiodor. *Var.* *xii.* 26; P. Diacon. *ii.* 10.) The bishops of Aquileia, who assumed the Oriental title of Patriarch, continued, notwithstanding the decay of the city, to maintain their pretensions to the highest ecclesiastical rank, and the city itself certainly maintained a sickly existence throughout the middle ages. Its final decay is probably to be attributed to the increasing unhealthiness of the situation. At the present day *Aquileia* is a mere straggling village, with about 1400 inhabitants, and no public buildings except the cathedral. No ruins of any ancient edifice are visible, but the site abounds with remains of antiquity, coins, engraved stones, and other minor objects, as well as shafts and capitals of columns, fragments of friezes, &c., the splendour and beauty of which sufficiently attest the magnificence of the ancient city. Of the numerous inscriptions discovered there, the most interesting are those which relate to the worship of Belenus, a local deity whom the Romans identified with Apollo, and who was believed to have co-operated in the defence of the city against Maximin. (Orell. *Inscr.* 1967, 1968, &c.; Herodian. *viii.* 3; Capitol. *Maximin.* 22; Bertoli, *Antichità di Aquileia*, Venice, 1739, p. 86—96.)

Besides its commercial and military importance, Aquileia had the advantage of possessing a territory of the greatest fertility; it was especially noted for the abundance of its wine. (Herodian. *viii.* 2.) Nor was the situation, in ancient times, considered unhealthy, the neighbouring lagunes, like those of Altinum and Ravenna, being open to the flux and reflux of the tides, which are distinctly sensible in this part of the Adriatic. (Vitruv. *i.* 4. § 11; Strab. *v.* p. 212; Procop. *B. G. i.* 1. p. 9.) Strabo speaks of the river Natissæ as navigable up to the very walls of Aquileia (v. p. 214); but this could never have been adapted for large vessels, and it is probable that there existed from an early period a port or emporium on the little island of Gradus, at the mouth of the river, and entrance of the lagunes. We even learn that this island was, at one time, joined to the mainland by a paved causeway, which must certainly have been a Roman work. But the name of Gradus does not occur till after the fall of the Western Empire (P. Diacon. *ii.* 10, *iii.* 25, v. 17), when it became, for a time, a considerable city, but afterwards fell into decay, and is now a poor place, with about 2000 inhabitants; it is still called *Grado*. [E. H. B.]

AQUILONIA (*Ἀκουίλωνα*, Ptol.). The existence of two cities of this name, both situated in Samnium, appears to be clearly established, though they have been regarded by many writers as identical.

tical. 1. A city of the Hirpini, situated near the frontiers of Apulia, is mentioned by Pliny and Ptolemy, both of whom distinctly assign it to the Hirpini, and not to Samnium proper; while the Tabula places it on the Via Appia, 37 M.P. from Aeculanum and 6 from the Pons Anfidii (*Ponte Sta Venera*) on the road to Venusia. These distances coincide well with the situation of the modern city of *Lacedogna*, the name of which closely resembles the Oscan form of Aquilonia, which, as we learn from coins, was "Akudunni." The combination of these circumstances leaves little doubt that *Lacedogna*, which is certainly an ancient city, represents the Aquilonia of Pliny and Ptolemy, as well as that of the Tabula. (Plin. iii. 11. s. 16; Ptol. iii. 1. s. 71; Tab. Pent.; Holsten. *Not. ad Cluv.* p. 274; Romanelli, vol. ii. p. 345.) But it seems impossible to reconcile this position of Aquilonia with the details given by Livy (x. 38—43) concerning a city of the same name in Samnium, which bore an important part in the campaign of the consuls Carvilius and Papirius in B. C. 293.

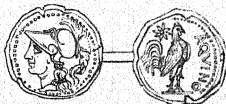
2. The city thus mentioned by Livy appears to have been situated in the country of the Pentri or central Samnites, to which the whole operations of the campaign seem to have been confined, but it must be confessed that the geography of them is throughout very obscure. It was little more than 20 miles from Cominium, a place of which the site is unfortunately equally uncertain [COMINIUM], and apparently not more than a long day's march from Bovianum, as after the defeat of the Samnites by Papirius near Aquilonia, we are told that the nobility and cavalry took refuge at Bovianum, and the remains of the cohorts which had been sent to Cominium made good their retreat to the same city. Papirius, after making himself master of Aquilonia, which he burnt to the ground, proceeded to besiege Saepinum, still in the direction of Bovianum. Hence it seems certain that both Aquilonia and Cominium must be placed in the heart of Samnium, in the country of the Pentri; but the exact site of neither can be determined with any certainty: and it is probable that they were both destroyed at an early period. Romanelli, who justly regards the Aquilonia of Livy as distinct from the city of the Hirpini, is on the other hand certainly mistaken in transferring it to *Agnone* in the north of Samnium. (Romanelli, vol. ii. p. 493—500.)

The coins which bear the Oscan legend AKVDYNXIV in retrograde characters, attributed by earlier numismatists to Acherontia, are now admitted to belong to Aquilonia (Friedländer, *Oskischen Münzen*, p. 54), and may be assigned to the city of that name in the country of the Hirpini. [E. H. B.]

AQUINUM (*Ἀκρινον*: *Eth.* Aquinas, -atis : *Aquino*). 1. One of the most important cities of the Volscians, was situated on the Via Latina between Fabrateria and Casinum, about 4 miles from the left bank of the Liris. Strabo erroneously describes it as situated on the river Melpis (*Melfi*), from which it is in fact distant above 4 miles. In common with the other Volscian cities it was included in Latium in the more extended use of that term: hence it is mentioned by Ptolemy as a Latin city, and is included by Pliny in the First Region of Italy, according to the division of Augustus. (Ptol. iii. 1. § 63; Plin. iii. 5. s. 9; Strab. v. p. 237; Itin. Ant. p. 303.) Its name is not mentioned in history during the wars of the Romans with the Volscians, or those with the Samnites; and is first found during the

Second Punic War on occasion of the march of Hannibal upon Rome by the Via Latina. (Liv. xxvi. 9; Sil. Ital. xii.) But all writers agree in describing it as a populous and flourishing place during the latter period of the Roman Republic. Cicero, who had a villa there, and on account of its neighbourhood to Arpinum, repeatedly alludes to it, terms it "frequens municipium," and Silius Italicus "ingens Aquinum." Strabo also calls it "a large city." (Cic. *pro Cluent.* 68, *Phil.* ii. 41, *pro Plancio*, 9, *ad Att.* v. 1, *ad Fam.* ix. 24, &c.; Sil. Ital. viii. 405; Strab. v. p. 237.) We learn from the Liber Coloniarum that it received a Roman colony under the Second Triumvirate, and both Pliny and Tacitus mention it as a place of colonial rank under the Empire. Numerous inscriptions also prove that it continued a flourishing city throughout that period. (Lib. Colon. p. 229; Tac. *Hist.* i. 88, ii. 63; Plin. *l. c.*) It was the birthplace of the poet Juvenal, as he himself tells us (iii. 319): as well as of the Emperor Pescennius Niger. (Ael. Spartian. *Pesc.* i.) Horace speaks of it as noted for a kind of purple dye, but of inferior quality to the finer sorts. (*Ep.* i. 10, 27.)

The modern city of *Aquino* is a very poor place, with little more than 1000 inhabitants, but still retains its episcopal see, which it preserved throughout the middle ages. It still occupies a part of the site of the ancient city, in a broad fertile plain, which extends from the foot of the Apennines to the river Liris on one side and the Melpis on the other. It was completely traversed by the Via Latina, considerable portions of which are still preserved, as well as a part of the ancient walls, built of large stones without cement. An old church called the *Vescovado* is built out of the ruins of an ancient temple, and considerable remains of two others are still visible, which are commonly regarded, but without any real authority, as those of Ceres Helvina and Diana, alluded to by Juvenal (iii. 320). Besides these there exist on the site of the ancient city the ruins of an amphitheatre, a theatre, a triumphal arch, and various other edifices, mostly constructed of brickwork in the style called *opus reticulatum*. The numerous inscriptions which have been discovered here mention the existence of various temples and colleges of priests, as well as companies of artificers: all proving the importance of Aquinum under the Roman Empire. (Hoare's *Classical Tour*, vol. i. pp. 279—283; Romanelli, vol. iii. pp. 384—388; Cayro, *Storia di Aquino*, 4to. Nap. 1808, where all the inscriptions relating to Aquinum will be found collected, vol. i. p. 360, &c., but including many spurious ones.) There exist coins of Aquinum with the head of Minerva on one side and a cock on the other, precisely similar to those of the neighbouring cities of Cales and Suessa. (Millingen, *Numism. de l'Italie*, p. 220.)



COIN OF AQUINUM.

2. Among the obscure names enumerated by Pliny (iii. 15. s. 20) in the Eighth Region (Gallia Cispadana) are "Saltus Galliani qui cognominantur Aquinates," but their position and the origin of the name are wholly unknown. [E. H. B.]

AQUITA'NIA, AQUITA'NI (*Ἀκυῖται*, *Ἀκυῖται*, Strab.). Caesar (*B. G. i. 1*) makes Aquitania one of the three divisions of the country which he calls Gallia. The Garumna (*Garonne*) divided the Aquitani from the Celtæ or the Galli, as the Romans called them. Aquitania extended from the Garumna to the Pyrenees: its western boundary was the ocean. Its boundaries are not more accurately defined by Caesar, who did not visit the country until b. c. 50. (*B. G. viii. 46.*) In b. c. 56 he sent P. Crassus into Aquitania with a force to prevent the Aquitani assisting the Galli (*B. G. iii. 11, 20, &c.*); and he informs us incidentally that the towns of Tolosa (*Toulouse*), Carcaso (*Carcassonne*), and Narbo (*Narbonne*) were included within the Roman Gallia Provincia, and thus enables us to fix the eastern boundary of Aquitania at this time within certain limits. A large part of the Aquitani submitted to Crassus. Finally all the cities of Aquitania gave Caesar hostages. (*B. G. viii. 46.*) Augustus, b. c. 27, made a new division of Gallia into four parts (Strab. p. 177); but this division did not affect the eastern boundary of the Aquitani, who were still divided as before from the Celtæ (who were included in Narbonensis) on the east by the heights on the Cevenna (*Cévennes*); which range is stated by Strabo not quite correctly to extend from the Pyrenees to near Lyon. But Augustus extended the boundaries of Aquitania north of the Garumna, by adding to Aquitania fourteen tribes north of the Garonne. Under the Lower Empire Aquitania was further subdivided. [*GALLIA.*]

The chief tribes included within the Aquitania of Augustus were these: Tarbelli, Coccosates, Bigerriones, Sibuzates, Preciani, Convenæ, Ausci, Garites, Garumni, Datii, Sotiates, Osquidates Carneprestes, Suessas, Tarusates, Vocates, Vasates, Elusates, Atures, Bituriges Vivisci, Meduli; north of the Garumna, the Petrocorii, Nitobriges, Cadurci, Ruteni, Gabali, Vellavi, Arverni, Lemovices, Santones, Pictones, Bituriges Cubi. The Aquitania of Augustus comprehended all that country north of the *Garonne* which is bounded on the east by the Allier, and on the north by the *Loire*, below the influx of the *Allier*, and a large part of the Celtæ were thus included in the division of Aquitania. Strabo indeed observes, that this new arrangement extended Aquitania in one part even to the banks of the Rhone, for it took in the Helvii. The name Aquitania was retained in the middle ages; and after the dismemberment of the empire of Charlemagne, Aquitania formed one of the three grand divisions of France, the other two being the France of that period in its proper restricted sense, and Bretagne; and a king of Aquitaine, whose power or whose pretensions extended from the Loire to the Pyrenees, was crowned at Pottiers. (Thierry, *Lettres sur l'Histoire de France*, No. xi.) But the geographical extent of the term Aquitania was limited by the invasions of the Basques or Vascones, who settled between the Pyrenees and the Garonne, and gave their name Gasconne to a part of the SW. of France. The name Aquitania became corrupted into *Guienne*, a division of France up to 1789, and the last trace of the ancient name of Aquitania.

The Aquitani had neither the same language, nor the same physical characters as the Celtæ. (Caes. *B. G. i. 1*; Strab. pp. 177, 189; Amm. Marc. xv. 11, who here merely copies Caesar.) In both these respects, Strabo says, that they resembled the Iberi, more than the Celtæ. When P. Crassus

invaded this country, the Aquitani sent for and got assistance from their nearest neighbours in Spain, which, in some degree, confirms the opinion of their being of Iberian stock. When they opposed Crassus, they had for their king, or commander-in-chief, Adcantuanius, who had about him a body of 600 devoted men, called Soldurii, who were bound to one another not to survive if any ill luck befel their friends. The Aquitani were skilled in countermining, for which operation they were qualified by working the minerals of their country. The complete reduction of the Aquitani was effected b. c. 28, by the proconsul M. Valerius Messalla, who had a triumph for his success. (Sueton. *Aug. 21*; Appian. *B. C. iv. 38*; Tibullus, ii. 1. 33.) As the Aquitani had a marked nationality, it was Roman policy to confound them with the Celtæ, which was effected by the new division of Augustus. It has been conjectured that the name Aquitania is derived from the numerous mineral springs (aquæ) which exist on the northern slope of the Pyrenees; which supposition implies that Aq. is a native name for "water." Pliny (iv. 19), when he enumerates the tribes of Aquitania, speaks of a people called Aquitani, who gave their name to the whole country. In another passage (iv. 17), he says, that Aquitania was first called Armoricæ; which assertion may perhaps be reckoned among the blunders of this writer. [*ARMORICA.*]

The Aquitania of Caesar comprised the flat, dreary region south of the *Garonne*, along the coast of the Atlantic, called *Les Landes*, and the numerous valleys on the north face of the Pyrenees, which are drained by the *Adour*, and by some of the branches of the *Garonne*. The best part of it contained the modern departments of *Basses* and *Hautes Pyrénées*. [*G. L.*]

AR. [*MOABITIS.*]

ARA LUGDUNENSIS. [*LUGDUNUM.*]

ARA UBIORUM, an altar and sacred place in the territory of the Ubii, on the west side of the Rhine. The priest of the place was a German. (Tacit. *Ann. i. 57.*) This altar is first mentioned in the time of Tiberius. In a. d. 14, Germanicus was at the Ara Ubiorum, then the winter-quarters of the first and twentieth legions, and of some Veterani. (Tacit. *Ann. i. 39.*) In the time of Vespasian (Tacit. *Hist. iv. 19, 25*), *Bonna* (*Bonna*), on the Rhine, is spoken of as the winter-quarters of the first legion. As the winter-quarters seem to have been permanent stations, it is possible that the Ara Ubiorum and Bonna may be the same place. The Ara Ubiorum is placed, by Tacitus, sixty miles (sexagesimum apud lapidem, *Ann. i. 45*), from Vetera, the quarters of the fifth and twenty-first legions; and Vetera is fixed by D'Anville at *Xanten*, near the Rhine, in the former duchy of Cleves. This distance measured along the road by the Rhine brings us about Bonn. The distance from Vetera to *Collogne*, which some writers would make the site of the Ara Ubiorum, is only about 42 Gallic leagues, the measure which D'Anville assumes that we must adopt. If we go a few miles north of Bonn, to a small eminence named Godesberg, which may mean God's Hill, or Mons Sacer, we find that the distance from Vetera is 57 Gallic leagues, and this will suit very well the 60 of Tacitus, who may have used round numbers. If we compare the passages of Tacitus (*Ann. i. 37, 39*), it appears that he means the same place by the "Civitas Ubiorum," and the "Ara Ubiorum." By combining these passages

with one in the Histories (Agrippinenses, iv. 28), some have concluded that the Ara Ubiorum is Cologne. But Cologne was not a Roman foundation, at least under the name of Colonia Agrippinensis, until the time of Caudius, A. . 51; and the identity, or proximity, of the Civitas Ubiorum, and of the Ara Ubiorum, in the time of Tiberius, seems to be established by the expressions in the Annals (l. 37, 39); and the Ara Ubiorum is near Bonn. [G.L.]

ARABIA (*ἡ Ἀραβία*: *Eth.* 'Araḥ; 'Apāsiōs, Her.; 'Araḥos, Aesch. Pers. 318, fem. 'Apāsiōra, Tzetz.; Arabs; pl. 'Araḥes, 'Apāsiō, 'Araḥa, Arābes, Arabī, Arabii: Adj. 'Apāsiōs, 'Araḥiōs, Arabus, Arabius, Arabicus: the A is short, but forms with the A long and the r doubled are also found; native names, *Beldā-el-Arab*, i. e. *Land of the Arabs*, *Jezirāt-el-Arab*, i. e. *Peninsula of the Arabs*; Persian and Turkish, *Arabistān* (*Arabia*), the westernmost of the three great peninsulas of Southern Asia, is one of the most imperfectly known regions of the civilized world; but yet among the most interesting, as one of the earliest seats of the great Semitic race, who have preserved in it their national characteristics and independence from the days of the patriarchs to the present hour; and as the source and centre of the most tremendous revolution that ever altered the condition of the nations.

1. *Names.*—The name by which the country was known to the Greeks and Romans, and by which we still denote it, is that in use among the Hebrews. But it is important to observe that the Hebrews, from which we derive our first information, did not use the name Arabia till after the time of Solomon: the reason may have been that it was only then that they became acquainted with the country properly so called, namely the peninsula itself, S. of a line drawn between the heads of the Red Sea and the Persian Gulf. The notion that the whole country was assigned to Ishmael and peopled by his descendants is a mere misunderstanding of the language of Scripture. (See below, § IV.) It was only in the N. part of Arabia that the Ishmaelites settled; and it is to that portion of the country, almost exclusively, that we must apply those passages of the Old Testament in which it is spoken of as *Eretz-Kedem* or *Kedemah*, i. e. *Land of the East*, and its people as the *Beni-Kedem*, i. e. *Sons of the East*; the region, namely, immediately East of Palestine (*Gen.* xxv. 6; *Judges*, vi. 3; *Job*, i. 3; *1 Kings* iv. 30; *Isaiah*, xi. 14: comp. *ἡ ἀνατολή*, *Matt.* ii. 1). When the term *Kedem* seems to refer to parts of the peninsula more to the S., the natural explanation is that its use was extended indefinitely to regions adjoining those to which it was at first applied.

The word *Arab*, which first occurs after the time of Solomon, is also applied to only a small portion of the country. Like such names as Moab, Edom, and others, it is used both as the name of the country and as the collective name of the people, who were called individually *Arabi*, and in later Hebrew *Arbi*, pl. *Arbim* and *Arbim*. Those denoted by it are the wandering tribes of the N. deserts and the commercial people along the N. part of the E. shore of the Red Sea (2 *Chron.* ix. 14, xvii. 11, xxi. 16, xxii. 1, xxvi. 7; *Isaiah*, xlii. 20, xxi. 13; *Ser.* iii. 2, xxv. 24; *Ezek.* xxvii. 21; *Neh.* ii. 19, iv. 7). At what time the name was extended to the whole peninsula is uncertain.

As to the origin of the word *Arab*, various opinions have been broached. The common native tradition

deduces it from Yarah, the son of Joktan, the ancestor of the race. The late Professor Rosen derived it from the verbal root *yarah* (Heb. *arab*), to set or go down (as the sun), with reference to the position of Arabia to the W. of the Euphrates and the earliest abodes of the Semitic race. Others seek its origin in *arabah*, a desert, the name actually employed, in several passages of the Old Testament, to denote the region E. of the Jordan and Dead Sea, as far S. as the Aelanitic or E. head of the Red Sea; in fact the original Arabia, an important part of which district, namely the valley extending from the Dead Sea to the Aelanitic Gulf, bears to this day the name of *Wady-el-Arabah*.

The Greeks received the name from the Eastern nations; and invented, according to their practice of personifying in such cases, an *Arabia*, wife of Aegyptus. (Apollod. ii. § 5.)

II. *Situation, Boundaries, Extent, and Divisions.*—The peninsula of Arabia, in the stricter sense of the word, lies between 12° and 30° N. lat., and between 32° and 59° E. long. It is partly within and partly without the tropics; being divided into two almost equal parts by the Tropic of Cancer, which passes through the city of *Muscat*, about 1° N. of the E. promontory, and on the W. nearly half way between *Mecca* and *Medina*. It projects into the sea between Africa and the rest of Asia, in a sort of hatchet shape, being bounded on the W. by the Arabicus Sinus (*Red Sea*), as far as its southernmost point, where the narrow strait of *Bab-el-Mandeb* scarcely cuts it off from Africa; on the S. and SE. by the Sinus Paragon (*Gulf of Oman*), and Erythraean Mare (*Indian Ocean*); and on the NE. by the Persicus Sinus (*Persian Gulf*). On the N. it is connected with the continent of Asia by the Isthmus, extending for about 800 miles across from the mouth of the Tigris at the head of the Persian Gulf to the NW. extremity of the Red Sea, at the head of the Sinus Aelaniticus (*G. of Akabah*). A line drawn across this Isthmus, and coinciding almost exactly with the parallel of 30° N. lat., would represent very nearly the northern boundary, as at present defined, and as often understood in ancient times; but, if used to represent the view of the ancient writers in general, it would be a limit altogether arbitrary, and often entirely false. From the very nature of the country, the wandering tribes of N. Arabia, the children of the Desert, always did, as they do to this day, roam over that triangular extension of their deserts which runs up northwards between Syria and the Euphrates, as a region which no other people has ever disputed with them, though it has often been assigned to Syria by geographers, both ancient and modern, including the Arabs themselves. Generally, the ancient geographers followed nature and fact in assigning the greater part of this desert to Arabia; the N. limits of which were roughly determined by the presence of Palmyra, which, with the surrounding country, from Antilibanus to the Euphrates, as far S. on the river as Thapsacus at least, was always reckoned a part of Syria. The peninsula between the two heads of the Red Sea was also reckoned a part of Arabia. Hence the boundary of Arabia, on the land side, may be drawn pretty much as follows: from the head of the Gulf of Herodopolis (*G. of Suez*), an imaginary and somewhat indeterminate line, running NE. across the desert Isthmus of Suez to near the mouth of the "river of Egypt" (the brook *El-Arish*), divided Arabia from Egypt: thence, turning

eastward, the boundary towards Palestine varied with the varying fortunes of the Jews and Idumeans [IDUMAEA]: then, passing round the SE. part of the Dead Sea, and keeping E. of the valley of the Jordan, so as to leave to Palestine the district of Perea; then running along the E. foot of Antilibanus, or retiring further to the E., according to the varying extent assigned to COELE SYRIA; and turning eastward at about 34° N. lat., so as to pass S. of the territory of Palmyra; it reached the right bank of the Euphrates somewhere S. of Thapsacus; and followed the course of that river to the Persian Gulf, except where portions of land on the right bank, in the actual possession of the people of Babylonia, were reckoned as belonging to that country. (Comp. Strab. xvi. p. 765; Plin. vi. 28. s. 32; Ptol. v. 17.)

But even a wider extent is often given to Arabia both on the NE. and on the W. On the former side, Xenophon gives the name of Arabia to the sandy tract on the E. bank of the Euphrates, in Mesopotamia S. of the Chaboras, or, as he calls it, Araxes (*Khabour*); and certainly, according to his minute and lively description, this region was thoroughly Arabian in its physical characteristics, animals, and products (*Anab.* i. 5. § 1). The S. part of Mesopotamia is at present called *Irak-Arabi*. Pliny also applies the name of Arabia to the part of Mesopotamia adjoining the Euphrates, so far N. as to include Edessa and the country opposite to Commagene; almost, therefore, or quite to the confines of Armenia; and he makes Singara the capital of a tribe of Arabs, called Praetavi (v. 24. s. 20, 21); and when he comes expressly to describe Arabia, he repeats his statement more distinctly, and says that Arabia descends from M. Amanus over against Cilicia and Commagene (vi. 28. s. 32; comp. Plut. *Pomp.* 39; Diod. xix. 94; Tac. *Ann.* xii. 12). On the west, Herodotus (ii. 12) regards Syria as forming the seaboard of Arabia. Damascus and its territory belonged to Arabia in the time of St. Paul (*Gal.* i. 17); and the whole of Palestine E. of the Jordan was frequently included under the name. Nay, even on the W. side of the Red Sea, the part of Egypt between the margin of the Nile Valley and the coast was called Arabiae Nomos, and was considered by Herodotus as part of Arabia. The propriety of the designation will be seen under the next head.

The surface of Arabia is calculated to be about four times that of France: its greatest length from N. to S. about 1,500 miles; its average breadth about 800 miles, and its area about 1,200,000 sq. miles.

The Greek and Roman writers in general divided Arabia into two parts, ARABIA DESERTA (*ἡ ἔρημος Ἀραβία*), namely, the northern desert between Syria and the Euphrates, and ARABIA FELIX (*ἡ εὐδαίμων Ἀραβία*), comprising the whole of the actual peninsula (Diod. Sic. ii. 48. foll.; Strab. xvi. p. 767; Mela, iii. 8; Plin. vi. 28. s. 32). Respecting the origin of the appellation *Felix*, see below (§ III). The third division, ARABIA PETRAEA (*ἡ Περαια Ἀραβία*) is first distinctly mentioned by Ptolemy (v. 17. § 1). It included the peninsula of Sinai, between the two gulfs of the Red Sea, and the mountain range of Idumea (Mt. Seir), which runs from the Dead Sea to the Aclanitic Gulf (*Gulf of Akabah*); and derived its name, primarily, from the city of PETRA (*ἡ Ἀραβία ἡ ἐν Πέτρᾳ*, Dioscor. *de Mat. Med.* i. 91; *ἡ κατὰ τὴν Πέτραν Ἀραβία*, Agathem. *Geogr.* ii. 6), not, as is often supposed, from its physical character,

as if the *Stony* or *Rocky Arabia*, however well the name, in this sense, would apply to a portion of it.

This division is altogether unknown to the Arabians themselves, who confine the name of *Arabland* to the peninsula itself, and assign the greater part of Petraea to Egypt, and the rest to Syria, and call the desert N. of the peninsula the Syrian Desert, notwithstanding that they themselves are the masters of it.

III. *Physical and Descriptive Geography.*— Though assigned to Asia, in the division of the world which has always prevailed, Arabia has been often said to belong more properly to Africa, both in its physical characteristics and in its position. The remark rests on a somewhat hasty analogy; what there is in it of soundness merely amounts to an illustration of the entire want of scientific classification in our division of the world. *Ethnographically*, Arabia belongs decidedly to Western Asia, but so do the countries round the Mediterranean, both in S. Europe and N. Africa: they all belong, in fact, to a great zone, extending NW. and SE. from India to the Atlantic N. of M. Atlas. *Physically*, Arabia belongs neither to Africa nor to Asia, but to another great zone, which extends from the Atlantic S. of the Atlas through Central Africa and Central Asia; consisting of a high table-land, for the most part desert, supported on its N. and S. margins by lofty mountains; and broken by deep transverse valleys, of which the basins of the Nile, the Red Sea, and the Persian Gulf, are the most remarkable. Thus Arabia stands in the closest physical connection, on the one hand, with the great African Desert (*Sahara*), in which Egypt Proper is a mere chasm, and on the other hand, with the great Desert of *Iran*; the continuity being broken, on the former side, by the valley of the Red Sea, and on the latter, by that of the Tigris and Euphrates and the Persian Gulf; which determine the limits of the country without separating it physically from the great central desert plateau which intersects our tripartite continent.

General Outline.— The outline of the country is defined by the strongly marked promontories of Poseidonium (*Ras Mohammed*) between the two heads of the Red Sea; Paludromus (*C. Bab-el-Mandeb*) on the SW. at the entrance of the Red Sea; Syagrus or Corodamum (*Ras-el-Hud*) on the extreme E., at the mouth of the Paragon Sinus (*Gulf of Oman*); and Macela (*Ras Musendom*), NW. of the former, the long tongue of land which extends northwards from Oman, dividing the *Gulf of Oman* from the *Persian Gulf*. These headlands mark out the coast into four parts, the first of which, along the Red Sea, forms a slightly concave waving line (neglecting of course minor irregularities) facing somewhat W. of SW.; the second, along the Erythraean Mare (*Gulf of Bab-el-Mandeb*, and *Arabian Sea*) forms an irregular convex line facing the SE. generally (this side might be divided into two parts at *Ras Farak*, at the mouth of the *Gulf of Bab-el-Mandeb*, W. of which the aspect is somewhat S. of SE.); the third, along the *Gulf of Oman*, forms a waving concave line facing the NE.; and the fourth, along the *Persian Gulf*, sweeps round in a deep curve convex to the N., as far as *El-Katif*, broken however by the great tongue of land which ends in *Ras Atyf*; and from *El-Katif* it passes to the head of the Gulf in a line nearly straight, facing the NE. The last two portions might be included in one, as the NE. side of the peninsula. The SW. and SE. sides are very nearly of equal length, namely, to round num-

bers, above 1000 geographical miles in a straight line, and the whole NE. side is little less, perhaps no less if the great curve of the Persian Gulf be allowed for. The form of the peninsula has been likened above to a hatchet; the ancients compared it also to the skin of a leopard, the *spots* denoting the *oases* in the desert; but some take this figure to refer to the Syrian Desert, or Arabia Deserta.

Structure of Surface.—The peninsula consists of an elevated table-land, which, as far as any judgment can be formed in our very scanty knowledge of the interior, seems to rise to about 8000 feet above the sea. On the N. it slopes down gradually to the banks of the Euphrates. On the other sides it descends more or less abruptly, in a series of mountain terraces, to a flat belt of sandy ground, which runs round the whole coast from the mouth of the Tigris to the Aelanitic Gulf (*Gulf of Akabah*); but with very different breadths. The interior table-land is called *El-Jabal*, the *Hills*, or *El-Nejd*, the *Highlands*; and the flat margin *El-Gaur* or *El-Tehama*, the *Lowlands*. The latter has every appearance of having been raised from the bed of the sea; and the process is going on, especially on the W. coast, where both the land and the coral reefs are rising and advancing towards each other.

Along the N. part of the Red Sea coast (*El Hejaz*), the hills come very near the sea: further S., on the coast of *El-Yemen*, the *Tehama* widens, being two days' journey across near *Lohela* and *Hodeida*, and a day's journey at *Mokha*, where the retreat of the sea is marked by the town of *Mouza* (*Moussa*), which is mentioned as a seaport in the *Periplus* ascribed to Arrian (c. 5), but is now several miles inland. Along the SE. coast, so far as it is known, the belt of lowland is narrow; as also on the coast of *Oman*, except about the middle, where it is a day's journey wide: in other parts the hills almost join the sea.

Of the highland very little is known. It appears to possess no considerable rivers, and but few, comparatively to its size, of those sheltered spots where a spring or streamlet, perennial or intermittent, flows through a depression in the surface, protected by hills from the sands around, in which the palm tree and other plants can flourish. The well-known Greek name of such islands in the sea of sand, *oasis* or *oasis*, seems to be identical with the Arabic name *Wady*, which is also used, wherever the Arabians have settled, to denote a valley through which a stream flows. So few are these spots in the highland that water must generally be obtained by digging deep wells. The highland has its regular rainy season, from the middle of June to the end of September. The rains fall much less frequently in the lowlands, sometimes not for years together. At other times there are slight showers in March and April, and the dew is copious even in the driest districts. As, however, the periodic rains of the highland fall also in the mountains on its margin, these mountains abound in springs, which form rivers that flow down into the thirsty soil of the *Tehama*. Such rivers are for the most part lost in the sand; but others, falling into natural depressions in the surface, form verdant *wadys*, especially in the S. part of the W. coast (*El-Yemen*), where some considerable streams reach the sea.

The fertility of these *wadys*, enhanced by the contrast with the surrounding sands, together with the beauty of the overhanging terraces, enriched with aromatic plants, gave rise to the appellation of "Happy," which the Greeks and Romans applied

first, it would seem, to *Yemen*, and then extended to the whole peninsula. (Plin. xii. 13. s. 30, foll.: Strab., Herod., Agathem., &c. &c.; and especially the verses of Dion. Perieg. 925, foll.). Even for the former district, the title of *Arabia the Blest* is somewhat of a poetic fiction; and its use can only be accounted for by supposing much Oriental exaggeration in the accounts given by the Arabs of their country, and no little freedom of fancy in those who accepted them; while, in its usual application to the peninsula in general, the best parallel to Arabia *Felix* may be found, — passing from one extreme to another, "from beds of raging fire to starve in ice," and from the poetic to the prosaic, — in that climax of all *infelicitous* nomenclature, *Boothia Felix*. Indeed Oriental scholars tell us that, in the ancient example as in the modern, the misnomer was the result of accident or euphemism; for that *Felix* is only a mistranslation of *El-Yemen*, which signifies the *right hand*, and was applied, at first, by the N. Arabs to the peninsula, in contradistinction to Syria, *Esh-Sham*, the left hand, the face being always supposed by the Oriental geographers to be directed towards the East. (Asseman. *Bibl. Orient.* iii. 2. p. 553.) Hence *El Yemen* is the *Southern Land*, the very name applied to it as the country of the queen of Sheba. (Matt. xii. 42.; SABA.) But the Greeks, interpreting "the country of the right hand," with reference to their ideas of omens, called it the "country of good omen" (*eubaiμων*), or the "blessed," and then the appellation was explained of its supposed fertility and wealth: the process of confusion being completed by the double meaning of the word *happy*.

On the NE. coast, along the *Gulf of Oman*, the lowlands are better watered and *wadys* are more frequent than in any other part except *El-Yemen*. Two considerable rivers reach the Indian Ocean.

The shore of the *Persian Gulf* is almost entirely desert. Of navigable rivers, Arabia is entirely destitute.

Mountains.—The mountain range which runs from NW. to SE., parallel to the Red Sea, may be regarded as a continuation of the Lebanon range; and the chains along the other sides of the peninsula resemble it in character. Their structure is of granite and limestone. Their general height is from 3000 to 5000 feet; the latter being the prevailing elevation of the range along the SE. coast: while some summits reach 6000 feet, which is the height of the three mountains that overlook the chief angular points of the peninsula; namely, on the NW. *Jebel Tibout*, on the E. side of the *Gulf of Akabah*; *Jebel Yafai*, on the SW. angle (6500 feet); and, on the E., *Jebel Akkar* in the centre of *Oman*.

Climate.—The atmosphere of Arabia is probably the driest in the world. In the *Tehama*, the average temperature is very high, and the heat in summer is intense. In the lowland of *Yemen* Niebuhr observed the thermometer to rise as high as 98° in August and 86° in January; and on the E. coast, at *Muscat* in *Oman*, it ranges in summer from 92° to 102°. On the mountain slopes the climate varies from that of the tropics to that of the S. parts of the temperate zone, according to the elevation and exposure; while in the highland the winter is comparatively cold, and water is said to freeze sometimes.

Every reader of poetry and travels is familiar with the pestilential wind of the Desert, the *simoom* (or, more properly, *sam*, *samum*, or *samiel*), which de-

rives its oppressive character from the excessive heat and dryness it acquires in passing over a vast range of land scorched by the sun. It is only the N. part of the peninsula and the parts adjoining the Syrian Desert that are much exposed to the visitation, the S. portion being preserved from it the greater part of the year by the prevailing winds. For eight months out of the twelve, the SW. monsoon prevails; and though sultry, it is not pestiferous. Travellers give vivid descriptions of the change in the atmosphere in S. Arabia from a dryness which parches the skin and makes paper crack, to a dampness which covers every object with a clammy moisture, according as the wind blows from the Desert or the Sea. As above stated, the highlands have a rainy season, which is generally from the middle of June to the end of September; but in *Oman* from November to the middle of February, and in the northern deserts in December and January only.

Productions.—The very name of Arabia suggests the idea of that richness in aromatic plants, for which it has been proverbial from the age of the Hebrew prophets. [SABA, SABAEL.] Herodotus (iii. 107) speaks of its frankincense, myrrh, cassia, cinnamon, and ladanum (a kind of gum); but, like other ancient writers, his information does not seem to have been sufficient to distinguish between the products of Arabia itself and those of India and the eastern islands, which were imported into Egypt and Persia through the Arabian ports. Their name as its productions, dates, aloes, cotton, balsam, cinnamon and other spices, a sweet flag (probably the sugar cane), myrrh, frankincense, mastich, cassia, indigo, precious stones, gold, silver, salt, lions, panthers, camels, giraffes, elephants, buffaloes, horses, wild asses, sheep, dogs, lion-ants, tortoises, serpents, ostriches, bees, locusts, and some others. (Herod. l. c.; Agatharch. ap. Hudson, vol. i. p. 61; Strab. xvi. pp. 768, 774, 782, 783, 784; Diod. Sic. ii. 49, 52, 93, iii. 45, 46, 47; Q. Curt. v. l. § 11; Dionys. Perieg. 927, foll.; Heliod. *Aethiop.* x. 26; Plin. vi. 32, xii. 30, 41, xxxvi. 12, xxxvii. 15) In illustration of this list, it must suffice to enumerate what are now the chief productions of the soil:—spices, gums, resins, and various drugs; sugar, tobacco, indigo, cotton, and the finest coffee, the last grown chiefly on the mountain terraces of *El-Yemen*; the various species of pulse and cereals (excepting oats, the horses being fed on barley), which are grown chiefly in *Yemen* and *Oman*; tamarinds, grapes (in spite of the prophet), and various kinds of figs; many species of large trees, of which the chief are the date and other palms, and the *acacia vera*, from which the well-known gum Arabic exudes; but there are few if any forests. In the open deserts dried wood is so scarce that camel's dung is the only fuel.

The fame of Arabia among the ancients for its precious metals seems to have been earned by its traffic rather than its own wealth: at least it now yields no gold and very little silver. Lead is abundant in *Oman*, and iron is found in other parts. Among its other mineral products are basalt, blue alabaster, and some precious stones, as the emerald and onyx.

The camel, so wondrously adapted to the country, and the horse of the pure breed possessed by the Bedouins of the N. deserts, would suffice to distinguish the zoology of Arabia. Its wild ass is superior to the horses of many other countries. The other domestic animals are oxen (with a hump); goats; and sheep, two species of which, with fat tails, are

said by Herodotus (iii. 113) to be indigenous. The musk-deer, fox, and rock-goat are found in the hill country; the gazelle frequents the more lonely *wadys*; and monkeys abound in the wooded parts of *Yemen*. Of wild beasts, the lion is constantly alluded to in the poetry of the ancient Arabs, though it is now scarce; and the hyena, panther, wolf, and jackal prowl in the desert about the tents of the Bedouins and the track of the caravans.

Arabia has several species of birds of prey, including the carrion vulture, the scavenger of tropical countries; domestic fowls in the cultivated parts; ostriches abound in the desert; and pelicans and other sea fowl on the Red Sea coast. The most remarkable of its insects is the too celebrated locust, which makes some compensation for its ravages by furnishing, when dried, a favourite food. Fish are abundant, especially in the Gulf of *Oman*, the people on both coasts of which were named *fish-eaters* (*ἰχθυοφάγοι*) by the ancients: in the present day the domestic animals of *Oman* are fish-eaters too, and a large residue are used for manure. The pearl-fisheries of the Persian Gulf, especially about the *Bahrein Islands*, were known to the ancients. (Arrian, *Periplus Mar. Erythr.* 9.)

IV. *Inhabitants.*—It has been already stated that the common notion, which derives the descent of the Arabs in general from Ishmael, is a misconception. Many of the Arabs, indeed, cling to the tradition, and Mohammed encouraged it, as making them, as well as the Jews, the posterity of Abraham. But the Ishmaelites belong exclusively to the N. part of the peninsula, and the adjacent deserts.

The general survey of the earliest ethnography in the Book of Genesis (c. x.) intimates a connection between the people of the W. side of the peninsula, and those of the opposite coast of the Red Sea (Aethiopia), by mentioning as sons and grandsons of Cush, the son of Ham, "Seba, and Havilah, and Sabta, and Raamah, and Sabtecha; and the sons of Raamah: Seba and Dedan." (*Gen.* x. 7, 8.) Most of these names of peoples can be traced on the W. coast of Arabia; and, according to some writers, in other parts of the peninsula, especially about the head of the Persian Gulf; and their connection with Aethiopia is confirmed by many indications. In fact, the Scripture ethnography points to a period, when the whole tract from about the mouths of the Tigris to Palestine and southwards over the whole peninsula, was peopled by the Cushite race, of whom the greater part subsequently passed over to Aethiopia. There are strong reasons for referring to Arabia several statements in Scripture respecting Cush and Cushan, which are commonly understood of Aethiopia (*2 Kings* xix. 9; *2 Chron.* xiv. 9; *Ezek.* xxxix. 10; *Hab.* iii. 7). In these ethnographic researches, it should be carefully remembered that a *district*, having received its name from a tribe, often retains that name long after the tribe has been displaced. Further on (v. 26—30), Joktan, the son of Eber, the grandson of Shem, is represented as the father of tribes, some or all of which had their dwellings in the peninsula, the natural interpretation being that this was a second element in the population of Arabia. Thirdly, there are indications of a further population of Arabia by the descendants of Abraham in several different ways: first, when Seba and Dedan are made the sons of Jokshan, son of Abraham by Keturah (*Gen.* xxv. 1—8), where the resemblance of names to the Cushite tribes, in *Gen.* x. 7, 8, is accounted for on the principle just noticed,

the Keturaïte tribes being called by the names already given by the former inhabitants to the districts they occupied. The most important tribe of the Keturaïtes was the great people of MIDIAN. Again, the twelve sons of Ishmaël are the heads of twelve tribes of Arabs. (*Gen. x. 12—16.*) There would seem to have been other descendants of Hagar in Arabia, for elsewhere the Hagarenes are distinguished from the Ishmaelites (*Psalms lxxxiii. 6; comp. 1 Chron. v. 10, 19, 22;* and we have other indications of a distinct tribe bearing the name of Hagarenes, both in the NW. and NE. of the peninsula. Another branch of the Abrahamide Arabs was furnished by the descendants of Esau, whose earliest abode was M. Seir in Arabia Petraea, and who soon coalesced with the Ishmaelites, as is intimated by the marriage of Esau with Ishmaël's daughter, the sister of Nebajoth (*Gen. xxix. 9*), and confirmed by the close connection between the Nabathæans and Idumeans throughout all their history. [*EDOM; IDUMÆA; NABATHÆÆ.*]

These statements present considerable difficulties, the full discussion of which belongs to biblical science. They seem, on the whole, to indicate three stages in the population of Arabia; first, on the west coast, by the descendants of Cush, that is, tribes akin to those whose chief seats were found in Aethiopia; secondly, by the descendants of Eber, that is, belonging to one of the most ancient branches of the great Semitic race, who migrated from the primitive seats of that race and spread over the Arabian peninsula in general; and, lastly, a later immigration of younger tribes of the same race, all belonging to the Abrahamic family, who came from Palestine, and settled in the NW. part of the peninsula. The position of these last is determined by that of the known historical tribes which bear the same names, as Nebajoth, Ishmaël's eldest son [*NABATHÆÆ*], and also by the prediction (or rather appointment, that Ishmaël should "dwell to the East of all his brethren." (*Gen. xvi. 12*, where in *face of* means to the east of.)

To these main elements of the Arab population must be added several of the minor peoples on the S. and E. of Palestine, who belong to Arabia both by kindred and position: such as the descendants of Uz and Buz, the sons of Abraham's brother Nahor, who appear as Arabs in the history of Job, the dweller in Uz, and his friend Elihu the Buzite (*Gen. xxii. 21; Job. i. 1, xxxii. 2*); the Moabites and Ammonites, descendants of Lot [*AMMONITÆ; MOAB*]; and some others, whose localities and affinities are more difficult to make out.

The traditions of the Arabians themselves respecting their origin, though obscured by poetic fiction, and probably corrupted from motives of pride, family, national, and (since Mohammed) religious, have yielded valuable results already; but they need further investigation. They furnish a strong general confirmation to the Scripture ethnography. According to these traditions the inhabitants of Arabia from the earliest times are first divided into two races which belong to distinct periods; the *ancient* and the *modern* Arabs. The ancient Arabs included, among others, the powerful tribes of Ad, Thamud, Tasm, Jadis, Jorham (not to be confounded with the later tribe of the same name), and Amalek. They are long since extinct, but are remembered in favourite popular traditions, which tell of their power, luxury, and arrogance; of these one of the most striking is the story of *Irem Zut-el-Emad*, the terrestrial paradise

of Sheddad the son of Ad, in which he was struck to death with all his race, and which is still believed to exist in the deserts of *Yemen*, in the district of Seba (Lane's *Arabian Nights*, note to chap. xi. vol. ii. p. 342). That this race, now become mythical, corresponds to the first Cushite inhabitants, seems most probable.

The modern Arabs, that is, all the inhabitants subsequent to the former race, are divided into two classes, the pure Arabs (*Arab el-Arabi*, i.e. *Arabs of the Arabs*, an idiom like a Hebrew of the Hebrews) and the mixed or naturalized Arabs (*Mosarabi*, i.e. *Arabes facti*). The former are the descendants of Kahtan (the Joktan of Scripture); whose two sons, *Yarab* and *Jorham*, founded the kingdoms of *Yemen* in the S. of the peninsula and *Hejaz* in the NW. The subsequent intrusion of the Ishmaelites is represented by the marriage of Ishmaël, a daughter of Modad, king of Hejaz, which district became the seat of the descendants of this marriage, the *Mosarabi*, so called because their father was a foreigner, and their mother only a pure Arab: their ancestral head is Adnan, son of Ishmaël. Thus we have that broad distinction established between the Arals of the N. and S. divisions of the peninsula, which prevails through all their history, and is better known by the later names of the two races, the *Koreish* in the N. and the *Himyarî* in the S. The latest researches, however, go far to disprove the connection of the Koreish with Ishmaël, and to show that it was the invention of the age of Mohammed or his successors, for the purpose of making out the prophet, who was of the Koreish, to be a descendant of Abraham. These researches give the following ethnical genealogy. *Yarab*, already mentioned as the son of Kahtan, and the eponymus of the whole Arab race, became, through three generations, the ancestor of *Saba*, the name under which the southern Arabs were most generally known to the ancients. Of Saba's numerous progeny, two have become the traditional heads of the whole Arab race, namely, *Himyar* of these in the South (*Yemen*), and *Kahtan* of those in the North (*Hejaz*). According to this view the Ishmaelites are put back into their ancient seats, on the isthmus of the peninsula. The Himyarites, who inhabited *El-Yemen* and *El-Hadramaut* (both included in *Yemen* in its wider sense), were known to the Greeks and Romans by the name of HOMOTÆ.

Within the last forty years, some very interesting inscriptions have been found in S. Arabia, in what is believed with great probability to be the ancient Himyaritic dialect; and it has been discovered that the same language is still spoken by some obscure mountain tribes in the SE. parts of the peninsula, who call themselves *Ehkkili*, i.e. *freemen*. This language is said to be distinct from each of the three branches of the Syro-Arabian language recognized by Gesenius, namely, the Aramaean, Canaanitic, and Arabian; but it belongs to the same family, and comes nearer to Hebrew and Syriac than to Arabic; and it has close affinities with both the Ethiopic dialects, the *Ghuz* and the *Amharic*, especially with the former. It is needless to point out how strikingly these discoveries confirm the views, that the successive waves of population have passed over the peninsula from N. to S.; that the displaced tribes have been driven chiefly westward over the Red Sea, leaving behind them, however, remnants enough to guide the researches of the ethnographer; and that the present population is a mixed race, formed by suc-

cessive immigrations of the same great Syro-Arabian stock which have followed one another on the face of the land, like successive strata of a homogeneous material beneath its surface. For, just as the Arab genealogies, as explained above, trace the whole nation up to their common Shemide ancestor Kahlân, so does their actual condition testify amidst minor diversities of form, complexion, and language, to a community of race and character. So striking is this unity, that what there actually is of diversity within it is clearly to be traced, not so much to descent, as to mode of life. Thus the most marked division among the Arabs is into those of the towns and those of the desert. The description of the peculiar character of each belongs rather to universal than to ancient geography, though indeed in Arabia the two departments are scarcely to be distinguished: at all events it is superfluous to attempt to condense into a paragraph of this article those vivid impressions of Arab life and character, with which we are all familiar from childhood through the magic pages of the "Thousand and One Nights"; and to the perfection of which scarcely anything remains wanting since the publication of Mr. Lane's *Notes* to that collection. Both physically and intellectually, the Arab is one of the most perfect types of the human race. A most vivid description of his physical characteristics is given by Chateaubriand, in his *Itinerary to Jerusalem*, quoted, with other descriptions, in Prichard's *Researches into the Physical History of Mankind*, vol. iv. pp. 588, foll. (On the Arab Ethnography in general, besides Prichard, the following works are important: Perron, *Lettre sur l'Histoire des Arabes avant l'Islamisme*, in the *Nouv. Journ. Asiat.* 3^{me} série; Fresnel, *Quatrième Lettre sur l'Histoire des Arabes avant l'Islamisme*, in the *Nouv. Journ. Asiat.* 6 Août, 1838; Förster, *Historical Geography of Arabia*, a most valuable work, but written perhaps with too determined a resolution to make out facts to correspond to every detail of the Scriptural ethnography; it contains an Alphabet and Glossary of the Himyaritic Inscriptions: for further information on the Inscriptions, see Wellsted, *Narrative of a Journey to the Ruins of Nakab-al-Hajar*, in the *Journal of the Geogr. Soc.* vol. vii. p. 20, also his copy of the great inscription in the *Journal of the Asiatic Society of Bengal*, vol. iii. 1834, and his *Journal*, 2 vols. 8vo.; Cruttenden, *Narrative of a Journey from Mokhá to San'a*; Marcel, *Mém. sur les Inscriptions Koufiques recueillies en Egypte*, in the *Description de l'Egypte, Etat Moderne*, vol. i. p. 525; on the geography of Arabia in general, besides the above works, and the well-known travels of Burckhardt and Carsten Niebuhr, excellent epitomes are given in the article *Arabia*, in the *Penny Cyclopædia*, by Dr. Rosen, and the article by Rommel in the *Halle Encyclopædie*.)

V. *Arabia, as known to the Greeks and Romans.*—The position of the Arabian peninsula—between two great gulfs whose shores touch those countries which were the seats of the earliest civilization of the world, and in the midst of the most direct path between Europe and western Asia, on the one hand, and India and eastern and southern Africa, on the other—would naturally invite its people to commercial activity; while their physical power and restless energy would equally tend to bring them into contact with their neighbours in another character. Accordingly, while we find, from the earliest times, ports established on the coasts and an important

trade carried on by ships over the Indian Ocean, and by caravans across the desert; we also find Egypt, Syria, and the countries on the Euphrates, not only infested by the predatory incursions of the Arabians, but in some cases actually subjected by them. Reference has been made to the opinion of one of the best of modern Orientalists, that Nimrod, the founder of the Babylonian monarchy, was an Arabian; and, on the other side of the peninsula, it is most probable that the Hyksos, or "Shepherd Kings," who for some time ruled over Lower Egypt, were Arabians. Their peaceful commerce was chiefly conducted by the NABATHÆI, in the NW, the HOMERITÆ in the S., and the OMANITÆ and GERAKI in the E. of the peninsula. The people last mentioned had a port on the Persian Gulf, named Gerrha (near *El-Katif*), said to have been founded by the Chaldaeans, and found in a flourishing state in the time of Alexander; whence Arabian and Indian merchandise was carried up the Euphrates to Thapsacus, and thence by caravans to all parts of Western Asia. But there is ample evidence that the Phœnicians also carried on a considerable commerce by way of the Arabian gulf.

Through these channels there were opportunities for the Greeks to hear of the Arabians at a very early period. Accordingly, in that epitome of Grecian knowledge of the extreme parts of the earth, the wanderings of Menelaus in the *Odyssey*, we find the Arabs of the E. of the Nile, under the name of Erembi (the *n* being a mere intonation: *Od.* iv. 83, 84):—

Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθéis,
Αἰθιοπίας δ' ἰκόμεν καὶ Σιθωνίους καὶ Ἑρεμβούς
καὶ Αἰθίογν;

where the enumeration seems to show that the Erembi included all to the E. and SE. of Syria and Egypt. (Libya is only the coast adjacent to Egypt: comp. Eustath. *ad loc.*; Strab. i. p. 42, xvi. pp. 759, 784; Hellanic. *ap. Etym. Mag.* s. v. Ἑρεμβοί, and Tzetz. *ad Lycoph.* 827, Fr. 153, ed. Didot; Eustath. *ad Dion. Perieg.* 180; Ukert, vol. i. pt. 1, p. 32, 69). In this view, the neighbourhood of the

Ἀραβίας ἄρειον ἄνθος

to the rock where Prometheus suffers, in Aeschylus (*Prom.* 420), is not so unaccountable as it seems, for both are at the E. extremity of the earth, on the borders of the Ocean.

But, for the earliest information of a really historical character, after what has already been gathered from Scripture, we must turn to Herodotus, who extended his travels to the part of Arabia contiguous to Egypt, and learnt much in Egypt, Syria, and Phœnicia, respecting the country in general. In ii. 12 he contrasts the soil of Egypt (the Nile-valley) with that of Libya, on the one hand, and Arabia on the other; that part of Arabia, namely, which extends along the sea (i.e. the Mediterranean) and is inhabited by Syrians, and which he therefore calls also Syria; which he says is argillaceous and rocky: the whole passage evidently refers to the district between the Delta and Palestine, which he elsewhere mentions as being subject, from Jemysus to Cadytis (Jerusalem), to the king of Arabia, i. e., some Beduin Sheikh (iii. 5). In iii. 107, he gives a detailed description of Arabia, which is introduced as an illustration of his theory that the most valuable productions came from the extraneous parts of the earth: Arabia is the last of the inhabited regions of the earth towards the south, and it alone produces frankincense, and myrrh, and cassia, and cinnamon.

and ladanum (see above, § III.): and respecting the methods of obtaining these treasures, he tells us some marvellous stories; concluding with the statement that, through the abundance of its spices, gums, and incense, the country sends forth a wonderfully sweet odour (iii. 107—113). As to the situation of Arabia, in relation to the surrounding countries, he says that, on the W. of Asia, two peninsulas (*ἀκραί*) run out into the sea: the one on the N. is Asia Minor: the other, on the S., beginning at Persia, extends into the Red Sea (*Ἐρυθρὴ θάλασσα*, i. e. *Indian Ocean*);—comprising, first, Persia, then Assyria, and lastly Arabia; and ending at the Arabian gulf, into which Darius dug a canal from the Nile; not, however, ending, except in a customary sense (*ὡς λέγουσα εἰ μὴ νόμος*); a qualification which means that, though the peninsula is broken by the Arabian Gulf, it really continues on its western side and includes the continent of Libya. On the land side, he makes this peninsula extend from the Persians to Phœnicia, after which it touches the Mediterranean at the part adjacent to Palestine and Egypt: he adds that it includes only three peoples, that is, the three he named at first, Persians, Assyrians, and Arabians (iv. 38, 39). It must be observed that *Assyria* is here used in the wide sense, not uncommon in the early writers, to include the E. part of Syria. Of the people of Arabia, he takes occasion to speak, in connection with the expedition of Cambyses into Egypt through the part already mentioned (iii. 5) as subject to an Arabian king, namely, the later Idumæa; but his description is applicable to the Arabs of the desert (*Βεδائي*) in general. They keep faith above all other men, and they have a remarkable ceremony of making a covenant, in ratification of which they invoke Dionysus and Urania, whom they call *Orotal* and *Alilat* (i. e. the Sun and Moon); and these are the only deities they have (iii. 8, comp. i. 131). He mentions their mode of carrying water across the desert in camel's skins (iii. 9); and elsewhere he describes all the Arabs in the army of Xerxes as mounted on camels, which are, he says, as swift as horses, but to which the horse has such an antipathy that the Arabs were placed in the rear of the whole army (vii. 86, 87). These Arabs were independent allies of Persia; he expressly says that the Arabians were never subjected to the Persian empire (iii. 88), but they showed their friendship for the Great King by an annual present (*δῶρον*, expressly opposed to *φόρος*) of 1000 talents of frankincense (iii. 97), the regularity of which may have depended on how far the king took care to humour them. With reference to the army of Xerxes, Herodotus distinguishes the Arabs who dwelt above Egypt from the rest: they were joined with the Ethiopians (vii. 69). As they were independent of the Persians, so had they been of the earlier empires. The alleged conquests of some of the Assyrian kings could only have affected small portions of the country on the N. and NW. (Diod. i. 63, § 3.). Xenophon gives us some of the information which he had gathered from his Persian friends respecting the Arabs. (*Cyr.* i. 1. § 4, 5. § 2, vi. 2. § 10.)

The independence of Arabia was supposed to be threatened by the schemes entertained by Alexander after his return from India. From anger, as some thought, because the Arabs had neglected to court him by an embassy, or, as others supposed, impelled only by insatiable ambition, he prepared a fleet on the Euphrates, whose destination was undoubtedly

Arabia, but whether with the rash design of subjugating the peninsula, or with the more modest intention of opening a highway of commercial enterprise between Alexandria and the East, modern criticism has taken leave to doubt. (Arrian. *Anab.* vii. 19, foll.; Thirlwall, *Hist. of Greece*, vol. vii. c. 55.) He sent out expeditions to explore the coast; but they effected next to nothing; and the project, whatever it may have been, expired with its author.

The successors of Alexander in Syria experienced the difficulties which even their leader would have failed to surmount. Diodorus relates the unsuccessful campaigns made against the Nabathæan Arabs, by order of Antigonus, in which his lieutenant, Athenæus, was signally defeated, and his son Demetrius was compelled to make a treaty with the enemy (xix. 94—100). Under the Seleucidæ, the Arabs of Arabia Petraea cultivated friendly relations with Syria, and made constant aggressions on the S. frontier of Palestine, which were repelled by the more vigorous of the Maccabæan princes, till at last an Idumæan dynasty was established on the throne of Jerusalem. [IDUMÆA: *Dict. of Biog. art. Herodes.*]

Meanwhile, the commercial enterprise of the Ptolemies, to which Alexander had given the great impulse by the foundation of Alexandria, caused a vast accession to the knowledge already possessed of Arabia, some important results of which are preserved in the work of Agatharcides on the Erythræan Sea (Phot. Cod. 250, pp. 441—460, ed. Bekker). A great step in advance was gained by the expedition sent into Arabia Felix by Augustus in a. c. 24, under Aelius Gallus, who was assisted by Obodas, king of Petra, with a force of 1,000 Nabathæan Arabs. Starting from Egypt, across the Arabian Gulf, and landing at Leuce Come, the Romans penetrated as far as the SW. corner of the peninsula to Marsyabæ, the capital of the Sabæans; but were compelled to retreat, after dreadful sufferings from heat and thirst, scarcely escaping from the country with the loss of all the booty. The allusions of the poets prove the eagerness with which Augustus engaged in this unfortunate expedition (*Hor. Carm.* i. 20. 1, 35, 38, ii. 12, 24, iii. 24. 1, *Epist.* i. 7. 35; *Propert.* ii. 8. 19); and, though it failed as a scheme of conquest, it accomplished more than he had set his heart on. Aelius Gallus had the good fortune to number among his friends the geographer Strabo, who accompanied him to Egypt, and became the historian both of the expedition and of the important additions made by it to what was already known of the Arabian peninsula (Strab. xvi. pp. 767, foll.). A very full account of the people and products of the country is also given by his contemporary Diodorus (ii. 48—54, xix. 94—100). Of subsequent writers, those who have collected the most important notices respecting Arabia are, Mela (i. 2, 10, iii. 8); Pliny (vi. 28. s. 32, *et alib.*); Arrian (*Anab.* ii. 20, iii. 1, 5, v. 25, vii. 1, 19, 20, 21, *Ind.* 32, 41, 43); Ptolemy (v. 17, 19, vi. 7, *et alib.*); Agathemerus (ii. 11, *et alib.*); and the author of the *Periplus Maris Erythræi*, ascribed to Arrian. It is needless to enter into the details of these several descriptions, which all correspond, more or less accurately, to the accounts which modern writers give of the still unchanged and unconquered people. The following summary completes the history of Arabia, so far as it belongs to this work.

In A. D. 105, the part of Arabia extending E. of Damascus down to the Red Sea was taken posses-

sion of by A. Cornelius Palma, and formed into a Roman province under the name of ARABIA. (Dion. Cass. lxxvii. 14; Amm. Marc. xiv. 8.) Its principal towns were Petra and Bostra, the former in the S. and the latter in the N. of the province. [PETRA; BOSTRA.] The province was enlarged in A.D. 195 by Septimius Severus. (Dion. Cass. lxxv. 1, 2; Eutrop. viii. 18.) Eutropius speaks of this emperor forming a new province, and his account appears to be confirmed by the name of ARABIA MAJOR, which we find in a Latin inscription, to which A. W. Zumpt assigns the date of 211 (*Inscr. Lat. Sel. No. 5366*). The province was subject to a Legatus, subsequently called Consularis, who had a legion under him. After Constantine Arabia was divided into two provinces; the part S. of Palestine with the capital Petra, forming the province of Palaestina Tertia, or Salutaris, under a Praeses; and the part E. of Palestine with the capital Bostra being under a Praeses, subsequently under a Dux. (Marquardt, *Becker's Röm. Alterthüm.* vol. iii. pt. i. p. 201.)

Some partial temporary footing was gained, at a much later period, on the SW. coast by the Aethiopians, who displaced a tyrant of Jewish race; and both in this direction and from the N., Christianity was introduced into the country, where it spread to a great extent, and continued to exist side by side with the old religion (which was Sabaeism, or the worship of heavenly bodies), and with some admixture of Judaism, until the total revolution produced by the rise of Mohammedanism in A.D. 622. While maintaining their independence, the Arabs of the desert have also preserved to this day their ancient form of government, which is strictly patriarchal, under heads of tribes and families (*Emirs and Sheikhs*). In the more settled districts, the patriarchal authority passed into the hands of kings; and the people were divided into the several castes of scholars, warriors, agriculturists, merchants, and mechanics. The Mohammedan revolution lies beyond our limits.

VI. *Geographical Details.*—1. Arabia Petraea. [PETRA; IDUMAEA; NABATHAEI.]

2. *Arabia Deserta* (ἡ ἐρημος Ἀραβία), the great Syrian Desert, N. of the peninsula of Arabia Proper, between the Euphrates on the E., Syria on the N., and Coele Syria and Palestine on the W., was entirely inhabited by nomad tribes (the *Beduins*, or more properly *Bedawee*), who were known to the ancients under the appellation of SCENITAE (Σκηνίται, Strab. xvi. p. 767; Plin. vi. 28. s. 32; Ptol.) from their dwelling in tents, and Nomadae (Νομάδες) from their occupation as wandering herdsmen, and afterwards by that of SARACENI (Σαρακεννοί), a name the origin of which is still disputed, while its renown has been spread over the world by its mistaken application to the great body of the Arabs, who burst forth to subdue the world to El Islam (Plin. l. c.; Ptol.; Ammian. xiv. 4, 8, xxii. 15, xxiii. 5, 6, xxiv. 2, xxxi. 16; Procop. *Pers.* ii. 19, 20). Some of them served the Romans as mercenary light cavalry in the Persian expedition of Julian. Ptolemy (v. 19) mentions, as separate tribes, the Canuchabeni, on the Euphrates; the Batanaei, on the confines of Syria [BATANAEA], the Agubeni and Rhaabeni, on the borders of Arabia Felix; the Oreheni, on the Persian Gulf; and, between the above, the Aesetiae, Masani, Agraei, and Marteni. He gives a long list of towns along the course of the Euphrates and the Persian Gulf, from

Thapsacus downwards; besides many in the inland parts; most of which are merely wells and halting places on the three great caravan-routes which cross the Desert, the one from Egypt and Petra, eastward to the Persian Gulf, the second from Palmyra southward into Arabia Felix, and the third from Palmyra SE. to the mouth of the Tigris.

3. *Arabia Felix* (Ἀραβία ἡ Εὐδαίμων), included the peninsula proper, to which the name was extended from the SW. parts (see above). The opposite case has happened to the modern name *El-Yemen*, which was at first applied to the whole peninsula, but is now used in a restricted sense, for the SW. part, along the S. part of the Red Sea coast. Ptolemy makes a range of mountains, extending across the isthmus, the North boundary of Arabia Felix, on the side of Arabia Deserta; but no such mountains are now known to exist. The tribes and cities of this portion, mentioned by Ptolemy and Pliny, are far too numerous to repeat; the chief of them are treated of in separate articles, or under the following titles of the most important tribes; beginning S. of the NABATHAEI, on the W. coast: the THAMYDENI and MINYAE (in the south part of *Hejaz*) in the neighbourhood of MACORABA (*Mecca*); the SABAEI and HOMERTIAE in the SW. part of the peninsula (*Yemen*); on the SE. coast, the CHATRANOTITAE and ADAMITAE (in *El-Hadramaut*, a country very little known, even to the present day); on the E. and NE. coast the OMANITAE and DARACHENI and GERKAEI (in *Oman*, and *El-Assa* or *El-Hejeh*). [P. S.]

ARABIA FELIX (Ἀραβία εὐδαίμων, *Periplus* p. 14; Ἀραβίας ἐμπόριον, Ptol. vi. 7. § 9; ἡ Ἀραβία τὸ ἐμπόριον, viii. 22. § 8), or ATTANAE (Plin. vi. 28. s. 32, Sillig, *Abān*, Philostorg. *H. E.* iii. 4, *Aden*), the most flourishing sea-port of Arabia Felix, whence its name; the native name being that given by Pliny and Philostorgius. It was on the coast of the Homeritae, in the extreme S. of the peninsula, about 14° E. of the Straits of *Bab-el-Mandeb*, in 45° 10' E. long., and 12° 46' N. lat. Ptolemy places it in 80° long. and 11½° N. lat. It was one of his points of recorded astronomical observation; its longest day being 12 hrs. 40 min., its distance E. from Alexandria 1 hr. 20 min. The author of the *Periplus* ascribed to Arrian states that it was destroyed by Caesar, who can only refer to the expedition of Aelius Gallus, under Augustus. The blow, however, was soon recovered, for the port continued to flourish till eclipsed by *Mocha*. Its recent occupation, in 1839, as our packet station between Suez and Bombay, is raising it to new consequence; its population, which, in 1839, was 1,000, was nearly 20,000 in 1842. The ancient emporium of Arabian spices and Indian wealth, restored to importance, after the lapse of centuries, as a station and coal dépôt for the overland mail, exhibits a curious link between the ancient and modern civilization of the East, and a strange example of the cycles in which history moves. Aden is undoubtedly the Arabia of Melis (iii. 8. § 7), though he places it within the Arabian Gulf. Michaelis supposed it to be the Eden of Ezekiel (xxvii. 23), but his opinion is opposed by Winer (*Bibl. Realwörterbuch*, s. v. *Eden*). Some also suppose it to be the Ophir of Scripture. [OPHIR.] [P. S.]

ARABIAE AND ARABICUS MONS (τῆς Ἀραβίας, τὸ Ἀράβιον ὄρος: *Jebel Mokattam*, &c.), the name given by Herodotus (ii. 8) to the range of mountains which form the eastern border of the

Nile-valley, and separated it from the part of Arabia W. of the Arabian Gulf. The range on the west side towards Libya he names, in the same way, Libyci Montes. [ÆGYPTUS.] [P. S.]

ARABICUS SINUS, or MARE RUBRUM (δ Ἀραβίος κόλπος, Herod., &c.; in some later writers Ἀραβικός κόλπος; Ἐρυθρὰ θάλασσα, its usual name in LXX. and N. T.: Arab. *Bahr-el-Kolsum*: Red Sea), the long and narrow gulf which extends northwards from the Indian Ocean, between Arabia on the E. and Africa (*Abyssinia*, and *Nubia*, and *Egypt*) on the W., between $12^{\circ} 40'$ and 30° N. lat. and between $43^{\circ} 30'$ and $32^{\circ} 30'$ E. long. Its direction is NNW. and SSE.: its length 1400 miles; its greatest breadth nearly 200 miles.

It was first known to the ancients in its N. part, that is, in the western bay of the two into which its head is parted by the peninsula of Mt. Sinai (*Gulf of Suez*). The Israelites, whose miraculous passage of this gulf, near its head, is the first great event in their history as a nation, called it the *sedgy sea*. It seems to have been to this part also (as the earliest known) that the Greek geographers gave the name of *Red Sea*, which was afterwards extended to the whole Indian Ocean; while the *Red Sea* itself came to be less often called by that name, but received the distinctive appellation of *Arabian Gulf*. But it never entirely lost the former name, which it now bears exclusively. To find a reason for its being called *Red* has puzzled geographers, from Strabo (xvi. p. 779) to the present day. The best explanation is probably that, from its washing the shores of Arabia Petraea, it was called the *Sea of Edom*, which the Greeks translated literally into η ἐρυθρὰ θάλασσα.

The views of the ancients respecting this gulf are various and interesting. Herodotus (ii. 11) calls it a gulf of Arabia, not far from Egypt (i. e. the Nile-valley), flowing in from the sea called Ἐρυθρὰ, up to Syria, in length forty days' rowing from its head to the open sea, and half a day's voyage in its greatest breadth; with a flood and ebb tide every day. In c. 158, he speaks of Necho's canal as cut into the Red Sea, which he directly afterwards calls the Arabian Gulf and the Southern Sea; the mixture of the terms evidently arising from the fact that he is speaking of it simply as part of the great sea, which he calls *Southern*, to distinguish it from the *Northern*, i. e. the Mediterranean. So, in iv. 37, he says that the Persians extend as far as the Southern or Red Sea, $\epsilon\iota$ ς τὴν νοτιὴν θάλασσαν τὴν Ἐρυθρὴν καλεούμενην, i. e. the Persian Gulf, which he never distinguishes from the Erythraean Sea, in its wider sense; thus, he makes the Euphrates and Tigris fall into that sea (i. 180, vi. 20). Again, in iv. 39, speaking of Arabia, as forming, with Persia and Assyria, a great peninsula, jutting out from Asia into the Red Sea, he distinguishes the Arabian Gulf as its W. boundary; and he extends the Erythraean sea all along the S. of Asia to India (c. 40). Again, in c. 159, he speaks of Necho's fleet "on the Arabian Gulf, adjacent to the Red Sea" ($\epsilon\iota$ ς τὴν Ἐρυθρὰ θάλασσαν); and, in relating the circumnavigation of Africa under that king, he says that Necho, having finished the canal from the Nile to the *Arabian Gulf*, caused some Phoenicians to embark for the expedition; and that they, *setting forth from the Red Sea, navigated the Southern Sea* ($\delta\epsilon\mu\eta\theta\acute{\epsilon}\nu\tau\epsilon\varsigma$ $\epsilon\iota$ ς τὴν Ἐρυθρὰ θάλασσαν ἔλθοντες τὴν νοτιὴν θάλασσαν), and so round Libya by the Pillars of Hercules to Egypt (iv. 42). These passages show that

Herodotus knew the Red Sea as a narrow gulf of the great ocean, which he supposed to extend S. of Asia and Africa, but that his notion of the connection between the two was very vague; a view confirmed by the fact that he regards Arabia as the southernmost country of Asia (iii. 107). Respecting the gulf which forms the western head of the Red Sea, he had the opportunity of gaining accurate information in Lower Egypt, even if he did not see it himself; and, accordingly, he gives its width correctly as half a day's voyage in its widest part (the average width of the *Gulf of Suez* is thirty miles); but he fell into the error of supposing the whole sea to be the same average width. For its length he was dependent on the accounts of traders; and he makes it much too long, if we are to reckon the forty days by his estimate of 700 stadia, or even 500 stadia, a day, which would give 2,400 and 2,000 geog. miles respectively. But these are his estimates for *sailing*, and the former under the most favourable circumstances; whereas his forty days are expressly for *rowing*, keeping of course near the coast, and that in a narrow sea affected by strong tides, and full of impediments to navigation. Moreover, the *Gulf of Bab-el-Mandeb* should, perhaps, be included in his estimate. Herodotus regarded the Nile-valley and the Red Sea as originally two parallel and equal gulfs, the one of the Northern Ocean, and the other of the Southern; of which the former has been filled up by the deposit of the Nile in two myriads of years, a thing which might happen to the latter, if the Nile were by any chance to be turned into it (ii. 11). How little was generally known of the S. part of the Red Sea down to the time of Herodotus, is shown by the fact that Damastes, the logographer, a disciple of Hellanicus, believed it to be a lake. (Strab. i. p. 47.)

Another curious conjecture was that of Strabo, the writer on physics, and Eratosthenes, who tried to account for the marine remains in the soil of the countries round the Mediterranean, by supposing that the sea had a much higher level, before the disruption of the Pillars of Hercules; and that, until a passage was thus made for it into the Atlantic, its exit was across the Isthmus of Suez into the Red Sea (Ἐρυθρὰ θάλασσα). This theory, the latter part of which was used to explain Homer's account of the voyage of Menelaus to the Aethiopians, is mentioned and opposed by Strabo (i. pp. 38, 39, 57; Eutosth. *Frag.* p. 33, foll. ed. Scudel.)

The ancient geographers first became well acquainted with the Red Sea under the Ptolemies. About B.C. 100, Agatharchides wrote a full description of both coasts, under the title *Περί τῆς ἐρυθρᾶς θάλασσης*, of the 1st and 5th books of which we have a full abstract by Photius (Cod. 250, pp. 441—460, ed. Bekker; and in Hudson's *Geographi Graeci Minores*, vol. i.); and we have numerous notices of the gulf in Strabo, Mela, Pliny, Ptolemy, and Agathemerus. They describe it as one of the two great gulfs of the Southern Sea (η νοτιὰ θάλασσα, Strab. p. 121), or *Indian Ocean*, to which the names of Ἐρυθρὰ θάλασσα and Mare Rubrum were now usually applied, the Red Sea itself being sometimes called by the same name and sometimes by the distinctive name of Arabian Gulf. Ptolemy carefully distinguishes the two (viii. 16. § 2); as also does Agathemerus, whose *Red Sea* (Ἐρυθρὰ θάλασσα) is the Gulf of *Bab-el-Mandeb*. It extended from Arabia Petraea to the S. extremity of the coast of the Troglodytae in Aethiopia, being

enclosed on the W. by Egypt and Aethiopia, on the E. by Arabia Felix. Strabo, who includes, under the name of Aethiopians, all the people of the extreme south, from the rising to the setting sun, says that the Aethiopians are divided by nature into two parts by the Arabian Gulf, *ὡς ἂν μεσημβρίου κώκτου τμήματι ἐξιολόγη* (i. p. 35; see Groskurd and the commentators). He places the Arabian and Persian Gulf opposite the Euxine and the Caspian respectively, which is quite right (ii. p. 121). Its S. entrance was a narrow strait, *Fances Maris Rubri* (τὰ στενὰ ἐν τῇ Ἐρυθρῇ θαλάσσῃ, Ptol.; *Straits of Bab-el-Mandeb*), enclosed by the promontory of Deire or Dere (*Ras Sejan*) on the W., and that of Palindromos (*C. Bab-el-Mandeb*), on the E. (Ptol. i. 15. § 11, iv. 7. § 9, vi. 7. § 7, viii. 16. § 12.). Its length was differently estimated; by Eratosthenes (*ap. Plin.*) at 13,000 stadia; by Strabo, at 15,000 (i. p. 35: in ii. p. 100, only 10,000, but the reading should probably be altered); by Agrippa, at 14,000 or 13,776 (1722 M.P. *ap. Plin.*), and by Agathemerus at 10,000 stadia, or 1,333½ M.P.; besides other calculations, following the line of either coast. Its breadth is still more variously stated, probably from its being taken at different parts; by Timosthenes (*ap. Plin.*) at 2 days' journey (about 1,200 stadia); by Strabo, at not much more than 1,000 stadia at its widest part; while the general estimate reached 3,800 stadia, or 475 M.P. The width of the strait is 60 stadia, according to Strabo and Agathemerus, or from 6 to 12 M.P. according to different accounts preserved by Pliny: it is really 20 miles. The dangers of this strait, which have given to it the name of *Bab-el-Mandeb* (i. e. *Gate of Tears*) are not made much of by the ancient writers. From the narrowness of the sea, Strabo often compares it to a river.

At the northern end, the sea was parted into two bays by the peninsula of Arabia Petraea, consisting of the Black Mountains of Ptolemy (τὰ μέλαρα ὄρη, Ptol. v. 17. § 3, vi. 7. § 12; the Sinaitic group), terminating on the S. in the promontory of Poseidonium (*Ras Mohammed*) in 28° N. lat. Of these bays, the western and longer, running NW. to 30° N. lat. was called the Sinus Heroöpolis, or Heroöpoliticus (Ἡρωσπολίτης κόλπος or μυχός, Ἡρώος κόλπος, Theophrast. *H. Pl.* iv. 8, κόλπος Αἰγυπτιακός, Joseph. *Ant. Jud.* viii. 2: *Bahr Es-Suez, Gulf of Suez*), from the city of HEROÖPOLIS (Ἡρώων πόλις), near its head, on the canal which Necho made to connect it with the Nile. It divided Middle Egypt from Arabia Petraea, and is separated from the Mediterranean by the Isthmus of Suez. Its head seems to have retired in consequence of the sand washed up by the strong tides and prevailing S. winds. The tide in this narrow gulf is so strong as to raise its surface above that of the Mediterranean. The eastern bay was called Aelanites and Aelaniticus, or Elanites and Elaniticus Sinus (Αἰλανίτης, Ἐλανίτης, Ἐλανιτικός κόλπος or μυχός: *Gulf of Akaba*), from the city of AELANA. It was regarded as the innermost recess of the Arabian Gulf (μυχός, Herod. Strab., &c.; Sinus intimus, Plin.). Pliny says that it took its name from the Laeanitae, who dwelt upon it, and whose capital was Laeana, or, according to others, Aelana; he then adds the various forms Aeliniticus, Aleniticus (from Artemidorus) and Aelenticum (from Juba). It extends NNE. to 29° 36' N. lat., with an average breadth of 12 miles, between rocky and precipitous shores.

The character of the Red Sea, as given by the ancients, is stormy, rugged, deep, and abounding in marine animals. Its coral reefs and violent shifting winds have always made its navigation difficult: but from the earliest times of recorded history it was used by the Egyptians, Phoenicians, Jews, and Arabs, as a great highway of commerce between India and the shores and islands of the Indian Ocean in general, and the countries round the Mediterranean. It had several important harbours on both coasts; the chief of which were MYOS HORMOS, BERENICE, PTOLEMAIS THERON, and ADULU on the W., and AELANA, LEUCÉ COME, MUZA, ACILA, and others on the east. Ptolemy gives the names of some of the numerous islands of the Red Sea; these of the Erythraean Sea mentioned by Herodotus as a place to which Persian exiles were sent, were in the Persian Gulf. (Herod. *ll. cc.*; *Diad.* iii. 14, 15; Eratosth. *ll. cc.*; Strab. i. pp. 85, 38, 47, 57, ii. pp. 100, 121, 132, xvi. p. 779; Mela, iii. 8; Plin. ii. 67, 68, v. 11, 12, vi. 24, 26, 32, 33; Ptol. iv. 5. § 13, 7. §§ 4, 27, v. 17. §§ 1, 2, vi. 7. §§ 1, 36, 43, vii. 5. §§ 1, 2, 10, viii. 16. § 2, 20. §§ 2, 22. § 2; Agathemer. i. 2, ii. 2, 5, 11, 14; Rennel, *Geog. to Herod.* vol. i. p. 260, vol. ii. pp. 88—91; Gosselin, *Ueber die Geogr. Kenntniss der Alten vom Arab. Meerbusen*, in Bredow's *Untersuchungen*, vol. ii.; Reichard, *Myos Hormos v. die ägyptisch-äthiopische Küste des class. Zeitalters*, the *Neu. Geogr. Ephemer.* vol. xxviii.; Ritter, *Erdekunde*, vol. ii. pp. 226, foll., 245, foll.) [P. 5.]

ARABIS (*Ἀραβίς*, Ptol. vi. 19. § 2), a river of Gedrosia, which flowed from the Montes Baeti (*Washati*), through the country of the Arabii, to the Indian Ocean. It is now called the *Purabi*. The names of this river and of the people who lived on its banks are variously written by ancient authors. Thus, Arabius (*Ἀράβιος*, Arrian, *Anab.* vi. 21), Artabis (*Ἀραβίς*, Marcian), Artabius (Amm. Marc. xxiii. 6). The people are called Arabitae (*Ἀραβίται*), Arbii (Plin. vi. 24), Arabies (*Ἀραβίαι*, Arrian, *Ind.* 21, 22), Arbies (*Ἀραβίαι*, Strab. xv. p. 720), Aribes (*Ἀραβίαι*, Dion. Perieg. 1096), Arbi (Ἀραβίται, Marcian). From this people the Arbii Montes (*Ἀραβία ὄρη*, Ptol. vi. 21. § 2, vii. 1. § 28; called Barbitani by Amm. Marc. xxiii. 6) appear to have derived their name. Ptolemy has mistaken the course of this river when he makes it flow N. of Drangiana and Gedrosia, and has apparently confounded it with the Etymauder (*Helmand*); and Pliny has placed it too far to the W. on the edge of Carmania (*Kirman*), whereas it really divides Sarunga (τὰ Σάραγγα) from the Oritae (*Ἀραβίται*). Marcian and Ptolemy (vi. 21. § 5, vii. 25. § 14.), speak of a town in Gedrosia called Arabi. Pliny says (vi. 28) that it was founded by Nearchus. [V.]

ARABI'TAE. [ARABIS.]

ARABRICA (*Ἀραβίκα*; Arabicenses; *Alanquer*), a stipendiary town of the Lusitani, in Hispania Lusitania, on the right bank of the Tagus, N. of Olisipo; the Jeroberta of the Itinerary. (Plin. iv. 22. s. 35; Ptol. ii. 5. § 7; *It. Ant.* pp. 419, 421; Florez, xiv. 174.) [P. 5.]

ARACCA (*Ἀρακκα*, Ptol. vi. 3. § 4; Aracha, Amm. Marc. xxiii. 6), a town in Susiana, on the Tigra. Bochart (*ad Gen.* x. 10) has attempted to identify it with Erech, and Michaelis with Eressa. If, however, it was in Susiana, neither of these identifications will answer. [V.]

ARACE'LI (*Ἐθ. Aracellitanus; Huarte Aracelia*), a stipendiary town of the Vascones, in the comitat

of Caesaraugusta, in Hispania Tarraconensis, at the foot of the Pyrenees, 24 M. P. west of Pamplona, on the little river *Araculi*. (Plin. iii. 3. s. 4; *Itin. Ant.* p. 455.) [P. S.]

ARACHNAEUM (ῥὸ Ἀραχναῖον ὄρος), a mountain in Peloponnesus, forming the boundary between the territories of Corinth and Epilaurus. (Pans. ii. 25. § 10; Steph. B. s. v.; Hesych. s. v. ὄρος Ἀραχναῖον; Leake, *Morea*, vol. ii. p. 417, seq., vol. iii. p. 312.)

ARACHO'SIA (ἡ Ἀραχωσία: *Eth.* Ἀραχῶται, Strab. xv. p. 723; Arrian, *Anab.* vi. 17; Ἀραχῶται, Dion. Perieg. v. 1096, Plin. v. 20. s. 23; Arachosii, Plin. vi. 9. s. 21), a province of Eastern Persia, bounded on the N. by the Paryeti M. (*Hazras*, a portion of the chain of the Paropamisus, *Hindu-Kush*), on the E. by the Indus, on the S. by Gedrosia, and on the W. by Drangiana. It comprehends the present provinces of the N.E. part of *Baluchistan*, *Cutch*, *Gondara*, *Kandahar*, *Sevestan*, and the SW. portion of *Kabulistan*. Col. Rawlinson (*Journ. Geogr. Soc.* vol. xii. p. 113) has supposed the name to be derived from Harakhwati (Sansc. Saraswati), which is also preserved in the Arabic Rakhlaj (applied generally to *Kandahar*), and on the *Arghandab-river*. According to Wilson (*Ariana*, p. 158), there is a place called *Rohaj* or *Rokhaj*, on the route from Bost to Ghizni.

It appears to have been a rich and thickly peopled province, and acquired early importance as being one of the main routes from India to Persia. Its chief mountains were called Paryeti (*Hazras*), including probably part of the *Soliman Koh* and their SW. branch the *Khojeh Amran* mountains. It was watered by several streams, of which the principal bore the name of Arachotus [ARACHOTUS]: and contained the subordinate tribes of the Paryeti, Sidri, Rhoiplutae, and Eoriatæ. Its most ancient capital was Arachotus or Arachosia [ARACHOTUS]; and in later times Alexandria or Alexandropolis, a name probably given to it subsequently in honour of Alexander the Great. (Strab. xv. p. 723, seq.; Arrian, *Anab.* iii. 28; Steph. s. v.; Ptol.; Rawlinson, Wilson, *l.c.*) [V.]

ARACHO'TI FONS. [ARACHOTUS, No. 2.]

ARACHOTUS. 1. Ἀραχῶτος, Ptol. vi. 20. § 5; Isid. Charax; Plin. vi. 23; Arachoti, Ἀραχῶται, Strab. xi. p. 514; Steph. B.; Arachosia, Plin. vi. 39), the chief city of Arachosia, said to have been founded by Semiramis (Steph. B. s. v.), and to have been watered by a river which flowed from the Indus eastward into a lake called Ἀραχῶτος κρήνη (Ptol. vi. 20. § 2), and by Solinus to have been situated on the Etymander. Some difference of opinion has existed in modern times as to the exact position of this town, and what modern city or ruins can be identified with the ancient capital. M. Court (*Journ. Asiat. Societ. Beng.*) has identified some ruins on the *Arghasan* river, 4 parasangs from *Kandahar*, on the road to *Shikarpur*, with those of Arachotus; but these Prof. Wilson considers to be too much to the SE. Rawlinson (*Journ. Geogr. Soc.* vol. xii. p. 113) thinks that he has found them at a place, now called *U'dan Rohd*. He states, what is indeed curious, that the most ancient name of the city, Cophen, mentioned by Stephanus and Pliny, has given rise to the territorial designation of *Kipin*, applied by the Chinese to the surrounding country. The ruins are of a very remarkable character, and the measurements of Strabo, Pliny, and Ptolemy are, he considers, decisive as to the identity of the site. Steph-

anus has apparently contrasted two cities,—Arachosia, which he says is not far from the Massagetae, and Arachotus, which he calls a town of India. Col. Rawlinson believes the contiguity of the Massagetae and Arachosia may be explained by the supposition that by Massagetae Stephanus meant the Sacae, who colonised the *Hazrah Mountains* on their way from the *Hindu-Kush* to *Sacastan* or *Seistan*.

2. (Ἀραχῶτος, Steph. B.; Isid. Charax; Plin. vi. 23), the river of Arachosia, which flowed from the southern part of the Caucasus (*Hindu-Kush*), and gave its name to the capital. (Steph. B.) Ptolemy has committed an error in extending this river to the Indus; but he has in part attained the truth in connecting it with a lake (λίμνη, ἥτις καλεῖται Ἀραχῶτος κρήνη, Ptol. vi. 20. § 2; "Arachoti Fons," Amn. Murc. xxiii. 26; perhaps the modern *Dooree*). The chief point is to determine what river Ptolemy refers to, as he does not give its name. The Etymander, Hermandus, or Erymanthus (now *Helmend*), flows from the mountains W. of *Kabul* into *Lake Zorah*; and M. Burnouf has supposed this to be the Arachotus, *Zend Harakhwati* (Sansc. *Saraswati*) being a name common to a river, and implying connection with a lake. Wilson considers, however, the present *Arkand-ab*, one of the tributaries of the *Helmend*, as answering best to the description of Ptolemy. Another tributary called the *Turuk* flows through a small lake called *Dooree* in Elphinstone's map. It is possible that the name Arachotus may have been formerly applied indiscriminately to the three tributaries of the *Helmend*, the *Arkand-ab*, *Turuk*, and *Arghasan*, which are all rivers of about the same volume. (Wilson, *Ariana*, pp. 156, 157.) [V.]

ARACHTHUS (Ἀραχθός, Pol. xxii. 9; Ptol. iii. 13; Liv. xliii. 22; Plin. iv. 1; Ἀραθός, Strab. pp. 325, 327; Ἀραθός, Dicaearch. 42, p. 460, ed. Fulcr.; Ἀραθός, Lycophr. 409; Tetzl. ad loc.; Arethion, Liv. xxxviii. 3; respecting the orthography, see Kramer, ad Strab. p. 325; *Arta*), a river of Epirus, rising in Mount Tympele and the district *Paracraea*, and flowing southwards first through the mountains, and then through the plain of Ambracia into the Ambraciot gulf. The town of Ambracia was situated on its left or eastern bank, at the distance of 7 miles from the sea, in a direct line.

The Arachthius formed the boundary between Hellas proper and Epirus, whence Ambracia was reckoned the first town in Hellas. The country near the mouth of the river is full of marshes. The entrance to the present mouth of the *Arta*, which lies to the E. of the ancient mouth, is so obstructed by swamps and shoals as scarcely to be accessible even to boats; but on crossing this bar there are 16 or 17 feet of water, and rarely less than 10 in the channel, for a distance of 6 miles up the river. Three miles higher up the river altogether ceases to be navigable, not having more than 5 feet in the deepest part, and greatly obstructed by shoals. The course of the river is very tortuous; and the 9 miles up the river are only about 2 from the gulf in a direct line. At the entrance, its width is about 60 yards, but it soon becomes much narrower; and 9 miles up its width is not more than 20 yards. At Ambracia, however, its bed is about 200 yards across; but the stream in summer is divided by sand-banks into small rivulets, shallow, but rapid, running at least 4 miles an hour. Above the town, it appears

comparatively diminutive, and 5 or 6 miles higher up, is lost among the hills. This is the present condition of the river, as described by Lieutenant Wolfe, who visited it in 1830. (*Journal of the Geographical Society*, vol. iii. p. 81.)

ARACIA (*Ἀρακία*, Ptol. vi. 4. § 8; Plin. vi. 25), an island off the coast of Persis, which appears from Ptolemy to have borne also the name of Alexandri Insula. [V.]

ARACILLUM (*Aradillos*, near *Fontibre* and *Reymosa*), a town of the Cantabri, in Hispania Tarraconensis, not to be confounded with ARACELI. (Oros. vi. 21; Florez, iv. 22.) [P. S.]

ARACYNTHUS (*Ἀρακύνθος*; *Zygós*), a range of mountains in Aetolia running in a south-easterly direction from the Achelous to the Evenus, and separating the lower plain of Aetolia near the sea from the upper plain above the lakes Hyria and Trichonis. (Strab. pp. 450, 460; Dionys. Perieg. 431; Leake, *Northern Greece*, vol. i. p. 121.) Pliny (iv. 2. § 3) and Solinus (v. § 22) erroneously call Aracynthus a mountain of Acarnania. If we can trust the authority of later writers and of the Roman poets, there was a mountain of the name of Aracynthus both in Boeotia and in Attica, or perhaps on the frontiers of the two countries. Thus Stephanus B. (s. v.) and Servius (*ad Virg. Eccl. ii. 24*) speak of a Boeotian Aracynthus; and Sextus Empiricus (*adv. Gramm.* c. 12, p. 270), Lutatius (*ad Stat. Theb. ii. 239*), and Vibius Sequester (*de Mont.* p. 27) mention an Attic Aracynthus. The mountain is connected with the Boeotian hero Amphion both by Propertius (iii. 13. 42) and by Virgil (*Ecl. ii. 24*); and the line of Virgil—"Amphion Dircaeus in Actaeo Aracyntho"—would seem to place the mountain on the frontiers of Boeotia and Attica. (Comp. Brandstetter, *Die Gesch. des Aetol. Landes*, p. 108.)

ARAD (*Ἀράδ*), a city of the Canaanites in the S. of Palestine, in the neighbourhood of the wilderness of Kadesh. When the Israelites were in the mountains of Seir, at the time of Aaron's death, the king of Arad attacked them, and took some of them prisoners. (*Numb. xxi. 1*, xxxiii. 40; *Judges*, i. 16.) The city was consequently devoted to destruction by the Israelites; but the accomplishment of their vow (*Numb. xxi. 3*) is only recorded by anticipation, for it was executed under Joshua (*Josh. xii. 14*). Eusebius and Jerome place Arad 20 M. P. from Hebron and 4 from Malatha. Dr. Robinson identifies it, on the ground of the general agreement in position and the identity of name, with an eminence on the road from Petra to Hebron, called Tell 'Arad. (*Researches*, vol. iii. p. 12.) [P. S.]

ARADEN (*Ἀραδὴν*; *Eth.* 'Aradhiyus, Steph. B. s. v.), a city of Crete, formerly called Anopolis. In Kiepert's map it appears on the SW. coast of the island, near the Phoenix Portus. Remains of ancient walls are found at the modern Anopolis. (Pashley, *Crete*, vol. ii. p. 235.) [E. B. J.]

ARADUS. 1. (*ἡ Ἀράδος*; *Eth.* 'Aradíos, Aradíos; O. T. Arrad, Arvadite, *Gen. x. 18*, 1 *Chron. i. 16*; 'Αραδίος LXX.: *Ruad*), an island off the N. coast of Phoenicia, at a distance of 20 stadia from the mainland. (Strab. p. 753.) Pliny (v. 17), in estimating this distance at only 200 paces, falls short of the true measurement (perhaps we should read 2,200 paces; see Tschucke, *ad Pomp. Mel. ii. 7. § 6*). Strabo (*l. c.*) describes it as a rock rising from the midst of the waves, 7 stadia in circumference. Modern travellers state that it is

of oblong shape, with a slight rise towards the centre and steep on every side. Though a rock rather than an island, it was extremely populous, and, contrary to Oriental custom, the houses had many stories. According to Strabo, it owed its foundation to Sidonian exiles. (Comp. Joseph. *Ant. i. 6. § 2*.) The city of Aradus was next in importance after Tyre and Sidon. Like other Phoenician cities, it was at first independent, and had its own kings; and it would seem that the strip of land extending from Paltus to Simyra was dependent upon it. In the time of the prophet Ezekiel (xxvii. 8, 11) it supplied Tyre with soldiers and sailors. Along with the rest of Phoenicia, it became subject to Persia. Afterwards, during the campaign of Alexander, Gerostratus, king of Aradus, was serving in the Persian fleet under Autophrades, when his son Straton submitted to the conqueror. Gerostratus assisted the Macedonians at the siege of Tyre. (Arrian, *Anab. i. 13, 20*.) It fell into the hands of the family of the Lagidae, when Ptolemy Soter, n. c. 320, seized on Phoenicia and Coele Syria. Its wealth and importance was greatly increased by the rights of asylum they obtained from Seleucus Callinicus, n. c. 242, whom they had supported against Antiochus Hierax; so much so that it was enabled to enter into an alliance with Antiochus the Great. (Pol. v. 68.) Whence it may be inferred that it had previously become independent, probably in the war between Ptolemy Philadelphus and Antiochus Theos. The fact of its autonomy is certain from coins. (See Eckhel, vol. iii. p. 393.) All these advantages were lost under Antiochus Epiphanes, who, on his return from Aegypt, took possession of the town and district. (Hieronym. *in Dan. xi.*) In the war between Antiochus Grypus and Antiochus Zycienus it declared itself in favour of the latter; and when he was slain by Seleucus, Antiochus Eusebes, his son, found shelter there, and by its aid, in concert with other cities, maintained himself with varying success, till Syria submitted to Tigranes king of Armenia, and finally came under the dominion of Rome. In common with the rest of the province, it was mixed up in the Civil Wars. (Appian, *B. C. iv. 69*, v. 1.) Coins of Aradus, ranging from Domitian to Elagabalus, are enumerated in Eckhel (*l. c.*). Under Constantine, Mí áwiyah, the lieutenant of the khalif Omar, destroyed the city, and expelled the inhabitants. (Cedren. *Hist. p. 355*; Theophan. p. 227.) As the town was never rebuilt, it is only the island which is mentioned by the historians of the Crusades. Tarsus was said to be a colony from Aradus. (Dion Chrys. *Orat. Tarsen. ii. p. 20*, ed. Reiske.) A maritime population of about 3,000 souls occupies the seat of this once busy and industrious hive. Portions of the old double Phoenician walls are still found on the NE. and SE. of the island, and the rock is perforated by the cisterns of which Strabo speaks. The same author (see Grotius's note, p. 754) minutely describes the contrivance by which the inhabitants drew their water from a submarine source. Though the tradition has been lost, the boatmen of *Ruad* still draw fresh water from the spring Ain Iurghin in the sea, a few rods from the shore of the opposite coast. Mr. Walpole (*The Asagari*, vol. iii. p. 391) found two of these springs. A few Greek inscriptions, taken from columns of black basalt, which, as there is no trap rock in the island, must have been brought over from the mainland, are given (*in the Bibliotheca Sacra*, New York, vol. v. p. 252) by

the Rev. W. Thomson. (Mignot, *Mém. de l'Acad. des Inscriptions*. vol. xxiv. p. 229; Winer, *Real Wört. Buch. s. v. Arad*; Rosemüller, *Hand. Bib. Alt.* vol. ii. pt. i. p. 7, with the Extracts from Maundrell, Shaw, Pococke, and Volney; Chesney, *Exped. Euphrat.* vol. i. p. 451.)



COIN OF ARADUS.

2. (*Arak, Ark, Kerek*), an island in the Persian gulf. (Steph. B.; Ptol. vi. 7. § 47.) Strabo (p. 766; comp. Groskurd, *ad loc.*) places it at 10 days' voyage from Terelen, and one from the promontory of Maki. The inhabitants of this island and the neighbouring one Tyrus asserted that they were the founders of the well-known Phœnician cities of the same name. (Comp. Herod. i. 1; D'Anville, *Mém. de l'Acad. des Inscriptions*. vol. xxx. p. 147; Gosselin, vol. iii. pp. 103, seq. 122, 124; Niebuhr, *Descript. de l'Arabie*, p. 277; Chesney, *Euphrat.* vol. i. p. 647.) [E. B. J.]

ARAE ALEXANDRI, CYRI, &c. [ALEXANDRI ARAE.]

ARAE HESPERI (*S. Lucar la Mayor*), a town of Hispania Baetica, W. of Hispalis (*Seville*), mentioned on an inscription as having been destroyed, and rebuilt by Caesar, with the new name of Solia, or Solurco. (Florez, *Esp. S.* vol. ix. p. 115; Ukert, i. 1. p. 373.) [P. S.]

ARAE PHILAENORUM (*οἱ τῶν Φιλαίων βῆσοι*, Strab. &c., and *οἱ Φιλαίων βῆσοι*, Polyb. iii. 39, x. 40), a position very near the bottom of the Great Syrtis, on the N. coast of Africa, which marked the boundary between the territories of Carthage and Cyrene, and afterwards between Tripolitana and Cyrenaica. (Polyb. ii. cc.; Sall. *Jug.* 19, 79; Strab. iii. p. 171, xvii. p. 836; Plin. v. 4; Mela, i. 7. § 6; Scylax, p. 47; Ptol.; Stadiasmi; Tab. Pent.) The name is derived from a romantic story, for which Sallust is the earliest authority. (*Jug.* 79, comp. Val. Max. v. 6. ext. 4.) At the time when the Carthaginians ruled over the greater part of North Africa, and the Greek colonists of Cyrene were also very powerful, long wars arose respecting their boundaries, which were left undefined by the nature of the country on the shores of the Syrtis, a sandy waste, with neither river nor mountain to serve for a land-mark. (A description, however, not quite accurate; see SYRTES.) At length it was agreed to fix the boundary at the point of meeting of envoys sent out at the same time from each city. Whether by diligence, trickery, or chance, the Carthaginian envoys performed so much the greater part of the distance (in fact about 7-9ths, a disproportion sufficient of itself to dispose of the *historical* value of the story), that the Greeks were prepared for any course rather than to return and risk the penalty of their neglect. They would only consent to the boundary being fixed at the place of meeting, on the condition that the Carthaginians would submit to be buried alive on the spot; if not, they demanded to advance

as far as they pleased on the same terms. The Carthaginian envoys, two brothers named Philaeni, devoted themselves for their country; and their fellow-citizens consecrated their heroism by honours to their memory at home, and by monuments, named after them, on the spot of their living interment. Like other such landmarks, erected both to perpetuate a boundary and the memory of some great event which fixed it, these monuments were called *altars*. (See the remarks of Strabo on such monuments in general, iii. p. 171.) The monuments were no longer to be seen in the time of Strabo (*l.c.*), but the name was preserved. Pliny (v. 4) mentions the *arae*, and adds, *ex harenis sunt eae*; perhaps connecting the name with some existing hills, or tumuli, while Strabo had looked for artificial monuments. The position is clearly fixed by the passages above quoted. It was nearly at the bottom of the Great Syrtis, a little W. of Automla, which was at the very bottom of the Gulf (Strab. p. 836); notwithstanding that Sallust (*Jug.* 19) appears to name it as W. of Leptis Magna, and that Strabo (p. 171) places it *about the middle of the country between the Syrtis* (*κατὰ μέσην τὴν ὑπερὰ τῶν Σιρτῶν γῆν*). Both writers, in their other and chief passages on the subject, place the altars where we have stated. The apparent discrepancy in Sallust is easily removed by a proper mode of connecting the parts of the sentence (see Curtius and Kritz *ad loc.* and Mannert, x. 2. p. 117); and the phrase used by Strabo, "the land between the Syrtis," is continually employed for the whole coast between the outer extremities of the two gulfs, *κατὰ μέσην τὴν* being also evidently used vaguely. The place does not occur in the Antonine Itinerary, but its position is occupied by a station called Banadclari, probably the native Libyan or Punic name. The locality, as fixed by the ancient writers, corresponds to a position a little W. of *Moukthor*, the present boundary of *Syrt* and *Burea*, near which Captain Beechey (p. 210) mentions a remarkable table-hill called *Jebel-Alloh*, which has very likely as good claims (however feeble they may be) to be considered one of the so-called Altars, as any other hill or mound seen or imagined by the ancients. A discussion of the historical value of the legend of the Philaeni is superfluous; besides obvious weak points, it has all the character of a story invented to account for some striking object, such as *tumuli*; and the singular *Φιλαίον* in Polybius deserves notice. (Beechey, *Proceedings of the Expedition to explore the N. Coast of Africa*, chap. vi.; Barth, *Wanderungen*, gc. pp. 344, foll.) [P. S.]

ARAE SESTIANAE (*Σηστίων βῆσοι* *ἀραρα*), three altars erected in honour of Augustus on a promontory near the NW. extremity of Spain. Pliny (iv. 20, s. 34) and Ptolemy (ii. 6. § 3) place the headland a little N. of Nerium Pr. (C. Finisterre), which would correspond to *C. Villano*; Mela (iii. 1. § 9) carries it further eastward; the former is the more probable position. [P. S.]

ARAETHYREA (*Ἀραεθύρεα*), the ancient capital of Phlasis, is said by Pausanias to have been originally named Arantia (*Ἀραντία*), after Aras, its founder, and to have been called Araethyrea after a daughter of Aras of this name. The name of its founder was retained in the time of Pausanias in the hill Arantinus, on which it stood. Homer mentions Araethyrea. (Hom. *Il.* ii. 571; Strab. viii. p. 382; Paus. ii. 12. §§ 4, 5.) We learn from Strabo (*l.c.*)

that its inhabitants quitted Aræthyrea, and founded Philus, at the distance of 80 stadia from the former town. Hence the statement of the grammarians, that Aræthyrea and Arantia were both ancient names of Philus. (Steph. B. s. *vv.* *Φιλίος*, 'Αραρία; Schol. ad *Apoll. Rhod.* i. 115.) Ross supposes the ruins on Mt. *Polyfengo* to be those of Aræthyrea. Leake had erroneously supposed them to be the ruins of Philus. (Ross, *Reisen im Peloponnes*, vol. i. p. 27, seq.; Leake, *Morea*, vol. iii. p. 339, seq.) [PHILUS.]

ARABUS, ARAGON, ARRHABON ('Αραγος, 'Αρράβων, 'Αρράβων; *Aravul*, or *Arak*), a river of Iberia, in Asia, flowing from the Caucasus into the Cyrus. It is the only tributary of the Cyrus in Iberia, which Strabo mentions by name. (Strab. xi. p. 500, where the MSS. have 'Αραγών, 'Αρράβων, and 'Αρράβων.)

The same river is evidently meant a little further on, where Strabo, in describing the four mountain passes into Iberia, says that that on the N. from the country of the *Nomades* is a difficult ascent of three days' journey (along the *Terek*); after which the road passes through the defile of the river Aragus, a journey of four days, the pass being closed at the lower end by an impregnable wall. This is the great central pass of the Caucasus, the *Caucasie*, or *Sarmaticæ Pylæ*, now the *Pass of Darial*. [CAUCASUS.] But Strabo adds, as the text stands, that another of the four Iberian passes, namely, the one leading from Armenia, lay upon the rivers Cyrus and Aragus, near which, before their confluence, stood fortified cities built on rocks, at a distance of 16 stadia from each other, namely, *Harmozica* on the Cyrus, and *Seumara* on the other river. Through this pass Pompey and Canidius entered Iberia (pp. 500, 501). According to this statement, we must seek the pass near *Misket*, N. of *Tiflis*; but it is supposed, by Grotius and others, that the name Aragus in this last passage is an error (whether of Strabo himself, or of the copyists), and that the pass referred to is very much further westward, on the great high road from *Erzeroum*, through *Kars*, to the N., and that the river wrongly called Aragus is the small stream falling into the Cyrus near *Akhaltik*, where the ruined castles of *Horum Ziche* (or *Armatische*) and *Tsunar* are thought to preserve the names, as well as sites, of Strabo's *Harmozica* and *Seumara*. (Reinegg, *Beschreib. d. Cauc.* vol. ii. p. 89; Klaproth, *Voyage au Cauc.* vol. i. p. 518.) The river spoken of is supposed to be the *Pelorus* of Dion Cassius (xxxvii. 2). [P. S.]

ARAINUS ('Αράινος), a small place in Laconia, on the western side of the Laconian gulf, containing the monument of Las, who founded a town called Las after him. Boblaye places Arainus at *Aghérinas* (Paus. iii. 24. § 10; Boblaye *Recherches*, &c. p. 88; comp. Leake, *Peloponnesiaca*, p. 173.)

ARAMEI. [SYRIA.]

ARANDIS ('Αρανδής, Ptol. ii. 5. § 6; Aramni, *It. Ant.* p. 426, *Geogr. Rav.* iv. 43; Aranditani, *Plin.* iv. 22. s. 35: prob. *Ourique*), a stipendiary town of the Celtici, in Lusitania, on the high road from the mouth of the Anas to Ebora, 60 M. P. north of Ossonoba. Some take it for the modern *Abrantes*. [P. S.]

ARANGAS (δ' *Ἀράγας* ἢ *Ἀράγας ὄρος*), a mountain of Inner Libya, placed by Ptolemy immediately N. of the Equator, in 47° 10' long, and 1° 35' N. lat., in a part of Central Africa, now entirely unknown. (Ptol. iv. 6. § 12.) [P. S.]

ARANTIA, ARANTINUS MONS. [ARÆTHYREA.]

ARAPHEN. [ATTICA.]

ARAR, or ARARIS ('Αραρ, 'Αραρίς: *Saône*), a river of Gallia, which rises in the high land, connected with the *Vosges* (*Vosagus*), which lies between *Epinal* and *Plombières*, in the modern department of *Vosges*. The *Saône* has a general south course past *Chalon sur Saône*, to its junction with the Rhone at *Lugdunum* (*Lyon*). Its length is estimated at about 300 miles. The current in the middle and lower part is very slow. (*Cæs.* B. G. i. 12.) It is joined on the left bank at *Verdun sur Saône*, by the *Dubis* or *Alduadubis* (*Doubs*). Strabo (p. 186) makes both the Arar and the Dubis rise in the Alps, but he does not mean the High Alps, as appears from his description, for he makes the Seine rise in the same mountains as the *Saône*. Vibius Sequester (Arar Germaniae) makes the Arar rise in the *Vosges*. In Cæsar's time, the Arar from *Lyon*, at least to the confluence of the *Doubs*, was the boundary between the *Seguni* on the east, and the *Aedui* on the west; and the right to the river tolls (*διαγωγικά τέλη*, Strab. p. 192) was disputed between them. The navigation of the *Saône* was connected with that of the *Seine* by a portage, and this was one line of commercial communication between Britain and the valley of the Rhone. (Strab. p. 189.) It was a design of L. Vetus, who commanded in Germania in the time of Nero, to unite the Arar and the *Mosella* (*Mosel*), by a canal (*Tacit.* Ann. xiii. 53); and thus to effect a communication between the *Rhone* and the *Rhine*.

The larger rivers of France retain their Gallic names. The *Saône* is an exception, but its true Gallic name appears to be *Sauconia*. (Amm. Marc. xv. 11.) [G. L.]

ARARAT. [ARMENIA.]

ARARUS ('Αραρός: perhaps the *Aluta*), a river of European Scythia (aff. in Dacia), flowing from the N. into the later. (Herod. iv. 48.) [P. S.]

ARATISPI, a town of Hispania Baetica, near *Cauche el viejo*, 5 leagues from *Malaga*. (Inscr. ap. Florez, xii. p. 296.) [P. S.]

ARAUUSIO ('Αραυσιος: *Hérault*). The name 'Αραυσιος in Strabo (p. 182) is a false transcript for 'Αραπίος. Strabo describes the river as flowing from the *Cévennes* (*Κέμμεν*). Mela also (ii. 5) makes it flow from the *Cévennes*, which he calls *Gebennæ*, and enter the sea near *Agatha*, *Agde*. The river is therefore the *Hérault* which gives its name to the department of *Hérault*. Vibius Sequester (ed. Oberlin) speaks of a river *Cyrtæ*, which enters the sea near *Agatha*. This must be the *Hérault*; and the name *Cyrtæ* may be Greek, and have been given by the *Massaliots*, the Greek colonizers of *Agatha*.

There was a town *Araura*, also called *Cesero*, on this river, which is identified with a place called *S. Tiberi*. [G. L.]

ARAUUSIO ('Αραυσιος: *Orange*), a town in the territory of the *Cavares* or *Cavari* (Strab. p. 185), north of *Arelate* (*Arles*), on the road from *Arelate* to *Vienna* (*Vienne*), and near the east bank of the Rhone, on a stream which flows into the Rhone. *Orange* is in the department of *Vaucluse*. It appears from Mela (ii. 5), who calls it "Secundorum Arausio," to have been made a Roman colony, and Pliny (iii. 4), who has the same expression, calls it a *colonia*. The name *Secundum* denotes some soldiers or cohorts of the *Secunda legio*, which

we must suppose to have been settled here. A medal of Goltzius, if genuine, confirms this.

Orange contains a great number of Roman remains. Near the town is a triumphal arch, about 60 feet high, with three archways, of which the central arch is larger than the other two. On one of the attics the name "Mario" still exists, which has given rise to the opinion that the arch was erected in honour of C. Marius, the conqueror of the Teutones at Aix. [AQUAE SEPTIMAE.] But this arch probably belongs to a later period than the age of Marius. The amphitheatre, of which some remains existed till recently, has entirely disappeared, the stones having been carried off for building. At Vaison, a few miles from Orange, there are some remains of the ancient aqueduct. [G. L.]

ARAVI, a people of Lusitania, in the neighbourhood of Norba Caesarea, mentioned in the inscription on the bridge of Alcantara. (Gruter, p. 162; Florez, xiii. p. 128.) [P. S.]

ARAVISCI (Ἀραῖσκοι, Ptol. ii. 16. § 3; Evagrius, Plin. iii. 25. s. 28), a people of Pamonia, inhabiting the right bank of the Danube, whose language and customs were the same as the Osi, a German people. But it was uncertain whether the Aravisci had emigrated into Pamonia from the Osi, or the Osi had passed over into Germany from the Aravisci. (Tac. Germ. 28.)

ARAXA (Ἀραξά: Eth. Ἀραξεύς), a city of Lycia, according to Alexander Polyhistor, in the second book of his Lyciaca. (Steph. s. v. Ἀραξά.) Ptolemy places it near Sidyma. A rare coin, with the epigraph ἈΥΚΙΩΝ ΑΡΑ., is attributed to this place by Sestini. [G. L.]

ARAXATES, a river in Sogdiana. (Amm. Marc. xxiii. 6.) [JAXARTES.]

ARAXES (Ἀράξης). 1. (Ἐρασθ, Rakhsi, Aras, Ras), a large river of Armenia, which takes its rise from a number of sources in Mt. Abus (Bis Gol) (Steph. B. s. v.; Strab. p. 531; Plin. vi. 10; Ptol. v. 13. § 3, 6, 9), nearly in the centre of the space between the E. and W. branches of the Euphrates. The general course may be described as E., then SE., and after flowing in a NE. direction, it resumes its SE. course, and after its junction with the Cyrus (Kur), discharges itself into the Caspian Sea. (Col. Monteth, in London Geog. Journ. vol. iii., with accompanying Map.) Of its numerous tributaries, Pliny (L. c.) only mentions one, the Musus (Murt). The ancient geography of this river is involved in much obscurity. Herodotus (i. 202, iv. 40) describes the Araxes as flowing E. from the country of the Matieni; as it approached the Caspian, it divided into 40 channels, only one of which made its way clear to the lake, the rest were choked up, and formed swamps. If this statement be compared with that of Strabo (L. c.), there can be little doubt but that the Araxes of Herodotus must be identified with the river of Armenia. If this supposition does not remove all difficulties, which it does not, we must remember that Herodotus was generally unacquainted with the countries bordering on the Caspian. (For a full discussion on this question, the reader is referred to Tschucke, in Pomp. Mela, iii. 5. § 5, and Mém. de l'Acad. des Inscrip. vol. xxxvi. pp. 69, seq.) Ritter (Erdkunde, vol. x. p. 389) identifies the Phasis of Xenophon (Anab. iv. 6. § 4; comp. Kinneir, Travels in Armenia, p. 489) with the Araxes; on the other hand, the Araxes of the same author (Anab. i. 4. § 19) is held to be the Khobiz, an

affluent of the Euphrates. The description of the course of the Araxes in Pomp. Mela (iii. 5) has much picturesque merit, and in the main agrees with the accounts of modern travellers. The "pontem indignatus Araxes" of Virgil (Aen. viii. 728; comp. "Patens Latii janus pontis Araxes" of Statius, Silv. l. 4. § 79) now endures four bridges; and the ruined remains of others are still found on its banks. The fall in the river of not more than six feet high, which occurs at the great break in the mountain chain, about 40 miles below Idjula (Erespar or Arabar), must be the same as the cataract to which Strabo (L. c.) alludes, though the ancient author assigns to it so much larger proportions. Strabo (L. c.), in accordance with the national custom of referring foreign names to a Greek origin, connects the word Araxes with ἀράρα, and adds that the Peneus was once called Araxes, on account of its having separated Ossa from Olympus at the gorge of Tempe. The remark in itself is of no importance; but it is curious to observe the various rivers and places in remote countries which bore this name. Besides the one in Mesopotamia already mentioned, we read of another Araxes, which flowed through mountainous Persia, and entered the lake of Bakhlegan. (See below.)

Like the Celtic Aven, Araxes was probably an appellative name. According to Rennel (Geog. Herod. p. 205) the Araxes is the Jaxartes; the Jaxartes and Oxus (Sitr and Jihon) are confounded together, and the particulars which refer to both rivers are applied to one. The account Herodotus gives of its origin and course has served to identify it with the Armenian river. Some have supposed it to be the Volga or Rha. M. de Guignes holds that the Araxes of the 4th book is indisputably the Armenian Araxes, but distinguishes it from the one mentioned in the 1st book. M. de la Nauze argues in favour of the view advocated here. Full particulars as to all the rivers bearing this name will be found in D'Anville, Mém. de l'Acad. des Inscrip. vol. xxxvi. p. 79; St. Martin, Mém. sur l'Arménie, vol. i. p. 38; Chesney, Exped. Euphrat. vol. i. pp. 9, 96, 210, 219. [E. B. J.]

2. A river of Persis, which rises in the mountains of the Uxii, and flows E. in the L. Bakhlegan (the Salt Lake). Its present name is Kien-Firiz (the Bode, Luristan, &c., vol. i. p. 75), or Bendamir. [Oxrus.] (Strab. xv. p. 729; Curt. v. 4; comp. Morier, Travels in Persia, vol. i. p. 124.)

3. A river in Eastern Scythia, in the country of the Massagetae, another name for the Jaxartes. (Strab. xi. p. 512.) 4. The Araxes of Xenophon (Anab. i. 4. § 19) is probably the Chaboras (Khâbûr) of our writers. [V.]

ARAXUS. [ACHATA, p. 13, b.]

ARBA (Arbe), an island off the coast of Illyria. (Plin. iii. 21. § 25.) Ptolemy (ii. 16 [17]. § 13) calls Arba and Collentum two towns in the island of Scardona. He appears to have confounded the island of Arba with the small island to the south, now called Scardo, Scarda or Scordo. (Forbiger, vol. iii. p. 845.)

ARBACA (Ἀρβάκα), a town of Arachosia of uncertain site. (Amm. Marc. xxiii. 6; Ptol. vi. 20. § 4.) [V.]

ARBACE (Ἀρβάκη: Eth. Ἀρβακαῖος), a city of Hispania Tarraconensis, in Celtiberia, according to Juba (Steph. B. s. v.): probably, from the name, belonging to the Aravaci. [P. S.]

ARBALO, a place in Germany, where Drusus

gained a victory, but its position is quite uncertain. (Plin. xi. 18; Ukert, vol. iii. pt. i. p. 434.)

ARBEJA, occurs in the *Notitia Dignitatum*. Name for name it coincides with *Irbey* in Cumberland; but those who lay much stress on the negative evidence of the absence of Roman remains at *Irbey* prefer *Moresby* in the same county. Now, the *-by* in each of these words is Danish; and *Arbeja* is one of the forms, which have been quoted in favour of the doctrine of *Danish Settlements in Great Britain*, anterior to the Saxon invasion, held by more than one competent investigator. [R. G. L.]

ARBE'LA. 1. (ῥὰ Ἀρβήλα: *Eth.* Ἀρβήλα, Strab. xi. p. 737; Diod. xvii. 53; Arrian, *Anab.* iii. 8, 15; Curt. iv. 9; Amin. Marc. xxiii. 6), a town of eastern Adiabene, one of the provinces of Assyria, between the Lycus (the greater *Zāb*) and the Caprus (the lesser *Zāb*). Its present name is *Arbil* (Niebuhr, *Voy.* vol. ii. p. 277). Strabo states that it was in Aturia, and belonged to Babylonia; which is true, if we suppose that the Lycus was the boundary between Babylonia and Assyria Proper. Arbela has been celebrated as the scene of the last conflict between Darius and Alexander the Great. The battle, however, really took place near the village of Gaugamela ("the camel's house," Strab. xvii. p. 737), on the banks of the Bumodus, a tributary of the Lycus, about 20 miles to the NW. of Arbela. (Thirlwall, *Hist. of Greece*, vol. vi. p. 217.) Darius left his baggage and treasures at Arbela, when he advanced to meet Alexander. [V.]

2. (*Kūlat Ibn Ma'an*), a village in Galilee, in the neighbourhood of which were certain fortified caverns. This Arbela of Galilee was probably the *Beth-Arbel* of the prophet Hosea (x. 14). The caverns are first mentioned in connection with the march of Baacides into Judaea; they were then occupied by many fugitives, and the Syrian general encamped at Arbela long enough to make himself master of them. (Joseph. *Ant.* xii. 11. § 1.) This is probably the same event as that recorded (1 Macc. ix. 2), where Baacides is said to have subdued Messaloth in Arbela. The word Messaloth (*Μεσσαλόθ*), probably meaning steps, stories, terraces. When Herod the Great took Sepphoris these caverns were occupied by a band of robbers, who committed great depredations in that quarter, and were with difficulty exterminated by Herod. After defeating the robbers, Herod laid siege to the caverns; but as they were situated in the midst of steep cliffs, overhanging a deep valley with only a narrow path leading to the entrance, the attack was very difficult. Parties of soldiers were at length let down in large boxes, suspended by chains from above, and attacked those who defended the entrance with fire and sword, or dragged them out with long hooks, and dashed them down the precipices. (Joseph. *Ant.* xiv. 15. §§ 4, 5, *B. J.* i. 16. §§ 2—4). The same caverns were afterwards fortified by Josephus himself during his command in Galilee against the Romans; in one place he speaks of them as the caverns of Arbela (*Vita*, § 37), and in another as the caverns near the lake of Gennesareth (*B. J.* ii. 20. § 6). According to the Talmud Arbela lay between Sepphoris and Tiberias. (Lightfoot, *Chorog. Cent.* c. 85.) For these reasons Robinson identifies the Arbela of Galilee and its fortified caverns with the present *Kūlat Ibn Ma'an*, and the adjacent site of Mins, now known as *Irbid*, a name which is apparently a corruption of *Irbil*, the Arabic form of Arbela. These singular remains were first mentioned by Pococke

(ii. p. 67), who describes them under the name of *Baitsida*. They have been visited and described by Irbey and Mangles, who write the name *Erbed*. (*Trav.* p. 299.) Burckhardt's account (*Trav.* p. 331) agrees remarkably with that given by Josephus. He describes them as natural caverns in the calcareous rock, with artificial passages cut in them, and fortified; the whole affording refuge to about six hundred men.

There was another Arbela, a large village in Gadara, E. of the Jordan (Euseb. of Hieron. *Onomast. s. v.*), now called *Irbid* or *Erbad* (Burckhardt, *Trav.* pp. 268, 269; Winer, *Real Wört. s. v.*; Robinson, *Palestine*, vol. iii. pp. 251, 279). [E.B.J.]

ARBEL'ITIS (Ἀρβηλῖτις χώρα, Ptol. vi. 1. § 2), the district around Arbela, which Pliny (vi. 13. s. 16) calls a part of Adiabene. In Strabo (xvi. p. 738) the district around Arbela is called *ARACTENE* (Ἀρακηνή), a name otherwise quite unknown. Scaliger (*ad Tibull.* iv. 1. 142) connects the name with the *ERECH* of Scripture (*Gen.* x. 10), and therefore proposes to read *ARACTENE* (Ἀρακηνή); but Erech was not in this position; and we ought probably to read *ARBELENE* in Strabo. (See Grosskurdt's *Strabo*, vol. iii. p. 208.) [V.]

ARBITI MONTES. [ARABIS.]

ARBOCALA, ARBUCALA. [ALBUCELLA.]

ARCA (Ἀρκη, Ἀρκυ, Steph. B. s. v.; Ptol. v. 15; Arca, Plin. v. 16: *Eth.* Ἀρκαίος, Arcenus: Arkite, *Gen.* x. 17; 1 Chron. i. 15: LXX. Ἀρκαίος), a town of Phoenicia, situated between Tripolis and Antardus, at the NW. foot of Libanus. (Joseph. *Antiq.* i. 6. § 2; Hieronym. *in Gen.* x. 15) It lay a parasang from the sea (Abulf. *Tab. Syr.* p. 11), and is often mentioned by the Arabic writers. (Michaelis, *Spici.* ii. 23; Schultens, *Vita Saladin.*) It became famous for the worship paid by its inhabitants to Aphrodite or Astarte. (Macrobi. *Satur.* i. 21.) After the Macedonian conquest a temple was erected to Alexander the Great. The emperor Alexander Severus was born in this temple, to which his parents had repaired during a festival, a. d. 206. (Aurel. Vict. *de Caes.* xxiv. 1.) In consequence of this event its name was changed to *Caesarea* (Lamprid. *Alex. Sev.*). It was fortified by the Arabs after their conquest of Syria. In a. d. 1099 it sustained a long siege from the first Crusaders (Wilken, *die Kreuz.* vol. ii. p. 259), but was not taken. Nor was it captured till the reign of Baldwin I., second king of Jerusalem, by William Count of Saragene. (Albert. Aqueus. xi. 1; Wilken, ii. p. 673.) The Memlocks, when they drove the Christians out of Syria, destroyed it. Burckhardt (*Syria*, p. 162) fixes the site at a hill called *Tel-Arka*, 4 miles S. of the *Nahr-El-Kebir* (Eleutherus). (Comp. Shaw, *Observat.* p. 270; for present condition see *Bibliotheca Sacra* (American), vol. v. p. 15.) [E.B.J.]

ARCADIA (Ἀρκαδία; Ἀρκαδία, Steph. B. probably *Eth.*), a city of Crete, which in Hierocles is placed between Lycus and Cnossus; but in Kleper's map appears on the coast of the gulf of Didymoi Kōpoli. It disputed the claims of Mt. Ida to be the birthplace of Zeus. The Arcadians were first allies of Cnossus, but afterward joined Lycus. (Pol. iv. 53.) According to Theophrastus, when the town fell into the hands of enemies the springs ceased to flow; when recovered by the inhabitants they resumed their course (Senec. *Quaest. Nat.* iii. 2; Plin. xxxi. 4). [E.B.J.]

ARCADIA (Ἀρκαδία: *Eth.* Ἀρκαδ, pl. Ἀρκαδῆς, Arcas, pl. Arcādes), the central country of Pelopon-

nessus, was bounded on the E. by Argolis, on the N. by Achaia, on the W. by Elis, and on the S. by Messenia and Laconia. Next to Laconia it was the largest country in Peloponnesus; its greatest length was about 50 miles, its breadth varied from 35 to 41 miles, and its area was about 1700 square miles. It was surrounded on all sides by a ring of mountains, forming a kind of natural wall, which separated it from the other Peloponnesian states; and it was also traversed, in its interior, by various ranges of mountains in all directions. Arcadia has been aptly called the Switzerland of Greece.

The western and eastern parts of Arcadia differed considerably in their physical features. In the western region the mountains were wild, high, and bleak, closely piled upon one another, and possessing valleys of small extent and of little fertility. The mountains were covered with forests and abounded in game; and even in the time of Pausanias (viii. 23. § 9), not only wild bears, but even bears were found in them. It was drained by the Alpheius and its tributary streams. This part of Arcadia was thinly populated, and its inhabitants were reckoned among the rudest of the Greeks. They obtained their subsistence by hunting, and the rearing and feeding of cattle.

On the other hand, the eastern region is intersected by mountains of lower elevation, between which there are several small and fertile plains, producing corn, oil, and wine. These plains are so completely inclosed by mountains, that the streams which flow into them from the mountains only find outlets for their waters by natural chasms in the rocks, which are not uncommon in limestone mountains. Many of these streams, after disappearing beneath the ground, rise again after a greater or less interval. These chasms in the mountains were called *ζήρεθρα* by the Arcadians (Strab. p. 389), and are termed *κατάβηθρα* by the modern Greeks. (Leake, *Morea*, vol. iii. p. 55.) In these plains, enclosed by mountains, were situated almost all the chief cities of Arcadia,—Tegææ, Mantinea, Orchomenus, Stymphalus, and Phléius, whose territories extended along the whole eastern frontier of Arcadia, from the borders of Laconia to those of Sicyon and Pellene, in Achaia.

Of all the productions of Arcadia the best known were its asses, which were in request in every part of Greece. (Varr. *R. R.* li. 1. § 14; Plin. viii. 43. s. 68; Plant. *Asin.* li. 2. 67; Strab. p. 388; Pers. iii. 9, "Arcadiæ pecuaria rudere credas.")

The principal mountains in Arcadia were: on the N. Cyllene, in the NE. corner of the country, the highest point in the Peloponnesus (7788 feet), which runs in a westerly direction, forming the boundary between Achaia and Elis, and was known under the names of Crathis, Aranius, and Erymanthus. On the W. Lampeia and Phlotoi; both of them a southern continuation of Erymanthus, and the other mountains separating Arcadia from Elis, but the names of which are not preserved. On the E. Lyceus, Artemisium, Parthenium, and the range of mountains separating Arcadia from Argolis, and connected with the northern extremity of Taygetus. In the S. Maenalus and Lycæus. Of these mountains an account is given under their respective names.

The chief river of Arcadia, which is also the principal river of the Peloponnesus, is the Alpheius. It rises near the southern frontier, flows in a north-westerly direction, and receives many tributaries. [ALPHEIUS.] Besides these, the *ΣΤΥΞ*, *ΕΥΡΟΤΑΣ*,

and *ΕΡΑΣΙΝΟΣ*, also rise in Arcadia. Of the numerous small lakes on the eastern frontier the most important was Stymphalus, near the town of that name. [STYMPHALUS.]

The Arcadians regarded themselves as the most ancient inhabitants of Greece, and called themselves *πρωτόγονοι*, as laying claim to an antiquity higher than that of the moon, though some modern writers interpret this epithet differently. (Apol. Rhod. iv. 264; Læcian, *de Astrol.* c. 26; Schol. *ad Aristoph. Nub.* 397; Heyne, *De Arcadibus luna antiquioribus*, in *Opuscula*, vol. ii. pp. 333—335.) They derived their name from an eponymous ancestor Arcas, the son of Zeus, though his genealogy is given differently by different writers. (*Dict. of Biogr. art. Arcas.*) The Greek writers call them indigenous (*αὐτοχθόνες*), or Pelasgians, and Pelasgus is said to have been their first sovereign. Herodotus says that the Arcadians and Cynurians were the only two peoples in Peloponnesus who had never changed their abodes; and we know that Arcadia was inhabited by the same race from the earliest times of which we have any historical records. (Herod. vii. 73, and i. 146, *Ἀρκάδες Πελασγοί*; Xen. *Hell.* vii. 1. § 23; Dem. *de Fals. Leg.* § 261; Paus. viii. 1; Strab. p. 338.) Shut up within their mountains the Arcadians experienced fewer changes than most of the inhabitants of Greece. They are represented as a people simple in their habits, and moderate in their desires; and, according to the testimony of their countryman Polybius, they retained down to his time a high reputation among the Greeks for hospitality, kindness, and piety. He ascribes these excellencies to their social institutions, and especially to their cultivation of music, which was supposed to counteract the harshness of character which their rugged country had a tendency to produce; and he attributes the savage character of the inhabitants of Cynæthia to their neglect of music. (Pol. iv. 20, 21.) We know from other authorities that music formed an important part of their education; and they were celebrated throughout antiquity both for their love of music and for the success with which they cultivated it. (Comp. *c. g. Virg. Ecl.* x. 32.) The lyre is said to have been invented in their country by Hermes. The syrinx, also, which was the musical instrument of shepherds, was the invention of Pan, the tutelary god of Arcadia. The simplicity of the Arcadian character was exaggerated by the Roman poets into an ideal excellence; and its shepherds were represented as living in a state of innocence and virtue. But they did not possess an equal reputation for intelligence, as is shown by the proverbial expressions, *Arcadii senes*, *Arcadiæ oves*, &c.: a blockhead is called by Juvenal (vii. 160) *Arcadius juvenis*. The Arcadians were a strong and hardy race of mountaineers; and, like the Swiss in modern Europe, they constantly served as mercenaries. (Athen. i. p. 27; Thuc. vii. 57.)

The religion of the Arcadians was such as might have been expected from a nation of shepherds and huntsmen. Hermes was originally an Arcadian divinity, said to have been born on Mt. Cyllene, and brought up on Mt. Acæsius; but the deity whom they most worshipped was his son Pan, the great guardian of flocks and shepherds. Another ancient Arcadian divinity was Artemis, who presided over the chase, and who appears to have been originally a different goddess from Artemis, the sister of Apollo, though the two were afterwards confounded. (*Dict. of Biogr. art. Artemis.*) The worship of

Zeus, surnamed Lyncæus, was also very ancient in Arcadia, and was celebrated with human sacrifices even down to the Macedonian period, a fact which proves that the Arcadians still retained much of their original rude and savage character, notwithstanding the praises of their countryman Polybius. (Theoph. ap. Porphy. *de Abstin.* ii. 27; comp. Paus. viii. 38. § 7.) Despoena, daughter of Poseidon and Demeter, was likewise worshipped with great solemnity in Arcadia. (Paus. viii. 37.)

Of the history of the Arcadians little requires to be said. Pausanias (viii. 1, seq.) gives a long list of the early Arcadian kings, respecting whom the curious in such matters will find a minute account in Clinton. (*Fest. Hell.* vol. i. pp. 88—92.) It appears from the genealogy of these kings that the Arcadians were, from an early period, divided into several independent states. The most ancient division appears to have been into three separate bodies. This is alluded to in the account of the descendants of Arcas, who had three sons, Azan, Aphaidas, and Elatus, from whom sprang the different Arcadian kings (Paus. viii. 4); and this triple division is also seen in the geographical distributions of the Arcadians into Azanes, Parrhasii, and Trapezuntii. (Steph. B. s. v. Ἀζωρία.) In the Trojan war, however, there is only one Arcadian king mentioned, Agamemnon, the son of Anceus, and descendant of Aphaidas, who sailed with the Arcadians against Troy, in 60 ships, which had been supplied to them by Agamemnon. (Hom. *Il.* ii. 609.) Previous to the Trojan war various Arcadian colonies are said to have been sent to Italy. Of these the most celebrated was the one led by Evander, who settled on the banks of the Tiber, at the spot where Rome was afterwards built, and called the town which he built Pallantium, after the Arcadian place of this name, from which he came. [PALLANTIUM.] That these Arcadian colonies are pure fictions, no one would think of doubting at the present day; but it has been suggested that an explanation of them may be found in the supposition that the ancient inhabitants of Latium were Pelasgians, like the Arcadians, and may thus have possessed certain traditions in common. (Comp. Niebuhr, *Hist. of Rome*, vol. i. p. 86.)

On the invasion of Peloponnesus by the Dorians, the Arcadians, protected by their mountains, maintained their independence (Herod. ii. 171; Strab. p. 333); but the Spartans, when their power became more fully developed, made various attempts to obtain dominion over the Arcadian towns. Accordingly, the Arcadians fought on the side of the Messenians in their wars against Sparta; and they showed their sympathy for the Messenians by receiving them into their country, and giving them their daughters in marriage at the close of the second Messenian war (b. c. 631), and by putting to death Aristocrates, king of Orchomenus, because he treacherously abandoned the Messenians at the battle of the Trench. (Diod. xv. 66; Pol. iv. 33; Paus. viii. 5. § 10, seq.) Since the Arcadians were not united by any political league, and rarely acted in concert, till the foundation of Megalopolis by Epaminondas, in b. c. 371, their history down to this period is the history of their separate towns. It is only necessary to mention here the more important events, referring, for details, to the separate articles under the names of these towns. Most of the Arcadian towns were only villages, each independent of the other, but on the eastern frontier there were

some considerable towns, as has been mentioned above. Of these by far the most important were Tegea and Mantinea, on the borders of Laconia and Argolis, their territories consisting of the plain of Tripolited.

It has already been stated, that the Spartans made various attempts to extend their dominion over Arcadia. The whole of the northern territory of Sparta originally belonged to Arcadia, and was inhabited by Arcadian inhabitants. The districts of Schiritis, Beleminitis, Maleatis, and Caryatis, were at one time part of Arcadia, but had been conquered and annexed to Sparta before b. c. 600. (Grote, *Hist. of Greece*, vol. ii. p. 588.) The Spartans, however, met with a formidable resistance from Tegea, and it was not till after a struggle, which lasted for several centuries, and in the course of which the Spartans had been frequently defeated, that Tegea at length acknowledged the supremacy of Sparta, about b. c. 560. [TEGEA.] From this time Tegea and the other Arcadian towns appear as the allies of Sparta, and obeyed her orders as to the disposal of their military force; but they continued to maintain their independence, and never became the subjects of Sparta. In the Persian wars, the Arcadians fought under Sparta, and the Tegeatans appear as the second military power in the Peloponnesus, having the place of honour on the left wing of the allied army. (Herod. ix. 26.) Between the battle of Plataea and the beginning of the third Messenian war (i. e. between b. c. 479 and 464), the Arcadians were again at war with Sparta. Of this war we have no details, and we only know that the Spartans gained two great victories, one over the Tegeatans and Argives at Tegea, and another over all the Arcadians, with the exception of the Mantinians, at Dipaea (ἢ Διπαεῖον) in the Maenalian territory. (Herod. ix. 35; Paus. iii. 11. § 7.) In the Peloponnesian war, all the Arcadian towns remained faithful to Sparta, with the exception of Mantinea; but this city, which was at the head of the democratical interest in Arcadia, formed an alliance with Argos, and Athens, and Elis, in b. c. 421, and declared war against Sparta. The Mantinians, however, were defeated, and compelled to renew their alliance with Sparta, b. c. 417. (Thuc. v. 20, seq., 66, seq., 81.) Some years afterwards, the Spartans, jealous of the power of Mantinea, razed the walls of the city, and distributed the inhabitants among the four or five villages, of which they had originally consisted, b. c. 385. (Xen. *Hell.* v. 2. §§ 1—6; Diod. xv. 19.) [MANTINEIA.] The defeat of the Spartans at the battle of Leuctra, by Epaminondas and the Thebans (b. c. 371), destroyed the Spartan supremacy in the Peloponnesus, and restored the independence of the Arcadian towns. This victory was followed immediately by the restoration of Mantinea, and later in the same year by the formation of a political confederation in Arcadia. The person who took the most active part in effecting this union, was a native of Mantinea, named Lysimedes, and his project was warmly seconded by Epaminondas and the Boeotian chiefs. The plan was opposed by the aristocratic parties at Orchomenus, Tegea, and other Arcadian towns, but it received the cordial approbation of the great body of the Arcadian people. They resolved to found a new city, which was to be the seat of the new government, and to be called Megalopolis, or the Great City. The foundations of this city were immediately laid, and its population was drawn

from about 40 petty Arcadian townships. [MEGALOPOLIS.] Of the constitution of the new confederation we have very little information. We only know that the great council of the nation, which used to meet at Megalopolis, was called *Méporoi*, or the "Ten Thousand." (Xen. *Hell.* vi. 5. § 3, seq., vii. 1. § 38; Paus. viii. 27; Diod. xv. 59.) This council was evidently a representative assembly, and was not composed exclusively of Megalopolitans; but when and how often it was assembled, and whether there was any smaller council or not, are questions which cannot be answered. (For details, see Thirlwall, *Hist. of Greece*, vol. v. p. 88.) A standing army was also formed, called *Épariti* (Ἐπάριτοι), consisting of 5000 men, to defend the common interests of the confederation. (Xen. *Hell.* vii. 4. § 34, vii. 5. § 3; Diod. xv. 62, 67; Hesych. s. v. ἑσπρόητοι.) Supported by the Thebans, the Arcadians were able to resist all the attempts of the Spartans to prevent the new confederation from becoming a reality; but they sustained one signal defeat from the Spartans under Archidamus, in b. c. 367, in what is called the "Tearless battle," although the statement that 10,000 of the Arcadians and their Argive allies were slain, without the loss of a single man on the Spartan side, is evidently an exaggeration. (Plut. *Ages.* 33; Diod. xv. 72; Xen. *Hell.* vii. 1. § 28, seq.) In b. c. 365, a war broke out between the Arcadians and Eleans, in which the former were not only successful, but took possession of Olympia, and gave to the Pisatans the presidency of the Olympic games (364). The members of the Arcadian government appropriated a portion of the sacred treasures at Olympia to pay their troops; but this proceeding was warmly censured by the Mantineians, who were, for some reason, opposed to the supreme government. The latter was supported by Tegea, as well as by the Thebans, and the Mantineians, in consequence, were led to ally themselves with their ancient enemies the Spartans. (Xen. *Hell.* vii. 4; Diod. xv. 77, seq.) Thus, the two most powerful cities of Arcadia were again arrayed against each other, and the strength of the new confederation was destroyed almost as soon as it was formed. The disturbed state of Arcadia brought Epaminondas at the head of a Theban army into Peloponnesus, in b. c. 362; and his death at the battle of Mantinea was followed by a general peace among all the belligerents, with the exception of Sparta. In the subsequent disturbances in Greece, we hear little of the Arcadians; and though Megalopolis continued to be an important city, the political confederation lost all real power. After the death of Alexander the Great, we find many of the Arcadian cities in the hands of tyrants; and so little union was there between the cities, that some of them joined the Achæan, and others the Aetolian, league. Thus Megalopolis was united to the Achæan League, whereas Orchomenus, Tegea, and Mantinea, were members of the Aetolian. (Pol. ii. 44, 46.) Subsequently, the whole of Arcadia was annexed to the Achæan League, to which it continued to belong till the dissolution of the league by the Romans, when Arcadia, with the rest of the Peloponnesus, became part of the Roman province of Achaia. [ACHAIA.] Like many of the other countries of Greece, Arcadia rapidly declined under the Roman dominion. Strabo describes it as almost deserted at the time when he wrote; and of all its ancient cities Tegea was the only one still inhabited in his day. (Strab. p. 388.)

For our knowledge of the greater part of the country we are indebted chiefly to Pausanias, who has devoted one of his books to a description of its cities and their remains.

The following is a list of the towns of Arcadia:

1. In *Tegeatis* (Τεγεαῖς), the SE. district, *TEGEA*, with the dependent places *Munthyræa*, *Phylææ*, *Gareæ*, *Corythæis*.

2. In *Mantineis* (Μαντινική), the district N. of *Tegeatis*, *MANTINEIA*, with the dependent places, *Maera*, *Petrosæa*, *Phoezon*, *Nestæne*, *Melangeia*, *Elymia*.

3. In *Stymphalia* (Στυμφαλία), the district N. of *Mantineis*, *STYMPHALUS*, *OLIGYTIUM*, *ALEA*.

4. In *Maenalus* (Μαυαλία), so called from Mt. *Maenalus* [MAENALUS], the district S. and W. of *Mantineis*, and W. of *Tegeatis*: on the road from *Megalopolis* to *Tegea*, *LADOCEIA*; *Iteneonæie* (Ἰταυνία), probably on the western side of Mt. *Tzimbari* (Paus. viii. 3. § 3, 44. § 1; Steph. B. s. v.; Leake, *Peloponnesiaca*, p. 247); *ORESTHÆSIUM*, a little to the right of the road; *Aphrodisium* (Ἀφροδίσιον, Paus. viii. 44. § 2); *ATHENÆAUM*; *ASEA*; *PALLANTIUM*. On the road from *Megalopolis* to *Maenalus*, along the valley of the *Helisson*, *Peraethis* (Περαεθίς, Paus. viii. 3. § 4, 27. § 3, 36. § 7), *LYCOA*, *DIPARÆA*, *SUMATIA*, *MAENALUS*. N. of *Maenalus*, *ANEMOSA* and *HELISSON*. Between *Pallantium* and *Asea* *EUTARÆA*. The inhabitants of most of these towns were removed to *MEGALOPOLIS*, on the foundation of the latter city, which was situated in the SW. corner of *Maenalus*. The same remark applies to the inhabitants of most of the towns in the districts *Maleatis*, *Cromitis*, *Parrhasia*, *Cynuria*, *Eutresia*.

5. In *Maleatis* (Μαλεαῖς), a district S. of *Maenalus*, on the borders of *Laconia*. The inhabitants of this district, and of *Cromitis*, are called *Agætyæ* by Pausanias (viii. 27. § 4), because the *Lacedæmonian* town of *Agæis* originally belonged to *Arcadia*. *MALEA*; *LEUCTRA*, or *LEUCTRUM*; *PHALÆNÆÆ*; *Scirtonium* (Σκιρτώνιον, Paus. viii. 27. § 4), of uncertain site.

6. In *Cromitis* (Κρομήτις), a district west of *Maleatis*, on the Messenian frontier: *CROMI*, or *CROMNUS*; *GATHEÆE*; *Phædræis* (Φαδρίαις, Paus. viii. 35. § 1), on the road from *Megalopolis* to *Carnasium*, perhaps on the height above *Neokhorî*. (Leake, *Peloponnesiaca*, p. 236.)

7. In *Parrhasia* (Παρρhasία, Thuc. v. 33), a district on the Messenian frontier, N. of *Cromitis* and *Messenia*, occupying the left bank of the plain of the *Alpheius*: *MACARÆÆ*; *DASEÆE*; *ACACESIUM*; *LYCOSURA*; *THOCNIA*; *BASILIS*; *CYPSÆE*; *BATHIOS*; *TRAPEZUS*; *Acontium* and *Proeis* (Ἀκόντιον, Προεῖς), both of uncertain site. (Paus. viii. 27. § 4.) The *Parrhasii* (Παρρhasῖαι) are mentioned as one of the most ancient of the Arcadian tribes. (Strab. p. 388; Steph. B. s. v. Ἀχαῖα.) During the Peloponnesian war the *Mantineians* had extended their supremacy over the *Parrhasii*, but the latter were restored to independence by the *Lacedæmonians*, b. c. 421. (Thuc. v. 33.) [MANTINEIA.] Homer mentions a town *Parrhasia*, said to have been founded by *Parrhasus*, son of *Lycæon*, or by *Pelasgus*, son of *Aræstor*, which Leake conjectures to be the same as *Lycosura*. (Hom. *Il.* ii. 608; Plin. iv. 10; Steph. B. s. v. Παρρhasία.) [LYCOSURA.] The Roman poets frequently use the adjectives *Parrhasius* and *Parrhasis* as equivalent to Arcadian. (Virg. *Æn.* viii. 344, xi. 31;

Ov. Met. viii. 315.) Thus we find *Parrhasides stellae*, i. e. *Ursa major* (Ov. Fast. iv. 577); *Parrhasia dea*, i. e. *Carmentis* (Ov. Fast. i. 618); *Parrhasia virgo*, i. e. *Callisto*. (Ov. Trist. ii. 190.)

8. In *Phigalico*, W. of *Parrhasia* and N. of *Mesenia*, *PHIGALIA*.

9. In *Cynuria*, N. of *Phigalico* and *Parrhasia*: *Lycæa* [see *LYCOA*]; *THEISOA*; *BRENTHE*; *Rhaetæe* (*Ραιτάρ*), at the confluence of the *Gortynius* and *Alpheius* (Paus. viii. 28. § 3); *THYRAEUM*; *HYPSUS*; *GORTYS* or *GORTYNA*; *MARATHA*; *BUPHAGIUM*; *ALIPHERA*.

10. In *Eutresia* (*Εὐτρέσια*), a district between *Parrhasia* and *Maenalia*, inhabited by the *Entresii* (Xen. Hell. vii. 1. § 29.), of which the following towns are enumerated by Pausanias (viii. 27. § 3): *Tricoloni* (*Τρικλώνοι*), viii. 3. § 4, 35. § 6); *Zoeiteum* or *Zoetia* (*Ζοίτειον* or *Ζοίτια*), viii. 35. § 6); *Charisia* (*Χαρίσια*), viii. 3. § 4, 35. § 5); *Ptoleiderma* (*Πτολίδερμα*); *Cnausum* (*Κναῖσον*); *Paroreia* (*Παράρεια*), viii. 35. § 6). In *Eutresia*, there was a village, *Scias* (*Σκιάς*), 13 stadia from *Megalopolis*; then followed in order, northwards, *Charisia*, *Tricoloni*, *Zoeiteum* or *Zoetia*, and *Paroreia*; but the position of the other places is doubtful. Stephanus speaks of a town *Eutresii* (*σ. v. Εὐτρέσιος*), and Hesychius of a town *Eutres* (*σ. v. Εὐτρέη*); but in Pausanias the name is only found as that of the people.

11. In *Heraeotis* (*Ἡραϊστis*), the district in the W. on the borders of *Elis*, *HERAEA* and *MELAE-NEAE*.

12. In *Orchomenia* (*Ὀρχομενία*), the district N. of *Eutresia* and *Cynuria*, and E. of *Heraeotis*: *ORCHOMENUS*; *AMILUS*; *METHYDRUM*; *PHALANTHUM*; *THEISOA*; *TEUTHIS*; *Nonacris*, *Callia*, and *Dipoena*, forming a *Tripolis*, but otherwise unknown. (Paus. viii. 27. § 4.) This *Nonacris* must not be confounded with the *Nonacris* in *Pheneatis*, where the *Styx* rose.

13. In *Caphyatis* (*Καφύστis*), the district N. and W. of *Orchomenia*: *CAPHYAE* and *Nasi* (*Νάσαι*), on the river *Tragus*. (Paus. viii. 23. §§ 2, 9.)

14. In *Pheneatis* (*Φενεάστis*), the district N. of *Caphyatis*, and in the NE. of *Arcadia*, on the frontiers of *Achaia*: *PHENEUS*; *LYCURIA*; *ČARYAE*; *PENTELEUM*; *NONACRIS*.

15. In *Cleitoria* (*Κλειτορία*), the district W. of *Pheneatis*: *CLEITOR*; *LUST*; *PAUS*; *Seiræ* (*Σείραι*), Paus. viii. 23. § 9; nr. *Dekhuni*, *Leuke*, *Peloponnesiaca*, p. 221), on the frontiers of *Psophidia*; *Leucasiuum* (*Λευκασίον*), *Mesoboa* (*Μεσόβοα*), *Nasi* (*Νάσαι*), *Oryz* or *Halius* (*Ὀρυζ*, *Ἄλοις*), and *Thaliades* (*Θαλιάδες*), all on the river *Ladon*. (Paus. viii. 25. § 2; *Leake*, *Peloponnesiaca*, p. 229.)

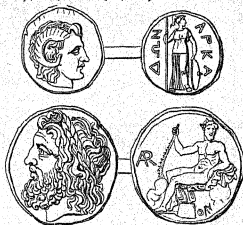
16. *CYNAETHA*, with a small territory N. of *Cleitoria*.

17. In *Psophidia* (*Ψωφιδία*), a district W. of *Cleitoria*, on the frontiers of *Elis*: *PSOPHIS*, with the village *Tropaea*.

18. In *Thelpusia* (*Θελπυσία*), the district S. of the preceding, also on the frontiers of *Elis*: *THELPUSA*, and *ONCEIUM* or *ONCAE*.

The site of the following Arcadian towns, mentioned by Stephanus Byzantinus, is quite unknown: *Allante* (*Ἀλλάντη*); *Anthana* (*Ἀνθάνα*); *Asilon* (*Ἀδλάν*); *Derea* (*Δέρεια*); *Diopre* (*Διόπη*); *Elia* (*Ἑλίας*); *Ephrya* (*Ἐφρύα*); *Eua* (*Εὐα*); *Eugieia* (*Ἐγυεία*); *Hysia* (*Ἵγία*); *Nede* (*Νέδη*); *Nestania*

(*Νεστάνια*); *Nostia* (*Νοστία*); *Oechalia* (*Οἰχά-λεια*); *Pyiae* (*Πύλαι*); *Phorieia* (*Φορεια*); *Theneas* (*Θῆναι*); *Thyraeum* (*Θυραῖον*).



COINS OF ARCADIA.

ARCA'NUM. [ARPINUM.]

ARCESINE. [AMORGOS.]

ARCEUTHUS (*Ἀρκευθός*), a small tributary of the *Orontes* in *Syria*, flowing through the plain of *Antioch*. (Strab. xvi. p. 751; *Malal.* viii. p. 84.)

A'RCHABIS (*Ἀρχαῖς*), a river of *Pontus*,—or *Arabis*, as it stands in the text of *Seylax* (p. 32),—appears to be the *Arkana*. The distance from the *Archabis* to the *Apsarus* was reckoned 50 stadia. The *Archabis* is placed between the *Pyxites* and the *Apsarus*. [G. L.]

ARCHAEOPOLIS (*Ἀρχαῖοπολις*), a city of *Colchis*, on the borders of *Iberia*, in a very strong position on a rock near the river *Phasis*. At the time of the Byzantine empire, it was the capital of the *Lazic* kingdom. (Procop. B. G. iv. 13; *Agath.* iii. 5, 8, 17.) [P. S.]

ARCHANDRO'POLIS (*Ἀρχάνδρου πόλις*, *Herod.* ii. 97, 98; *Steph. B. s. v.*: *Ἐπὶ Ἀρχανδροπολῆς*), a city in Lower Egypt, between *Naucratis* and *Sais*, which derived its name, according to *Herodotus*, from *Archandros* of *This*, the father-in-law of *Danaus*. He observes that *Archandros* is not an Egyptian appellation. [ANDROPOLIS.] [W. B. D.]

ARCHELA'IS (*Ἀρχελαῖς*). 1. In *Cappadocia*, and on the *Halys*, as *Pliny* states (vi. 3), a foundation of *Archelaus*, the last king of *Cappadocia*, which the emperor *Claudius* made a *Colonia*. The site is assumed to be *Ak-serai* (*Hamilton, Researches*, vol. ii. p. 230; *Lond. Geog. Journ.* vol. viii. p. 146); but *Ak-serai* is not on the *Halys*, as *Leake* supposes. *Ak-serai* is in 38° 20' N. lat., "in an open and well-cultivated valley, through which a small stream called the *Beyaz-Su* flows into the salt lake of *Koch-hisar*." *Ak-serai*, however, agrees very well with the position of *Archelais* as laid down in the *Itineraries*, and *Pliny* may have been misled in supposing the stream on which it stood to be a branch of the *Halys*. [G. L.]

2. A village built by *Archelaus*, son of *Herod* (*Joseph. Antig.* xvii. 13. § 1), and not far from *Phasaelis* (xviii. 2. § 2). It is placed by the *Peutinger Tables* 12 M. P. north of *Jericho*. (*Reland, Palaest.* p. 576, comp. plate, p. 421.) [E. B. J.]

ARCI, a city of *Hispania Baetica*, and a colony, is identified by coins and inscriptions with the ruins at *Arco* on the *Guaudalete*, E. of *Xeres*. (*Flores*, ix. p. 90, x. p. 48.) [P. S.]

ARCIDA'VA (*Tab. Peut.*: *Ἀρξιδάβα*, *Paul. E.* 8. § 9), a city of *Dacia*, on the road from *Vimin-*

claim to Tiviscum, probably near *Safka* or *Slatina*, on the river *Nera*. [P. S.]

ARCOBRIGA (*Ἀρκούριχα*, Ptol. ii. 6. § 58: Arcobrigenses, Plin. iii. 3. s. 4: *Arco*), a stipendiary city of the Celtiberi, in Hispania Tarraconensis, between Segontia and Aquæ Bilbitanorum, on the high road from Emerita to Caesaraugusta. (*Itin. Ant.* pp. 437, 438.) [P. S.]

ARCONNE'SUS (*Ἀρκοννήσιος*), a small island of Caria, near to the mainland, and south of Halicarnassus. It is now called *Orak Ada*. When Alexander besieged Halicarnassus, some of the inhabitants fled to this island. (Arrian, *Anab.* i. 23; Strabo, p. 656; *Chart of the Prom. of Halicarnassus*, &c., in Beaufort's *Karamania*; Hamilton, *Researches*, ii. 34.)

Strabo (p. 643) mentions an island, *Aspis*, between Teos and Lebedus, and he adds that it was also called Arconnesus. Chandler, who saw the island from the mainland, says that it is called *Carabash*. Barbé du Bocage (*Translation of Chandler's Travels*, i. p. 422) says that it is called in the charts *Sainte-Euphémie*. This seems to be the island *Macris* of Livy (xxxvii. 28), for he describes it as opposite to the promontory on which Myconessus was situated. Cramer (*Asia Minor*, vol. i. p. 355) takes *Macris* to be a different island from *Aspis*. [G. L.]

ARDAIDA, ARDAUDA (*Ἀρδαΐδα*, *Ἀρδαΐδα*), signifying the city of the seven gods, was the name given by the Alani or the Tauri to the city of THEODOSIA on the Tauric Chersonese. (*Anon. Peripl. Pont. Eux.* p. 5.) [P. S.]

ARDANIS or ARDANIA (*Ἀρδανίς ἄκρα*, Ptol. iv. 5. § 2; Periplus; *Ἀρδανία*, Strab. i. p. 40, corrupted into *Ἀρδανίης*, xvii. p. 838: *Ras-al-Milhr*), a low promontory, with a roadstead, on the N. coast of Africa, in that part of Marmarica which belonged to Cyrene, between Petra Magna and Menelaus Portus; at the point where the coast suddenly falls off to the S. before the commencement of the Catathamnus Magnus. [P. S.]

ARDEA (*Ἀρδέα*: *Ἔθ.* *Ἀρδέαρις*, Ardeas, -itis), a very ancient city of Latium, still called *Ardea*, situated on a small river about 4 miles from the sea-coast, and 24 miles S. of Rome. Pliny and Mela reckon it among the maritime cities of Latium: Strabo and Ptolemy more correctly place it inland, but the former greatly overstates its distance from the sea at 70 stadia. (Plin. iii. 5. s. 9; Mela, ii. 4; Strab. v. p. 232; Ptol. iii. 1. § 61.) All ancient writers agree in representing it as a city of great antiquity, and in very early times one of the most wealthy and powerful in this part of Italy. Its foundation was ascribed by some writers to a son of Ulysses and Circe (Xenag. ap. Dion. Hal. i. 72; Steph. B. v. *Ἀρδέα*), but the more common tradition, followed by Virgil as well as by Pliny and Solinus, represented it as founded by Danaë, the mother of Perseus. Both accounts may be considered as pointing to a Pelasgic origin; and Niebuhr regards it as the capital or chief city of the Pelasgic portion of the Latin nation, and considers the name of its king *Turnus* as connected with that of the *Tyrrhenians*. (Virg. *Aen.* vii. 410; Plin. l. c.; Solin. 2. § 5; Niebuhr, vol. i. p. 44, vol. ii. p. 21.) It appears in the legendary history of Aeneas as the capital of the Rutuli, a people who had disappeared or become absorbed into the Latin nation before the commencement of the historical period; but their king Turnus is represented as dependent on Latium, though holding a separate sovereignty. The tradition mentioned by Livy (xxi. 7), that the Ardeans

had united with the Zacynthians in the foundation of Saguntum in Spain, also points to the early power and prosperity ascribed to the city. In the historical period Ardea had become a purely Latin city, and its name appears among the thirty which constituted the Latin League. (Dion. Hal. v. 61.) According to the received history of Rome, it was besieged by Tarquinius Superbus, and it was during this long-protracted siege that the events occurred which led to the expulsion of this monarch. (Liv. i. 57—60; Dion. Hal. iv. 64.) But though we are told that, in consequence of that revolution, a truce for 15 years was concluded, and Ardea was not taken, yet it appears immediately afterwards in the first treaty with Carthage, as one of the cities then subject to Rome. (Pol. iii. 22.) It is equally remarkable that though the Roman historians speak in high terms of the wealth and prosperity it then enjoyed (Liv. i. 57), it seems to have from this time sunk into comparative insignificance, and never appears in history as taking a prominent part among the cities of Latium. The next mention we find of it is on occasion of a dispute with Aricia for possession of the vacant territory of Corioli, which was referred by the consent of the two cities to the arbitration of the Romans, who iniquitously pronounced the disputed lands to belong to themselves. (Liv. iii. 71, 72.) Notwithstanding this injury, the Ardeates were induced to renew their friendship and alliance with Rome: and, shortly after, their city being agitated by internal dissensions between the nobles and plebeians, the former called in the assistance of the Romans, with whose aid they overcame the popular party and their Volscian allies. But these troubles and the expulsion of a large number of the defeated party had reduced Ardea to a low condition, and it was content to receive a Roman colony for its protection against the Volscians, B. C. 442. (Liv. iv. 7, 9, 11; Diod. xii. 34.) In the legendary history of Camillus Ardea plays an important part: it afforded him an asylum in his exile; and the Ardeates are represented as contributing greatly to the very apocryphal victories by which the Romans are said to have avenged themselves on the Gauls. (Liv. v. 44, 48; Plut. *Camill.* 23, 24.)

From this time Ardea disappears from history as an independent city; and no mention of it is found on occasion of the great final struggle of the Latins against Rome in B. C. 340. It appears to have gradually lapsed into the condition of an ordinary "Colonia Latina," and was one of the twelve which in B. C. 209 declared themselves unable to bear any longer their share of the burthens cast on them by the Second Punic War. (Liv. xxvii. 9.) We may hence presume that it was then already in a declining state; though on account of the strength of its position, we find it selected in B. C. 186 as the place of confinement of Minius Cerninius, one of the chief persons implicated in the Bacchanalian mysteries. (Liv. xxxix. 19.) It afterwards suffered severely, in common with the other cities of this part of Latium, from the ravages of the Samnites during the civil wars between Marius and Sulla; and Strabo speaks of it in his time as a poor decayed place. Virgil also tells us that there remained of Ardea only a great name, but its fortune was past away. (Strab. v. p. 232; Virg. *Aen.* vii. 413; Sil. Ital. i. 291.) The unhealthiness of its situation and neighbourhood, noticed by Strabo and various other writers (Strab. p. 231; Seneca, *Ep.* 105; Martial, iv. 60), doubtless contributed to its decay; and Juvenal tells

us that in his time the tame elephants belonging to the emperor were kept in the territory of Ardea (xii. 105); a proof that it must have been then, as at the present day, in great part uncultivated. We find mention of a redistribution of its "ager" by Hadrian (Lib. Colon. p. 231), which would indicate an attempt at its revival, — but the effort seems to have been unsuccessful: no further mention of it occurs in history, and the absence of almost all inscriptions of imperial date confirms the fact that it had sunk into insignificance. It probably, however, never ceased to exist, as it retained its name unaltered, and a "castellum Ardeae" is mentioned early in the middle ages, — probably, like the modern town, occupying the ancient citadel. (Nibby, vol. i. p. 231.)

The modern village of *Ardea* (a poor place with only 176 inhabitants, and a great castellated mansion belonging to the Dukes of Cesarini) occupies the level surface of a hill at the confluence of two narrow valleys; this, which evidently constituted the ancient *Arx* or citadel, is joined by a narrow neck to a much broader and more extensive plateau, on which stood the ancient city. No vestiges of this exist (though the site is still called by the peasants *Civita Vecchia*); but on the NE., where it is again joined to the table-land beyond, by a narrow isthmus, is a vast mound or *Agger*, extending across from valley to valley, and traversed by a gateway in its centre; while about half a mile further is another similar mound of equal dimensions. These ramparts were probably the only regular fortifications of the city itself; the precipitous banks of tuff rock towards the valleys on each side needing no additional defence. The citadel was fortified on the side towards the city by a double fosse or ditch, hewn in the rock, as well as by massive walls, large portions of which are still preserved, as well as of those which crowned the crest of the cliffs towards the valleys. They are built of irregular square blocks of tuff: but some portions appear to have been rebuilt in later times. (Gell, *Top. of Rome*, pp. 97—100; Nibby, *Dintorni di Roma*, vol. i. pp. 233—240.) There exist no other remains of any importance: nor can the sites be traced of the ancient temples, which continued to be objects of veneration to the Romans when Ardea had already fallen into decay. Among these Pliny particularly mentions a temple of Juno, which was adorned with ancient paintings of great merit; for the execution of which the painter (a Greek artist) was rewarded with the freedom of the city.* In another passage he speaks of paintings in temples at Ardea (probably different from the above), which were believed to be more ancient than the foundation of Rome. (Plin. xxxv. 3. s. 6, 10. s. 37.) Besides these temples in the city itself, Strabo tells us that there was in the neighbourhood a temple of Venus (*Ἀρροβίστιον*), where the Latins annually assembled for a great festival. This is evidently the spot mentioned by Pliny and Mela in a manner that would have led us to suppose it a town of the name of *APHRODISIUM*; its exact site is unknown, but it appears to have been between Ardea and Antium,

* Concerning the name and origin of the painter, which are written in the common editions of Pliny "Marcus Ladius Eliotes Aetolia oriundus," for which Silig would substitute

"Plantius Marcus Cleetas Alalia exoriundus," see the art. *Ladius*, in *Biogr. Dict.*, and Silig's note on the passage, in his new edition of Pliny. But his emendation *Alalia* is scarcely tenable.

and not far from the sea-coast. (Strab. v. p. 232; Plin. iii. 5, 9; Mela, ii. 4.)

The *VIA ARDEATINA*, which led direct from Rome to Ardea, is mentioned in the *Curiosum Urbis* (p. 28, ed. Preller) among the roads which issued from the gates of Rome, as well as by Festus (v. *Retricibus*, p. 282, *M.*; Inscr. ap. Gruter, p. 1139. 12). It quitted the Via Appia at a short distance from Rome, and passed by the farms now called *Tor Narancia*, *Cicchiagnola*, and *Tor di Nona* (so called from its position at the ninth mile from Rome) to the *Solfatrata*, 15 R. miles from the city: a spot where there is a pool of cold sulphurous water, partly surrounded by a rocky ridge. There is no doubt that this is the source mentioned by Vitruvius ('*Pons in Ardeatino*,' vii. 3) as analogous to the *Aquae Albulae*; and it is highly probable that it is the site also of the Oracle of Faunus, so picturesquely described by Virgil (*Aen.* vii. 81). This has been transferred by many writers to the source of the Albula, but the locality in question agrees much better with the description in Virgil, though it has lost much of its gloomy character, since the wood has been cleared away; and there is no reason why Albunea may not have had a shrine here as well as at Tibur. (See Gell. l. c. p. 102; Nibby, vol. ii. p. 102.) From the *Solfatrata* to Ardea the ancient road coincides with the modern one: at the church of *Sia Procula*, 4½ miles from Ardea, it crosses the *Rio Torto*, probably the ancient Numicius. [NUMICIUS.] No ancient name is preserved for the stream which flows by Ardea itself, now called the *Fosso dell' Incastro*. The actual distance from Rome to Ardea by this road is nearly 24 miles; it is erroneously stated by Strabo at 160 stadia (20 R. miles), while Eutropius (i. 8) calls it only 18 miles. [E. H. B.]

ARDEA (*Ἀρδεα*), a town in the interior of Persis, S.W. of Persepolis. (Ptol. xi. 4. § 5; Amm. Marc. xxiii. 6.) [V.]

ARDELICA, a town of Gallia Transpadana, which occupied the site of the modern *Peschiera*, at the SE. angle of the Lacus Benacus (*Lago di Garda*), just where the Mincius issued from the lake. The name is found under the corrupted form *Ariolica* in the Tab. Peut., which correctly places it between Brixia and Verona; the true form is preserved by inscriptions, from one of which we learn that it was a trading place, with a corporation of ship-owners, "*collegium naviculariorum Ardelicensium*." (Orell. Inscr. 4108.) [E. H. B.]

ARDETTUS. [ATHENAE.]

ARDERICCA (*Ἀρδερικα*), a small place in Assyria on the Euphrates above Babylon (Herod. i. 185), about which the course of the Euphrates was made very tortuous by artificial cuts. The passage of Herodotus is unintelligible to us, and the site of *Ardेरices* unknown.

Herodotus (vi. 119) gives the same name to another place in Cissia to which Darius, the son of Hystaspes, removed the captives of Eretria. It was, according to Herodotus, 210 stadia from Susa (*Susa*), and 40 stadia from the spring from which were got asphalt, salt, and oil. [G. L.]

ARDIAEI (*Ἀρδιαῖοι*), an Illyrian people mentioned by Strabo, probably inhabited Mt. Ardon, which the same geographer describes as a chain of mountains running through the centre of Dalmatia. (Strab. vii. p. 315.)

ARDOBRICA (*Coruña*), a sea-port town of the Artabri, in the NW. of Spain, on the great gulf

called *Portus Artabrorum* (*Bay of Coruña and Ferrol*). The above is probably the right form of the name, but the MSS. differ greatly. (Mela, iii. 1. § 9.) [P. S.]

ARDUENNA (*Ἀρδούβηνα ὄλη*: *Arduennes*), the largest forest in Gallia in Caesar's time. (B. G. v. 3, vi. 29, 33.) He describes it in one passage as extending from the Rhine, through the midst of the territory of the Treviri, to the borders of the territory of the Remi; and in another passage as extending from the banks of the Rhine and the borders of the Treviri more than 500 Roman miles to the Nervii. From a third passage we may collect that he supposed it to extend to the Scaldis, *Schelde*. Accordingly it was included in the country of the Belgae. D'Anville conjectures that the reading of Caesar, instead of "millibusque amplius 10 in longitudinem," should be CL. Orosius (vi. 10), who is here copying Caesar, has "plus quam quingenta millia passuum" (ed. Havercamp); but the old editions, according to D'Anville, have L instead of 10. Strabo (p. 194) says that the *Arduenna* is a forest, not of lofty trees; an extensive forest, but not so large as those describe it who make it 4,000 stadia, that is, 500 Roman miles, or exactly what the text of Caesar has. (See Groskurd's Translation, vol. i. p. 335, and his note.) It seems, then, that Strabo must then be referring to what he found in Caesar's Commentaries. He makes the *Arduenna* include the country of the Morini, Atrebatas, and Eburones, and consequently to extend to the North Sea on the west, and into the Belgian province of Liege on the north.

The dimensions of 500 Roman miles is a great error, and it is hardly possible that Caesar made the mistake. The error is probably due to his copyists. The direct distance from Coblenz, the most eastern limit that we can give to the *Arduenna*, to the source of the Sambre, is not above 200 Roman miles; and the whole distance from Coblenz to the North Sea, measured past the sources of the Sambre, is not much more than 300 miles. The *Arduenna* comprehended part of the Prussian territory west of the Rhine, of the duchy of Luxembourg, of the French department of Ardennes, to which it gives name, and a small part of the south of Belgium. It is a rugged country, hilly, but not mountainous.

The name *Arduenna* appears to be descriptive, and may mean "forest." A woodland tract in Warwickshire is still called *Ardon*. It was once a large forest, extending from the Trent to the Severn. [G. L.]

ARDYES (*Ἀρδύες*), a tribe of Celts, whom Polybius (iii. 47) places in the upper or northern valley of the Rhone, as he calls it. His description clearly applies to the Valais, down which the Rhone flows to the Lake of Geneva. In the canton of Valais there is a village still called *Ardon* in the division of the Valais, named Gontey. [G. L.]

AREA, or ARIA. [ARETIAS.]

AREBRIGIUM, a town or village of the Salassi, mentioned only in the Itineraries, which place it on the road from Augusta Praetoria to the pass of the Graian Alps, 25 M. P. from the former city. (Itin. Ant. pp. 345, 347; Tab. Peut.) This distance coincides with the position of *Pré St. Didier*, a considerable village in an opening of the upper valley of *Aosta*, just where the great streams from the southern flank of *Mont Blanc* join the *Dora*, which descends from the *Petit St. Bernard*. As the first tolerably open space in the valley, it is supposed to have been the first halting-place of *Hannibal* after

his passage of the Graian Alps. (Wickham and Cramer, *Passage of Hannibal*, p. 113, seq.) It is immediately at the foot of the *Cramont*, a mountain whose name is probably connected with *GREMONTIS JUGUM*. (Liv. xxi. 38.) [E. H. B.]

ARECO'MICL. [VOLCAE.]

AREIO'PAGUS. [ATHENAE.]

ARELA'TE (also *Arelatum*, *Arelas*, *Ἀρελάται*: *Eth. Arelatensis*: *Arles*), a city of the Provincia or Gallia Narbonensis, first mentioned by Caesar (B. C. i. 36, ii. 5), who had some ships built there for the siege of Massilia. The place is situated on the left bank of the Rhone, where the river divides into two branches. It was connected by roads with *Valentia* (*Valence*), with *Massilia* (*Marseille*); with *Forum Julii* (*Fréjus*), with *Barcino* in Spain (*Barcelona*); and with other places. This city is supposed to be the place called *Theline* in the *Ora Maritima* (v. 679) of Festus Avienus; and as *Theline* appears to be a significant Greek term (*Θηλή*), D'Anville (*Notice, &c., Arelate*), and others found a confirmation of the name of Avienus in a stone discovered near *Arles*, with the inscription *Mammillaria*: but the stone is a mile-stone, and the true reading on it is "Massil. Milliar. I.", that is, the first mile-stone on the way from *Arelate* to *Massilia*; a signal instance of the blunders which may be made by trusting to careless copies of inscriptions, and to false etymologies (Walckenaer, *Géog. des Gaules*). *Arelate* was in the country of the Salves, after whose conquest by the Romans (u. c. 123), we may suppose that the place fell under their dominion. It became a Roman colony, apparently in the time of Augustus, with the name of Sextani attached to it, in consequence of some soldiers of the sixth legion being settled there (Plin. iii. 4); and this name is confirmed by an inscription. Another inscription gives it also the cognomen *Julia*. In Strabo's time (p. 181) it was the centre of considerable trade, and Mela (ii. 5) mentions *Arelate* as one of the chief cities of Gallia Narbonensis. The place was improved by Constantine, and a new town was built, probably by him, opposite to the old one, on the other side of the stream; and from this circumstance *Arelate* was afterwards called *Constantina*, as it is said. Ausonius (*Urb. Nobil.* viii.) accordingly calls *Arelate duplex*, and speaks of the bridge of boats on the river. The new city of Constantine was on the site of the present suburb of *Trinquaille*, in the island of *La Camargue*, which is formed by the bifurcation of the Rhone at *Arles*. *Arelate* was the residence of the praefect of Gallia in the time of Honorius; and there was a mint in the city.

The Roman remains of *Arles* are very numerous. An obelisk of Egyptian granite was found buried with earth some centuries ago, and it was set up in 1675 in one of the squares. It seems that the obelisk had remained on the spot where it was originally landed, and had never been erected by the Romans. The amphitheatre of *Arles* is not so perfect as that of Nemausus (*Nîmes*), but the dimensions are much larger. It is estimated that it was capable of containing at least 20,000 persons. The larger diameter of the amphitheatre is 466 feet. A part of the old cemetery, *Campus Elysium*, now *Eliscamps*, contains ancient tombs, both Pagan and Christian. [G. L.]

AREMORICA. [ARMORICA.]

ARENACUM, is mentioned by Tacitus (*Hist.* v. 20) as the station of the tenth legion, when Civilis attacked the Romans at *Arenacum*, Bata-

vodurum, and other places. Some geographers have identified Arenacum with *Araheim*, but D'Anville and Walckenaer place it at *Aert* near *Herwen*. In the Antonine Itin., on the road from Lugdunum (*Leiden*), to Argentoratum (*Strassburg*), the fifth place from Lugdunum, not including Lugdunum, is Harenatio, which is the same as Arenacum. The next place on the route is Burginatio. Burginatio also follows Arenatio in the Table; but the place before Arenatio in the Table is Noviomagus (*Nimèges*); in the Itin. the station which precedes Harenatio is Carvo (*Rhenen*), as it is supposed. It is certain that Arenatio is not *Arnheim*. [G. L.]

ARENAE MONTES, according to the common text of Pliny (iii. l. s. 3), are the sand-hills (*Arenas Gordae*) along the coast of Hispania Baetica, NW. of the mouth of the Baetis. But Sillig adopts, from some of the best MSS., the reading *Mariani Montes*. [MARIANUS.] [P. S.]

ARENE (*Ἀρένη*), a town mentioned by Homer as belonging to the dominions of Nestor, and situated near the spot where the Minyeius flows into the sea. (Hom. *Il.* ii. 591, xi. 723.) It also occurs in the Homeric Hymn to Apollo (423), in conjunction with other towns on the western coast of Peloponnesus. According to Pausanias (iv. 2. § 4, 3. § 7), it was built by Aphareus, who called it after Arene, both his wife and his sister by the same mother. It was commonly supposed in later times that Arene occupied the site of Samos or Samia in Triphylia, near the mouth of the Anigrus, which was believed to be the same as the Minyeius. (Strab. viii. p. 346; Paus. v. 6. § 2.)

AREON (*Ἀρέων*), a small stream in Persis. (Arrian, *Indic.* 38.) [V.]

AREOPOLIS, identical with *Ar* of Moab. S. Jerome explains the name to be compounded of the Hebrew word (*אֶר* *Ar* or *Ir*) signifying "city" and its Greek equivalent (*πόλις*), "non ut plerique existimant quod *Apeos*, i. e. Martis, civitas sit" (*in Jos.* xv.). He states that the walls of this city were shaken down by an earthquake in his infancy (circ. A. D. 315). It was situated on the south side of the River ARNON, and was not occupied by the Israelites (*Deut.* ii. 9, 29; Euseb. *Onomast. sub voc.* *Ἀρῶν*). Burkhart suggests that its site may be marked by the ruined tank near *Mehat-el-Haj*, a little to the south of the Arnon (p. 374). [G. W.]

ARETHUSA. 1. (*Ἀρεθούσα*; *Eth.* *Ἀρεθούριος*, *Arethusius*, Plin. v. 23), a city of Syria, not far from Apamea, situated between Epiphania and Emesa. (Anton. Itin.; Hierocles.) Seleucus Nicator, in pursuance of his usual policy, Hellenized the name. (Appian, *Syr.* 57.) It supported Caecilius Bassus in his revolt (Strab. p. 753), and is mentioned by Zosimus (i. 52) as receiving Aurelian in his campaign against Zenobia. (For Marcus, the well-known bishop of Arethusa, see *Dict. of Biog. s. v.*) It afterwards took the name of *Rastan* (Abulf. *Tab. Syr.* p. 22), under which name it is mentioned by the same author (*An. Mus.* ii. 213, iv. 429). Irby and Mangles visited this place, and found some remains (p. 254).

2. (*Nazik*), a lake of Armenia, through which the Tigris flows, according to Pliny (vi. 31). He describes the river as flowing through the lake without any intermixture of the waters. Ritter (*Erdkunde*, vol. x. pp. 85, 90, 101; comp. Kinneir, *Travels*, p. 383) identifies it with the lake *Nazik*, which is about 13 miles in length, and 5 in breadth at the centre. The water is stated to be sweet and

wholesome, which does not correspond with the account of Pliny. [E. B. J.]

3. A fountain at Syracuse. [SYRACUSAE.]

4. A fountain close to Chalcis in Euboea, which was sometimes disturbed by volcanic agency. Dicaearchus says that its water was so abundant as to be sufficient to supply the whole city with water. (Dicaearch. *Βίος τῆς Ἐλλάδος*, p. 146, ed. Fuhr; Strab. i. p. 58, x. p. 449; Eurip. *Iphig. in Aul.* 170; Plin. iv. 12.) There were tame fish kept in this fountain. (Athen. viii. p. 331, e. f.) Leake says that this celebrated fountain has now totally disappeared. (*Northern Greece*, vol. ii. p. 255.)

5. A fountain in Ithaca. [ITHACA.]

6. A town of Bisaltia in Macedonia, in the pass of Aulon, a little N. of Broniscus, and celebrated for containing the sepulchre of Euripides. (Amm. Marc. xxvii. 4; Itin. Hierosol. p. 604; Leake, *Northern Greece*, vol. iii. p. 170.) We learn from Scylax (c. 67) that it was an ancient Greek colony. It was probably founded by the Chalcidians of Euboea, who may have called it after the celebrated fountain in the neighbourhood of their city. Stephanus B. (s. v.) erroneously calls it a city of Thrace. It was either from this place or from Broniscus that the fortified town of Rentine arose, which is frequently mentioned by the Byzantine historians. (Tafel, *Thessalonica*, p. 68.)

ARE'TIAS (*Ἀρετίας*), a small island on the coast of Pontus, 30 stadia east of Pharnacia (*Kerasunt*), called *Ἀρεος νῆσος* by Seyninus (Steph. B. s. v. *Ἀρεος νῆσος*) and Scylax. Here (Apollon. Rhod. ii. 384) the two queens of the Amazons, Otrere and Antiope, built a temple to Ares. Mela (ii. 7) mentions this place under the name of Ares or Aria, an island dedicated to Mars, in the neighbourhood of Colchis. Aretias appears to be the rocky islet called by the Turks *Kerasunt Ada*, which is between 3 and 4 miles from *Kerasunt*. "The rock is a black volcanic breccia, with imbedded fragments of trap, and is covered in many places with broken oyster-shells brought by gulls and sea-birds." (Hamilton, *Researches*, i. 262.) This may explain the legend of the terrible birds that frequented this spot. Pliny (vi. 12) gives to the island also the name of *Chalcercitis*. [G. L.]

ARE'TIAS. [ARIAS.]

AREVA, a tributary of the river Durus, in Hispania Tarraconensis, from which the Arevaci derived their name. It is probably the *Uvero*, which flows from N. to S., a little W. of 3° W. long., and falls into the *Douro* S. of *Oma*, the ancient Uxama. (Plin. iii. 3. s. 4.) [P. S.]

ARE'VACI, ARE'VACAE (*Ἀρεῦακoi*, Strab. iii. p. 162; Ptol. ii. 6. § 56; *Ἀρεῦακαί*, Pol. xxxv. 2; *Ἀρεῦακοί*, Appian, *Hisp.* 45, 46), the most powerful of the four tribes of the Celtiberi in Hispania Tarraconensis, S. of the Pelendones and Berones, and N. of the Carpetani. They extended along the upper course of the Durus, from the Pistoraca, as far as the sources of the Tagus. Pliny (iii. 3. s. 4) assigns to them six towns, Segontia, Uxama, Segovia, Nova Augusta, Termon, and Clunia, on the borders of the Celtiberi. Numantia, which Pliny assigns to the Pelendones, is mentioned by other writers as the chief city of the Arevaci. [NUMANTIA.] Strabo, Ptolemy, and other writers also mention Lagni, Malia, Sarguntia or Sargantha, Cosada, Colenda, Miacum, Pallantia, Segovia, Arevoc, Confluenta, Turiis, Voluca, and Sotorialaca. The Arevaci were distinguished for their valour in the

Celtiberian or Numantine war (c. 143—133) and especially for the defence of NUMANTIA. (Strab., Polyb., Appian., *ll. cc.*) [P. S.]

ARGAEUS (*Ἀργαῖος*; *Argish*, or *Erjish Dagli*), a lofty mountain in Cappadocia, at the foot of which was Mazaca. It is, says Strabo (p. 538), always covered with snow on the summit, and those who ascend it (and they are few) say that on a clear day they can see from the top both the Euxine and the bay of Issus. Cappadocia, he adds, is a woodless country, but there are forests round the base of Argæus. It is mentioned by Clandian. (*In Ruf.* ii. 30.) It has been doubted if the summit of the mountain can be reached; but Hamilton (*Researches*, ii. 274) reached the highest attainable point, above "which is a mass of rock with steep perpendicular sides, rising to a height of 20 or 25 feet above the ridge," on which he stood. The state of the weather did not enable him to verify Strabo's remark about the two seas, but he doubts if they can be seen, on account of the high mountains which intervene to the N. and the S. He estimates the height above the sea-level at about 13,000 feet. Argæus is a volcanic mountain. It is the culminating point in Asia Minor of the range of Taurus, or rather of that part which is called Antitaurus. [G. L.]

ARGANTHONIUS (*Ἀργανθόνιος*, 'Αργανθόν, Steph. s.v. 'Αργανθόν; *Ἀγί. Ἀργανθόνειος*), a mountain range in Bithynia, which forms a peninsula, and divides the gulfs of Cius and Astacus. The range terminates in a headland which Ptolemy calls Posidium: the modern name is *Katirli*, according to some authorities, and *Bosburn* according to others. The name is connected with the mythus of Hylas and the Argonautic expedition. (Strab. p. 564; Apoll. Rhod. i. 1176.) [G. L.]

ARGARICUS SINUS (*Pall's Bay*), a large bay of India intra Gangem, opposite to the island of Taprobane (*Ceylon*), between the promontory of Cory on the S., and the city of Curula on the N., with a city upon it named Argara or Argari. (Ptol. i. 13. § 1, vii. 1. § 96; Arrian. *Peripl.*) [P. S.]

ARGEIA, ARGEL. [*Argos*.]

ARGENNUM (*Ἀργεννον*, 'Αργινον, Thucyd. viii. 34), a promontory of the territory of Erythræ, the nearest point of the mainland to Posidium in Chios, and distant 60 stadia from it. The modern name is said to be called *Cep Blanc*. [G. L.]

ARGENOMESCI or ORGENOMESCI, a tribe of the Cantabri, on the N. coast of Hispania Tarraconensis, with a city Argenomesium (prob. *Argomodo*), and a harbour Vereasueca (prob. *P. S. Martin*, Plin. iv. 20. s. 34; Ptol. ii. 6. § 51). [P. S.]

ARGENTARIA (Amm. Marc. xxxi. 10; Oros. vii. 33; Aur. Vict. *Epit.* c. 47), also called ARGENTOVARIA, may be *Artenheim* in the old province of Alsace, between the Vosges and the Rhine. D'Anville (*Notice*, &c.), in an elaborate article on Argentovaria, founded on the Antonine Itin. and the Table, has come to this probable conclusion as to the site of Argentaria. Gratian defeated the Alemanni at Argentaria, A.D. 378. [G. L.]

ARGENTARIUS MONS, a remarkable mountain-promontory on the coast of Etruria, still called *Monte Argentaro*. It is formed by an isolated mass of mountains about 7 miles in length and 4 in breadth, which is connected with the mainland only by two narrow strips of sand, the space between which forms an extensive lagune. Its striking form and appearance are well described by Rutilius (*Itin.* i. 315—324); but it is remarkable that no mention

of its name is found in any earlier writer, though it is certainly one of the most remarkable physical features on the coast of Etruria. Strabo, however, notices the adjoining lagune (*λιμνοθάλαττα*), and the existence of a station for the tunny fishery by the promontory (v. p. 225), but without giving the name of the latter. At its south-eastern extremity was the small but well-sheltered port mentioned by ancient writers under the name of PORTUS HERCULIS (*Ἡρακλέους λιμήν*, Strab. l. c.; Rutil. i. 293), and still known as *Porto d'Ercolo*. Besides this, the Maritime Itinerary mentions another port to which it gives the name of ISCITANIA, which must probably be the one now known as *Porto S. Stefano*, formed by the northern extremity of the headland; but the distances given are corrupt. (*Itin. Marit.* p. 499.) The name of Mons Argentarius points to the existence here of silver mines, of which it is said that some remains may be still discovered. [E. H. B.]

ARGENTARIUS MONS (Avien. *Or. Marit.* 291; 'Αργυροῦν ὄρος, Strab. iii. p. 148), that part of M. OROSPEDA in the S. of Spain in which the Baetis took its rise; so called from its silver mines. (Comp. Steph. B. s. v. *Ταπησσός*; Paus. vi. 19.) Bochart (*Phaleg.* i. 34, p. 601) agrees with Strabo in supposing that the word Orospeda had the same sense as argentarius. [P. S.]

ARGENTEUS, a river of Gallia Narbonensis, mentioned by Aemilius Lepidus in a letter to Cicero, b. c. 43 (*ad Fam.* x. 34). Lepidus says that he had fixed his camp there to oppose the forces of M. Antonius; he dates his letter from the camp at the Pons Argenteus. The Argenteus is the river *Argens*, which enters the sea a little west of Forum Julii (*Fréjus*); and the Pons Argenteus lay on the Roman road between Forum Voconii (*Conet*), as some suppose, and Forum Julii.

Pliny (iii. 4) seems to make the Argenteus flow past Forum Julii, which is not quite exact; or he may mean that it was within the territory of that Colonia. The earth brought down by the Argenteus has pushed the land out into the sea near 3,000 feet. Walckenaer (*Géog. des Gaules*, Rec. ii. 10) thinks that the Argenteus of Ptolemy cannot be the Argenteus of Cicero, because Ptolemy places it too near Olbia. He concludes that the measures of Ptolemy carry us to the coast of *Argentière*, and the small river of that name. But it is more likely that the error is in the measures of Ptolemy. A modern writer has conjectured that the name Argenteus was given to this river on account of the great quantity of mica in the bed of the stream, which has a silvery appearance. [G. L.]

ARGENTEA REGIO. [INDIA.]

ARGENTE'OLUM (It. Ant. p. 423; 'Αργεντόλα, Ptol. ii. 6. § 28; *Toranzo* or *Tornaveros*?), a town of the Astures in Hispania Tarraconensis, 14 M. P. south of Asturica. [P. S.]

ARGENTOMAGUS (*Argenton*), a place in Gaul, which seems to be identified by the modern name, and by the routes in the Antonine Itin. *Argenton* is SW. of *Bourges*, and in the department of *Indre*. The form Argantomagus does not appear to be correct. [G. L.]

ARGENTORATUM, or ARGENTORATUS (Amm. Marc. xv. 11; *Strassburg* on the *Rhine*), is first mentioned by Ptolemy. The position is well ascertained by the Itineraries. It has the name of *Stratisburgium* in the Geographer of Ravenna and *Strataburgum* in the *Notitia*. Nithard, who wrote in the ninth century (quoted by D'Anville

and others), speaks of it as having once the name of Argentaria "nunc autem Stratzburg vulgo dicitur;" but he is probably mistaken in giving it the name of Argentaria instead of Argentoratum. [ARGENTARIA.] Zosimus (iii. 3) calls the place 'Ἀργέντωρ. It was originally a town of the Tribocci. The Romans had a manufactory of arms at Argentoratum; and Julian defeated the Alemanni here. (Amm. Marcell. xvi. 12.)

[G. L.]
ARGENTOVARIA. [ARGENTARIA.]
ARCIDAVA. [ARCIDAVA.]

ARGILUS ('Ἀργίλος: Eth. Ἀργίλιος), a city of Macedonia in the district Bisaltia, between Amphipolis and Bromiscus. It was founded by a colony from Andros. (Thuc. iv. 103.) It appears from Herodotus (vii. 115) to have been a little to the right of the route of the army of Xerxes, and must therefore have been situated a little inland. Its territory must have been extended as far as the right bank of the Strymon, since Cerdylion, the mountain immediately opposite Amphipolis, belonged to Argilus. (Thuc. v. 6.) The Argilians readily joined Brasidas in B. C. 424, on account of their jealousy of the important city of Amphipolis, which the Athenians had founded in their neighbourhood. (Thuc. iv. 103; comp. Steph. B. s. v.; Leake, *Northern Greece*, vol. iii. p. 171.)

ARGINUSAE (αἱ Ἀργινούσαι), three small islands near the mainland of Aeolis, and near Canae on the mainland. (Strab. p. 617.) They lay between Canae and Mytilene in Lesbos, and 120 stadia from Mytilene. Thucydides (viii. 101) speaks of Arginusae of the mainland, as if there were a place on the mainland so called. Off these islands the ten generals of the Athenians gained a naval victory over the Spartans, B. C. 406. (Xen. *Hell.* i. 6.)

Stephanus (s. v. Ἀργινούσαι) describes Argennusa as an island on the coast of Troas, near a promontory Argennon. This description, given on the authority of Androtion, does not suit the Arginusae; but Stephanus does not mention them elsewhere. Pliny (v. 31) places the Arginusae iv. M. P. from Aegae. The modern name of the islands is said to be *Janot*. [G. L.]

ARGIPPAEI ('Ἀργιππαιοί), according to the common text of Herod. iv. 23; but two good MSS. have 'Οργιππαιοί, which Dindorf adopts; 'Οργιππαιοί, Zenob. *Prov.* v. 25; Arimphaei or Arymphaei, Mela, *Plin. ll. inf. cc.*, a people in the north of Asia, dwelling beyond the Scythians, at the foot of inaccessible mountains, beyond which, says Herodotus (c. 25), the country was unknown; only the Argippaei stated that these mountains were inhabited by men with goats' feet, and that beyond them were other men who slept for six months; "but this story," he adds, "I do not at all accept." East of the Argippaei dwelt the Issedones; but to the N. of both nothing was known. As far as the Argippaei, however, the people were well known, through the traffic both of the Scythians and of the Greek colonies on the Pontus.

These people were all bald from their birth, both men and women; flat-nosed and long-chinned. They spoke a distinct language, but wore the Scythian dress. They lived on the fruit of a species of cherry (probably the *Prunus padus*, or *bird-cherry*), the thick juice of which they strained through cloths, and drank it pure, or mingled with milk; and they made cakes with the pulp, the juice of which they called *σάρκιν*. Their flocks were few, because the pasturage was scanty. Each man made his abode under a tree, about which a sort of blanket was

hung in the winter only. The bald people were esteemed sacred, and were unmolested, though carrying no arms. Their neighbours referred disputes to their decision; and all fugitives who reached them enjoyed the right of sanctuary. Throughout his account Herodotus calls them the *bald people* (οἱ φαλακροί), only mentioning their proper name once, where the reading is doubtful.

Mela (i. 19. § 20), enumerating the peoples E. of the Tanais, says that, beyond the Thyrsagetae and Turcae, a rocky and desert region extends far and wide to the Arymphaei, of whom he gives a description, manifestly copied from Herodotus, and then adds, that beyond them rises the mountain Rhipaean, beyond which lies the shore of the Ocean. A precisely similar position is assigned to the Arimphaei by Pliny (vi. 7, 13. s. 14), who calls them a race not unlike the Hyperborei, and then, like Mela, abridges the description of Herodotus. (Comp. Amm. Marc. xxii. 8. § 38; Solin. 21. s. 17; Marcian. Cap. vi. p. 214.)

An account of the various opinions respecting this race will be found in Baehr's Notes on the passage in Herodotus. They have been identified with the Chinese, the Brahmins or Lamas, and the Calmucks. The last seems to be the most probable opinion, or the description of Herodotus may be applied to the Mongols in general; for there are several striking points of resemblance. Their sacred character has been explained as referring to the class of priests among them; but perhaps it is only a form of the celebrated fable of the Hyperboreans. The mountains, at the foot of which they are placed, are identified, according to the different views about the people, with the *Ural*, or the W. extremity of the *Altai*, or the eastern part of the *Altai*. (De Guignes, *Mém. de l'Acad. des Inscrip.* vol. xxxv. p. 551; Ritter, *Erldkunde*, vol. ii. pp. 691, 765, 892, *Vorhalle*, p. 292; Herren, *Ideen*, i. 2, p. 299; Bohlen, *Indien*, i. p. 100; Ukert, iii. 2. pp. 543—546; Forbiger, ii. p. 470.)

[P. S.]
ARGISSA. [ARGURA.]

ARGITA ('Ἀργίτα), the river Ban, in Ulster, in Ireland. (Ptol. ii. 2. § 2.)

[R. G. L.]
ARGITHEA, the capital of Athamania, a district of Epirus, situated betwixt rocky mountains and deep valleys. Leake supposes that it was situated above the bridge of *Koridon*, to the left of the main stream of the Achelous, and that the ruins found at a small village called *Kulsope* are those of Argitheia. (Liv. xxxviii. 1; Leake, *Northern Greece*, vol. iv. pp. 272, 526.)

ARGIVI. [ARGOS.]

ARGOB ('Ἀργόβ, LXX: *Rāḡē*, Robinson, *Palestine*, vol. iii. App. p. 166), a district in Bashan, E. of the lake of Gennesareth, which was given to the half-tribe of Manasseh (*Deut.* iii. 4, 13); afterwards placed under the government of one of Solomon's purveyors. (1 *Kings*, iv. 13.) Reland (*Falæst.* p. 959) finds traces of this name in the trans-Jordanic town Ragab (*Paraḡā*, Joseph. *Antiq.* xiii. 18. § 5), which Eusebius (*Onomast.* s. v. *Argob*) places 15 M. P. west of Gerasa. Burkhardt (*Travels*, p. 279) supposed that he had found the ruins of this city in those of *El-Hossn* on the E. side of the lake of Gennesareth, but Mr. Banks (*Quarterly Review*, vol. xxvi. p. 389) conceives this to have been the site of Gamala. [E. B. J.]

ARGOLICUS SINUS (ὁ Ἀργολικὸς κόλπος), the gulf between Argolis and Laconia, but sometimes used, in a more extended sense, to indicate the whole

ses between the promontory Maleæ in Laconia and the promontory Scyllæum in Troezenia, thus including the Hermionæus Sinus. (Strab. viii. pp. 335, 368; Pol. v. 91; Ptol. iii. 16. § 10; Plin. iv. 5. s. 9.)

ARGOLIS. [Argos.]

ARGOS (τὸ Ἄργος; *Eth.* Ἀργεῖος, Argivus, and in the poets Argæus), is said by Strabo (viii. p. 372) to have signified a plain in the language of the Macedonians and Thessalians; and it is therefore not improbable that it contains the same root as the Latin word "ager." There were several places of the name of Argos. Two are mentioned in Homer, who distinguishes them by the names of the "Pelægic Argos" (τὸ Πελαγονικὸν Ἄργος, *Il.* ii. 681), and the "Achaean Argos" (Ἄργος Ἀχαιῶν, *Il.* ix. 141, *Od.* iii. 251). The Pelægic Argos was a town or district in Thessaly. [ARGOS PELASGICUM.] The Achaean Argos, or Argos simply, is used by Homer in three different significations: 1. To indicate the city of Argos where Diomedes reigned. (*Il.* ii. 559, vi. 224, xiv. 119.) 2. Agamemnon's kingdom, of which Mycenæ was the capital. (*Il.* i. 30, ii. 108, 287, iii. 75, vi. 152.) 3. The whole of Peloponnesus, in opposition to Hellas, or Greece north of the Isthmus of Corinth (καθ' Ἑλλάδα καὶ μέσον Ἄργος, *Od.* i. 344; comp. *Od.* iv. 726, *Il.* ix. 141, 283; Strab. viii. pp. 369, 370). In this sense Homer calls it the "Iasian Argos" (Ἰασον Ἄργος, *Od.* xviii. 246), from an ancient king Iasus, son of Argus and Evadne. (Apollod. ii. 1. § 2.) In consequence of this use of Argos, Homer frequently employs the word Ἀργεῖοι to signify the whole body of the Greeks; and the Roman poets, in imitation, use Argivi in the same manner.

In the Greek writers Argos is used to signify both the territory of the city of Argos, and more frequently the city itself.

I. Argos, the district.

ARGOS, the territory of Argos, called ARGOLIS (ἡ Ἀργολίς) by Herodotus (i. 82), but more frequently by other Greek writers ARGÆIA (ἡ Ἀργαία, Thuc. v. 75; Strab. viii. p. 371, et passim),—sometimes ARGOLICÆ (ἡ Ἀργολικὴ, Strab. viii. p. 376). By the Greek writers these words were used to signify only the territory of the city of Argos, which was bounded by the territories of Phlius, Cleonæ, and Corinth on the N.; on the W. by that of Epidaurus; on the S. by the Argolic gulf and Cynuria; and on the E. by Arcadia. The Romans, however, used the word Argolis in a more extended sense, including under that name not only the territories of Phlius and Cleonæ on the N., but the whole actæ or peninsula between the Saronic and Argolic gulfs, which was divided in the times of Grecian independence into the districts of Epidauria, Troezenia, and Hermionis. Thus the Roman Argolis was bounded on the N. by Corinthia and Sicyonia; on the E. by the Saronic gulf and Myrtoun sea; on the S. by the Hermionic and Argolic gulfs and by Cynuria; and on the W. by Arcadia. But at present we confine ourselves to the Argæia of the Greek writers, referring to other articles for a description of the districts included in the Roman Argolis. [PHLIUS; CLEONÆ; EPIDAUROS; TROEZEN; HERMIONE; CYNURIA.]

The Argæia, or Argolis proper, extended from N. to S from the frontiers of Phlius and Cleonæ to the frontiers of Cynuria, in direct distance about 24

English miles. It was separated from Arcadia on the W. by Mts. Artemisium and Parthenium, and from the territory of Epidaurus on the E. by Mt. Arachnaeum. Lessa was a town on the borders of Epidauria (Paus. ii. 26. § 1); and from this town to the frontiers of Arcadia, the direct distance is about 28 English miles. These limits give about 524 square English miles for the territory of Argos. (Clinton, *F. H.* vol. ii. p. 424.) The plain in which the city of Argos is situated is one of the largest plains in the Peloponnesus, being 10 or 12 miles in length, and from 4 to 5 in width. It is shut in on three sides by mountains, and only open on the fourth to the sea, and is therefore called by Sophocles (*Oed. Col.* 378) τὸ κοῖλον Ἄργος. This plain was very fertile in antiquity, and was celebrated for its excellent horses. (Ἄργος ἱπποδότηον, Hom. *Il.* ii. 287; Strab. viii. p. 388.) The eastern side is much higher than the western; and the former suffers as much from a deficiency, as the latter does from a superabundance of water. A recent traveller says that the streams on the eastern part of the plain "are all drunk up by the thirsty soil, on quitting their rocky beds for the deep arable land,"—a fact which offers a palpable explanation of the epithet "very thirsty" (πολυδίψιον) applied by Homer to the land of Argos. (*Il.* iv. 171.) The western part of the plain, on the contrary, is watered by a number of streams; and at the south-western extremity of the plain near the sea there is besides a large number of copious springs, which make this part of the country a marsh or morass. It was here that the marsh of Lerna and the fathomless Aleycomian pool lay, where Hercules is said to have conquered the Hydra. [LÆRNA.] It has been well observed by a modern writer that the victory of Hercules over this fifty-headed water-snake may be understood as a successful attempt of the ancient lords of the Argive plain to bring its marshy extremity into cultivation, by draining its sources and embanking its streams. (Mure, *Tour in Greece*, vol. ii. p. 194.) In the time of Aristotle (*Meteor.* i. 14) this part of the plain was well-drained and fertile, but at the present day it is again covered with marshes. With respect to the present productions of the plain, we learn that the "drier parts are covered with corn; where the moisture is greater, cotton and vines are grown; and in the marshy parts, towards the sea, rice and kalambókki." (Leake, *Morea*, vol. ii. p. 348.)

The two chief rivers in the plain of Argos are the Inachus and the Erasinus.

The INACHUS (Ἰναγός; *Bánitz*) rises, according to Pausanias (ii. 25. § 3, viii. 6. § 6), in Mt. Artemisium, on the borders of Arcadia, or, according to Strabo (viii. p. 370), in Mt. Lycreium, a northern offshoot of Artemisium. Near its sources it receives a tributary called the CERINUS (Κηρινός), which rises in Mt. Lycreium (Strab. ix. p. 424; Aelian, *V. H.* ii. 33.) It flows in a south-easterly direction, E. of the city of Argos, into the Argolic gulf. This river is often dry in the summer. Between it and the city of Argos is the mountain-torrent named CHALADRUS (Χάλαδρος; *Xerid*), which also rises in Mt. Artemisium, and which, from its proximity to Argos, has been frequently mistaken for the Inachus by modern travellers. It flows over a wide gravelly bed, which is generally dry in the summer, whence its modern name of *Xerid*, or the Dry River. It flows into the Inachus a little below Argos. It was on the banks of the Chadrus that the armies of Argos, on their return from military expeditions,

were obliged to undergo a court of inquiry before they were permitted to enter the city. (Thuc. v. 60; comp. Paus. ii. 25. § 2; Leake, *Morea*, vol. ii. p. 364, *Peloponnesiaca*, p. 267; Mure, vol. ii. p. 161.)

The ERASINUS (*Ἐρασίως*, also *Ἀράϊος*, Strab. viii. p. 371; *Kephalaria*) is the only river in the plain of Argos which flows during the whole year. Its actual course in the plain of Argos is very short; but it was universally believed to be the same stream as the river of Stymphalus, which disappeared under Mt. Apelauros, and made its reappearance, after a subterranean course of 200 stadia, at the foot of the rocks of Mt. Chaon, to the SW. of Argos. It issues from these rocks in several large streams, forming a river of considerable size (hence "ingens Erasinus," *Ov. Met.* xv. 275), which flows directly across the plain into the Argolic gulf. The waters of this river turn a great number of mills, from which the place is now called "The Mills of Argos" (*οἱ μύλοι τοῦ Ἀργίου*). At the spot where the Erasinus issues from Mt. Chaon, "there is a fine lofty cavern, with a roof like an acute Gothic arch, and extending 65 yards into the mountain." (Leake.) It is perhaps from this cavern that the mountain derives its name (from *χαῖα*, *χαίνα*, *χάρνα*). The only tributary of the Erasinus is the Phrixus (*Φρίξος*, Paus. ii. 36. § 6, 38. § 1), which joins it near the sea. (Herod. vi. 76; Strab. vi. p. 275, viii. p. 389; Paus. ii. 36. §§ 6, 7, 24. § 6, viii. 22. § 3; Diod. xv. 49; Senec. *Q. N.* iii. 267; Stat. *Theb.* i. 357; Plin. iv. 5. § 9; Leake, *Morea*, vol. ii. p. 340, seq., vol. iii. p. 112, seq., *Pelopon.* p. 384; Ross, *Reisen im Peloponnes*, p. 141.)

The other rivers in the Argæia are mere mountain torrents. On the Argolic gulf we find the following, proceeding from S. to N.: 1. TANUS (*Τάνος*, Paus. ii. 38. § 7), or TANAUD (*Ταναός*, Eurip. *Electr.* 413), now the river of *Luku*, forming the boundary between the Argæia and Cynuria. (Leake, *Pelopon.* pp. 392, 340.) 2. PONTINUS (*Ποντίνας*), rising in a mountain of the same name, on which stood a temple of Athena Saitis, said to have been founded by Danaus. (Paus. ii. 36. § 8; Leake, *Morea*, vol. ii. p. 473, *Pelopon.* p. 368.) 3. AMYMONÉ (*Ἀμυμόνη*), which descends from the same mountain, and immediately enters the lake of Lerna. [LERNA.] 4. CHEIMARRHIUS (*Χειμάρριος*), between the lake of Lerna and the Erasinus. (Paus. ii. 36. § 7; Leake, *Morea*, vol. ii. p. 358.) In the interior of the country we find: 5. ASTERION (*Ἀστερίων*), a small torrent flowing on the south-eastern side of the Heraeum, or temple of Hera, the waters of which are said by Pausanias to disappear in a chasm. No trace of this chasm has been found; but Mure observed that its waters were absorbed in the earth at a small distance from the temple. (Paus. ii. 17. § 2; Mure, vol. ii. p. 180; Leake, *Pelopon.* p. 262, seq.) 6. ELEUTHERION (*Ἐλευθέριον*), a small torrent flowing on the north-western side of the Heraeum. (Paus. ii. 17. § 1; Leake, *Pelopon.* p. 272.) From a passage of Eustathius (*in Od.* xiii. 408), quoted by Leake, we learn that the source of this torrent was named Cynadra (*Κυνάδρα*).

In the time of the Peloponnesian war the whole of the Argæia was subject to Argos, but it originally contained several independent cities. Of these the most important were Mycenæ and Tiryns, which in the heroic ages were more celebrated than Argos itself. Argos is situated about 3 miles from the sea. Mycenæ is between 6 and 7 miles N. of Argos; and Tiryns about 5 miles SE. of Argos. Nauplia,

the port of Argos, is about 2 miles beyond Tiryns. A list of the other towns in the Argæia is given in the account of the different roads leading from Argos. Of these roads the following were the most important:—

1. The North road to Cleonæ issued from the gate of Eleithia (Paus. ii. 18. § 3), and ran through the centre of the plain of Argos to Mycenæ. Shortly after leaving Mycenæ the road entered a long narrow pass between the mountains, leading into the valley of Nemea in the territory of Cleonæ. This pass, which was called the TRETUS (*ὁ Τητρός*) from the numerous caverns in the mountains, was the carriage-road in the time of Pausanias from Cleonæ to Argos; and is now called *Dervendeki*. The mountain is also called Tretos by Hesiod and Diodorus. It was celebrated as the haunt of the Nemean lion slain by Hercules. (Hes. *Theog.* 381; Diod. iv. 11; Paus. ii. 15. §§ 2, 4.) Pausanias mentions (l.c.) a footpath over these mountains, which was shorter than the Tretos. This is the road called by other writers *CONTOPORIA* (*Κοντοπόρια*, Pol. xvi. 16; Athen. ii. p. 43).

2, 3. The two roads to Mantinea both quitted Argos at the gate called Deiras, and then immediately parted in different directions. (Paus. ii. 25. §§ 1—4.) The more southerly and the shorter of the two roads, called PRINUS, followed the course of the Charadrus: the more northerly and the longer, called CLIMAX, ran along the valley of the Inachus. Both Ross and Leake agree in making the Prinus the southern, and the Climax the northern of the two roads, contrary to the conclusions of the French surveyors. (Ross, *Reisen im Peloponnes*, p. 130, seq.; Leake, *Pelopon.* p. 371, seq.) For further details respecting these roads see MANTINEIA. The Prinus after crossing the Charadrus passed by Omoë, which was situated on the left bank of the river [*Ὀμοῖος*]; it then ascended Mt. Artemisium (*Ματέριος*), on whose summit by the road side was the temple of Artemis, and near it the sources of the Inachus. Here were the boundaries of the territories of Mantinea and Argos. (Paus. ii. 25. §§ 1—3.)

The Climax first passed by Lyrcæia at the distance of 60 stadia from Argos, and next Orneæ, — a town on the confines of Phlæas, at the distance of 60 stadia from Orneæ. (Paus. ii. 25. §§ 4—6.) [LYRCÆIA; ORNEÆ.] It appears from this account that the road must have run in a north-westerly direction, and have followed the course of the Inachus, since we know that Lyrcæia was not on the direct road to Phlius, and because 120 stadia by the direct road to Phlius would carry us far into Phlæas, or even into Sicynia. (Ross, *Ibid.* p. 134, seq.) After leaving Orneæ the road crossed the mountain and entered the northern corner of the Argon Plain in the territory of Mantinea. [MANTINEIA.]

4. The road to Tegea quits Argos near the theatre, and first runs in a southerly direction along the foot of the mountain Lycone. After crossing the Erasinus (*Kephalaria*), the road divides into two, the one to the right leading to Tegea across the mountains, and the other to the left leading through the plain to Lerna. The road to Tegea passes by Cenchrææ [*ΚΕΝΧΡΕΑΙ*] and the sepulchral monuments (*ταφικά μνημεῖα*) of the Argives who conquered the Lacedæmonians at Hysiaë, shortly afterwards crosses the Cheimarrhus, and then begins to ascend Mt. Pontinus in a westerly direction. It then crosses another mountain, probably the *Cheoron* (*Κρεατόριον*)

of Strabo (viii. p. 376), and turns southwards to the Khan of *Douli*, where it is joined by a foot-path leading from Lerna. From this spot the road runs to the W., passes Hysiae [HYSIAE], and crossing Mt. Parthenium enters the territory of Tegea. (Paus. ii. 24. § 5, seq.; Leake, *Morea*, vol. ii. p. 337, seq.; Ross, *ib.* p. 131, seq.) At the distance of about a mile from the Erasinus, and about half a mile to the right of the road, the remains of a pyramid are found, occupying the summit of a rocky eminence



RUINS OF A PYRAMID IN THE ARGEIA.

among the lower declivities of Mt. Chaon. Its site corresponds to that of the sepulchral monuments of the Argives, mentioned by Pausanias (ii. 24. § 7); but its style of architecture would lead us to assign to it an early date. "The masonry of this edifice is of an intermediate style between the Cyclopic and polygonal, consisting of large irregular blocks, with a tendency, however, to quadrangular forms and horizontal courses; the inequalities being, as usual, filled up with smaller pieces. The largest stones may be from four to five feet in length, and from two to three in thickness. There are traces of mortar between the stones, which ought, perhaps, to be assigned rather to subsequent repairs than to the original workmanship. The symmetry of the structure is not strictly preserved, being interrupted by a rectangular recess cutting off one corner of the building. In this angle there is a doorway, consisting of two perpendicular side walls, surmounted by an open gable or Gothic arch, formed by horizontal layers of masonry converging into an apex, as in the triangular opening above the Gate of Lions and Treasury of Atreus. This door gives access to a passage between two walls. At its extremity on the right hand is another doorway, of which little or nothing of the masonry is preserved, opening into the interior chamber or vault." (Mure, vol. ii. p. 196.) This was not the only pyramid in the Argeia. A second, no longer existing, is mentioned by Pausanias (ii. 25. § 7) on the road between Argos and Tiryns; a third, of which remains exist, is described by Gell (*Itinerary of Greece*, p. 102), on the road between Nauplia and Epidaurus; and there was probably a fourth to the S. of Lerna, since that part of the coast, where Danaus is said to have landed, was called Pyramia. (Plut. *Pyrrh.* 32; Paus. ii. 38. § 4.) It is a curious circumstance that pyramids are found in the Argeia, and in no other part of Greece, especially when taken in connection with the story of the Aegyptian colony of Danaus.

5. The road to Thyrea and Sparta is the same as the one to Tegea, till it reaches the Erasinus, where it branches off to the left as described above, and runs southwards through the marshy plain across the Chelmarhus to Lerna. [LERNA.] (Paus. ii. 38. § 6, seq.) After leaving Lerna, the road passes by Genesium [GENESIUM], and the place called Apobathni [ΑΠΟΒΑΘΝΗ], where Danaus is said to have landed, in the neighbourhood of the modern village of *Kygeri*. To the S. of *Kygeri* begins the rugged road across the mountains, anciently called

Anigraea (Ανιγρᾶα), running along the west into the plain of Thyrea. [THYREA.] (Paus. ii. 38. § 4, seq.) Shortly before descending into the Thyreatic plain, the traveller arrives opposite the *Anávolos* (Ανάβολος), which is a copious source of fresh water rising in the sea, at a quarter of a mile from the narrow beach under the cliffs. Leake observed that it rose with such force as to form a convex surface, and to disturb the sea for several hundred feet round. It is evidently the exit of a subterranean river of some magnitude, and thus corresponds with the Dine (Δίνη) of the ancients, which, according to Pausanias (viii. 7. § 2), is the outlet of the waters of the Argon Pelion in the Mantinice. (Leake, vol. ii. p. 469, seq.; Ross, p. 148, seq.)

There were two other roads leading from Lerna, one along the coast to Nauplia, and the other across the country to Hysiae. On the former road, which is described by Pausanias, stood a small village called TEMENION (Τημένιον), which derived its name from the Doric hero Temens, who was said to have been buried here. It was situated on an isolated hillock between the mouths of the Inachus and the Erasinus, and on that part of the coast which was nearest to Argos. It was distant 26 stadia from Argos, and 15 from Nauplia. (Strab. viii. p. 368; Paus. ii. 38. § 1; Ross, p. 149, seq.) On the other road leading to Hysiae, which is not mentioned by Pausanias, stood Elaeus. [ELAEUS, No. 2.]

6. The road to Tiryns issued from the gate Diam-pares. [TIRYNS.] From Tiryns there were three roads, one leading to Nauplia [ΝΑΥΠΛΙΑ], a second in a south-westerly direction past Asine [ΑΣΙΝΗ] to Trœzen, and a third in a more westerly direction to Epidaurus. Near the last of these roads Midea appears to have been situated. [MIDEA.]

7. The road leading to the Heraeum, or temple of Hera, issued from the gate between the gates Diam-pares and Eleithyia.

II. Argos, the City.

ARGOS (ῥὸ Ἄργος), usually called ARGĒ (-orum) by the Romans, was situated about three miles from the sea, in the plain which has already been described. Its citadel, called Larisa or Larissa, the Pelasgic name for a citadel (Λάρισα, Λάρισα, Paus. ii. 23. § 8; Strab. viii. p. 370; Dionys. i. 21), was a striking object, being built on an insulated conical mountain of 900 feet in height, with steep rocky sides, diversified with grassy slopes. (Mure, vol. ii. p. 183.) A little to the E. of the town flowed the river Charadrus, a tributary of the Inachus. [See above, p. 200, b.]

According to the general testimony of antiquity, Argos was the most ancient city of Greece. It was originally inhabited by Pelasgians, and is said to have been built by the Pelasgic chief Inachus, or by his son Phoroneus, or by his grandson Argus. Phoroneus, however, is more commonly represented as its founder; and from him the city was called ἄργυ Φορωνικόν. (Paus. ii. 15. § 5.) The descendants of Inachus ruled over the country for nine generations; but Gelanor, the last king of this race, was deprived of the sovereignty by Danaus, who is said to have come from Egypt. From this Danaus was derived the name of Danai, which was applied to the inhabitants of the Argeia and to the Greeks in general. (Apollod. ii. 1.) Danaus and his two successors Lynceus and Abas ruled over the whole of the Argeia; but Acrisius and Proetus, the two sons of Abas, divided the territory between them,

the former ruling at Argos, and the latter at Tiryns. Perseus, the son of Danaë, and grandson of Acrisius, founded the city of Mycenæ, which now became the chief city in the Argæia. (Paus. ii. 15. § 4, 16. § 5; Apollod. ii. 2.) Eurystheus, the grandson of Perseus, was succeeded in the kingdom of Mycenæ by Atreus, the son of Pelops. The latter transmitted his power to his son or grandson Agamemnon, "king of men," who exercised a kind of sovereignty over the whole of the Argæian territory, and a considerable part of Peloponnesus. Homer represents Mycenæ as the first city in Peloponnesus, and Argos, which was then governed by Diomedes, as a subordinate place. Orestes, the son of Agamemnon, united under his sway both Argos and Mycenæ, and subsequently Lacedæmon also, by his marriage with Hermione, the daughter of Menelaus. Under Orestes Argos again became the chief city in the Argæian territory. In the reign of his successor Tisamenus, the Dorians invaded Peloponnesus, expelled Tisamenus, and became the rulers of Argos. In the threefold division of Peloponnesus, among the descendants of Hercules, Argos fell to the lot of Temenus.

We now come to the first really historical event in the history of Argos. The preceding narrative belongs to legend, the truth of which we can neither deny nor affirm. We only know that before the Dorian invasion the Argæian territory was inhabited by Achæans, who, at some period unknown to history, had supplanted the original Pelasgic population. [ACHÆA.] According to the common legend, the Dorians conquered the Peloponnesus at once, and drove out the Achæan population; but it is now generally admitted that the Dorians only slowly and gradually made themselves masters of the countries in which we find them subsequently settled; and we know in particular that in the Argæia, most of the towns, with the exception of Argos, long retained their original Achæan population.

Even after the Dorian conquest, Argos appears as the first state in Peloponnesus, Sparta being second, and Messenæ third. Herodotus states (i. 82), that in ancient times the whole eastern coast of Peloponnesus down to Cape Malea, including Cythera and the other islands, belonged to Argos; and the superiority of the latter is also indicated by the legend, which makes Temenus the eldest of the three Heracleids. The power of Argos, however, was not derived exclusively from her own territory, but also from the fact of her being at the head of a league of several other important Dorian cities. Cleonæ, Philus, Sicyon, Epidaurus, Troezen, Hermione, and Aegina were all members of this league, which was ostensibly framed for religious purposes, though it in reality gave Argos a political ascendancy. This league, like others of the same kind, was called an Amphictyonia (Paus. iv. 5. § 2); and its patron god was Apollo Pythæus. There was a temple to this god in each of the confederated cities, while his most holy sanctuary was on the Larissa, or acropolis of Argos. This league continued in existence even as late as B. C. 514, when the power of Argos had greatly declined, since we find the Argives in that year condemning both Sicyon and Aegina to pay a fine of 500 talents each, because they had furnished the Spartan king Cleomenes with ships to be employed against the Argæian territory. (Herod. vi. 92.) The religious supremacy continued till a later time; and in the Peloponnesian war the Argives still claimed offerings from the confederate states to the temple of Apollo Pythæus on the Larissa. (Thuc. v. 58;

comp. Müller, *Dorians*, i. 7. § 14.) The great power of Argos at an early period is attested by the history of Pheidon, king of Argos, who is represented as a lineal descendant of Temenus, and who reigned between B. C. 770 and 730. He attempted to establish his sway over the greater part of Peloponnesus, and, in conjunction with the Pisatans, he seized upon the presidency of the Olympic games in the 8th Olympiad (B. C. 747); but he was subsequently defeated by the Spartans and the Eleans. The details of his history are given elsewhere. (*Dict. of Biogr. art. Pheidon*.)

After the time of Pheidon the power of Argos gradually declined, and Sparta eventually became the first power in Peloponnesus. The two states had long contended for the possession of the district Cynuria or Thyreatis, which separated the frontiers of Laconia and Argos. Several battles between the Lacedæmonians and Argives are recorded at an early period, and particularly a victory gained by the latter near Hysia, which is assigned to B. C. 669. (Paus. ii. 24. § 7.) But about B. C. 547 the Spartans obtained permanent possession of Cynuria by the memorable combat of the 300 champions, in which the Spartan Othryades earned immortal fame. (Herod. i. 82; *Dict. of Biogr. art. Othryades*.) But the great blow, which effectually humbled the power of Argos, and gave Sparta the undisputed pre-eminence in Peloponnesus, was dealt by the Spartan king Cleomenes, who defeated the Argives with such slaughter near Tiryns, that 6000 citizens perished in the battle and the retreat. (Herod. vi. 76, seq.) According to later writers, the city was only saved by the patriotism of the Argive women, who, headed by the poetess Telesilla, repulsed the enemy from the walls (Paus. ii. 20. § 8; Polyæn. viii. 33; *Plut. de Virt. Mul.* p. 245; *Suid. s. v. Τηλεσίλλα*); but we know, from the express statement of Herodotus, that Cleomenes never attacked the city. This great defeat occurred a few years before the Persian wars (comp. Herod. vii. 148), and deprived Argos so completely of men, that the slaves got the government into their own hands, and retained possession of it till the sons of those who had fallen were grown into manhood. It is further related, that when the young citizens had grown up, they expelled the slaves, who took refuge at Tiryns, where they maintained themselves for some time, but were eventually subdued. (Herod. vi. 83.) These slaves, as Müller has remarked (*Dorians*, iii. 4. § 2), must have been the Gymnesii or bondsmen who dwelt in the immediate neighbourhood of the city; since it would be absurd to suppose that slaves bought in foreign countries could have managed a Grecian state. The Argives took no part in the Persian wars, partly on account of their internal weakness, and partly through the jealousy of the Spartans; and they were even suspected of remaining neutral, in consequence of receiving secret offers from Xerxes. (Herod. vii. 150.) But even after the expulsion of the bondsmen, the Dorian citizens found themselves compelled to give the citizenship to many of the Periœci, and to distribute them in the immediate neighbourhood of the city. (*Aristot. Pol.* v. 2. § 8.) Further, in order to increase their numbers and their power, they also dispossessed nearly all the large cities in the surrounding country, and transplanted the inhabitants to Argos. In the Persian wars Tiryns and Mycenæ were independent cities, which followed the command of Sparta without the consent of Argos. The Argives destroyed Mycenæ in B. C. 468 (*Diod.*

xi. 65; comp. Paus. viii. 16. § 5); and about the same time we may place the destruction of Tiryns, Hysiae, Midea, and the other towns in the Argæa. (Paus. viii. 27. § 1.)

The introduction of so many new citizens gave new life and vigour to Argos, and soon re-established its prosperity and wealth (Diod. xii. 75); but at the same time it occasioned a complete change in the constitution. Up to this time Argos had been essentially a Doric state. It contained three classes of persons:—1. The inhabitants of the city, consisting for the most part of Dorians, originally divided into three tribes, to which a fourth was afterwards added, named Hynathlia, containing families not of Doric origin. (Müller, *Dorians*, iii. 5. §§ 1, 2.) 2. A class of Periœci, consisting of the ancient Achæan inhabitants. Müller (Ibid. iii. 4. § 2) supposes that these Periœci were called Orneatæ from the town of Orneus; but there are good reasons for questioning this statement. [ORNEAE.] 3. A class of bond-slaves, named Gymnesii, corresponding to the Helots of Sparta, and of whom mention has been made above.

There was a king at the head of the state. All the kings were descendants of the Heracleid Temenus down to Meltas, who was the last king of this race (Paus. ii. 19. § 2; Plut. *Alex. Virt.* 8); and after him another dynasty reigned down to the time of the Persian wars. Herodotus (vii. 149) mentions a king of Argos at this period; but the royal dignity was abolished soon afterwards, probably when the inhabitants of the neighbouring towns were received as citizens. (Hermann, *Griech. Staatsalt.* § 23. n. 6.) The royal power, however, was always very limited (Paus. ii. 9. § 2); for the Council (*Βουλή*) possessed extensive authority. At the time of the Peloponnesian war we find Argos in the enjoyment of a democratic constitution; but of the details of this constitution we possess hardly any accounts. (Thuc. v. 29, 41, 44.) In the treaty of alliance between Argos and Athens, which Thucydides (v. 47) has preserved, we find mention at Argos of the "Boule," the "Eighty," and the "Artynae" (*Ἀρτύναι*). It has been conjectured that the "Eighty" was a more aristocratical council, and that the Artynae may have acted as presidents to this council (Arnold, *ad Thuc. l. c.*); but nothing is really known of these two bodies except their names. The ostracism was one of the democratical institutions of Argos. (Aristot. *Pol.* v. 2. § 5; Schol. *ad Aristoph. Eq.* 851.) Another democratical institution was a military court, which the soldiers, on returning from an expedition, held on the river Charadrus before entering the city, in order to inquire into the conduct of their generals. (Thuc. v. 60.)

The Argives remained neutral during the first ten years of this war, in consequence of a truce for 30 years which they had previously formed with the Spartans. (Thuc. v. 14.) During this time they had increased in numbers and wealth; while Sparta had been greatly exhausted by her contest with Athens. Moreover, shortly before the expiration of the truce, the Spartans had given great offence to her Peloponnesian allies by concluding the peace with Athens, usually called the peace of Nicias. (n. c. 421.) The time seemed favourable to Argos for the recovery of her former supremacy in the Peloponnesus; and she accordingly formed a league against Sparta, which was joined by the Mantinæans, Corinthians, and Eleians, n. c. 421. (Thuc. v. 31.) In the following year (n. c. 420) the Athenians also

were persuaded by Alcibiades to form a treaty with Argos (Thuc. v. 43–47); but the disastrous battle of Mantinea (n. c. 418), in which the Argives and their confederates were defeated by the Spartans, not only broke up this alliance, but placed Argos in close connection with Sparta. There had always been an oligarchical party at Argos in favour of a Lacedæmonian alliance. About the time of the peace of Nicias, the Argive government had formed a separate regiment of a thousand select hoplites, consisting of young men of wealth and station, to receive constant military training at the public expense. (Diod. xii. 75; Thuc. v. 67.) At the battle of Mantinea this regiment had been victorious over the troops opposed to them, while the democratical soldiers had been put to the rout by the enemy. Supported by this regiment, the oligarchical party obtained the upper hand at Argos, and concluded a treaty of peace with Sparta; and in the following year (n. c. 417), assisted by some Spartan troops, they overthrew the democratical form of government by force. (Thuc. v. 71–81.) But they did not retain their power long. At the end of four months the people rose against their oppressors, and after a sharp contest expelled them from the city. The Argives now renewed their alliance with the Athenians, and commenced erecting long walls, in order to connect their city with the sea; but before they had time to finish them, the Lacedæmonians invaded their territory, and destroyed the walls. (Thuc. v. 82, 83.) During the remainder of the Peloponnesian war the Argives continued faithful to the Athenian alliance, and sent troops to the Athenian armies. (Comp. Thuc. vi. 29, vii. 57, viii. 25.)

At a later time the Argives were always ready to join the enemies of Sparta. Thus they united with Athens, Thebes, Corinth, and the other states to oppose Sparta in the war which was set on foot by the Persian king in n. c. 395; and even when Athens assisted Sparta against the Thebans, the Argives would not make cause with their old allies, but fought on the side of the Thebans against their ancient enemy, n. c. 362. (Xen. *Hell.* vii. 5. § 5.) It was about this time that party hatred perpetrated the greatest excesses at Argos. The oligarchical party having been detected in an attempt to overthrow the democracy, the people became so exasperated that they put to death most of the men of wealth and influence in the state. On this occasion 1200 men, or, according to another statement, 1500, were slain; and even the demagogues shared the same fate. This state of things was called by the name of *Σκωταλίδες*, or *club-law*. (Diod. xv. 58; Plut. *Præc. Reip. Græc.* p. 814, b.; Müller, *Ibid.* iii. 9. § 1.) Little requires to be said respecting the subsequent history of Argos. The most memorable occurrence in its later history is the attempt of Pyrrhus to surprise the city, in which he met with his death. (Plut. *Pyrrh.* 34; for details see *Dict. of Biogr. art. Pyrrhus*.) Like many of the other cities in Peloponnesus, Argos was now governed by tyrants, who maintained their power by the support of the Macedonian kings; but when Aratus had succeeded in liberating Micyon and Corinth, he persuaded Aristomachus, the tyrant of Argos, voluntarily to resign his power; and the Argives then joined the Achæan league, n. c. 229. (Pol. ii. 44; Plut. *Ara.* 35.) Argos fell for a time into the hands of Cleomenes (Pol. ii. 52), and subsequently into those of Nabis, tyrant of Sparta, and his cruel wife (Pol. xvii. 17; Liv. xxxii. 18); but with the

exception of these temporary occupations, it continued to belong to the Achaean league till the final conquest of Greece by the Romans, B. C. 146. (Strab. viii. pp. 376, 377.)

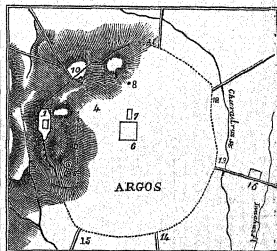
Argos was one of the largest and most populous cities in Greece. We have already seen that in the war with Cleomenes it lost 6000 of its citizens; but at the time of the Peloponnesian war it had greatly increased in numbers. Lysias, in B. C. 402, says that Argos equalled Athens in the number of her citizens (Dionys. Lys. p. 531); and there were probably not less than 16,000 Athenian citizens at that time. But 16,000 citizens will give a total free population of 66,000. If to these we add the slaves and the Perioeci, the aggregate calculation cannot have been less than 110,000 persons for Argos and its territory. (Clinton, F. H. vol. ii. p. 424, seq.)

Few towns in Greece paid more attention to the worship of the gods than Argos. Hera was the deity whom they revered above all others. This goddess was an Achaean rather than a Dorian divinity, and appears in the Iliad as the guardian deity of the Argives; but her worship was adopted by the Dorian conquerors, and was celebrated with the greatest honours down to the latest times. Even in A. C. 195 we find Aristaeus, the general of the Achaean league, invoking, "Juno regina, cujus in tutela Argi sunt." (Liv. xxxiv. 24.) The chief temple of this goddess, called the Heraeum, was situated between Argos and Mycenae, but much nearer to the latter than to the former city; and in the heroic age, when Mycenae was the chief city in the Argolis, the inhabitants of this city probably had the management of the temple. (Grote, vol. i. pp. 226, 227.) In the historical age the temple belonged to the Argives, who had the exclusive management of its affairs. The high priestess of the temple held her office for life; and the Argives counted their years by the date of her office. (Thuc. ii. 2.) Once in four years, probably in the second year of every Olympiad, there was a magnificent procession from Argos to this temple, in which almost the whole population of the city took part. The priestess rode in a chariot, drawn by two white oxen. (Herod. i. 31; Cic. Tusc. i. 47; for details, see *Dict. of Ant.* art. *Heraea*.) Respecting the site of this temple, which was one of the most magnificent in Greece, some remarks are made below.

In the city itself there were also two temples of Hera, one of Hera Acrea on the ascent to the Acropolis (Paus. ii. 24. § 1), and the other of Hera Anthia in the lower part of the city (Paus. ii. 22. § 1). But the temple of Apollo Lyceus is described by Pausanias (ii. 19. § 3, seq.) as by far the most celebrated of all the temples in the city. Tradition ascribed its foundation to Danaus. It stood on one side of the Agora (Thuc. v. 47), which Sophocles therefore calls "the Lyceian Agora of the wolf-slaying god" (τοῦ λύκοκτόνου θεοῦ ἀγορὰ Λύκειας, Soph. Electr. 6; comp. Plut. Pyrrh. 31; Leake, *Morea*, vol. ii. p. 401, seq.). There was also a temple of Apollo Pythaeus on the Acropolis, which, as we have already seen, was a common sanctuary for the Dorian states belonging to the ancient Argive confederacy (Paus. ii. 24. § 1; Thuc. v. 53.) There were temples to several other gods in Argos; but we may pass them over, with the exception of the temples of Zeus Larissaeus and of Athena, both of which crowned the summit of the acropolis (Paus. ii. 24. § 3; Strab. viii. p. 370).

The great number of temples, and of statues with

which they were adorned, necessarily led to the cultivation of the fine arts. Argos became the seat of one of the most celebrated schools of statuary in Greece. It rose to the greatest renown in the 5th century, B. C., under Ageladas, who was the teacher of Pheidias, Myron, and Polyceitus, three of the greatest sculptors in antiquity. (See these names in the *Dict. of Biogr.*) Music was also cultivated with success at Argos at an early period; and in the reign of Darius the Argives were reckoned by Herodotus (iii. 131) the best musicians in Greece. Saecadas, who flourished about this period (B. C. 590—580), and who was one of the most eminent of the Greek musicians, was a native of Argos. Saecadas obtained distinction as a poet as well as a musician; and the Argive Telesilla, who was contemporary with Cleomenes, was so celebrated as a poetess as to be classed among those who were called the Nine Lyric Muses (*Dict. of Biogr.* art. *Saecadas* and *Telesilla*). But after this time we find no trace of the pursuit of literature at Argos. Notwithstanding its democratical constitution, and the consequent attention that was paid to public affairs, it produced no orator whose fame descended to posterity (Cic. Brut. 13). The Argives had the character of being addicted to wine (Aelian, V. H. iii. 15; Athen. x. p. 442, d).



PLAN OF ARGOS.

- | | |
|-------------------------------|----------------------------------|
| 1. Larissa or Acropolis. | 10. Gate of Deiras. |
| 2. Deiras. | 11. Gate of Eleithyia. |
| 3. Aspis or second Acropolis. | 12. Gate leading to the Heraeum. |
| 4. Coele. | 13. Gate Diamperes. |
| 5. Theatre. | 14. Gate leading to Temenium. |
| 6. Agora. | 15. Gate leading to Tegea. |
| 7. Temple of Apollo Lyceus. | 16. Gymnasium of Cyllarabis. |
| 8. Thalamos of Danaë. | |
| 9. Aqueduct. | |

The remains of Argos are few, but still sufficient to enable us to fix the position of some parts of the ancient city, of which Pausanias has left us a minute account. The modern town of Argos is situated wholly in the plain, but it is evident from the existing remains of the ancient walls, that the mountain called Larissa was included within the ancient city. On the summit of this mountain there are the ruins of a Gothic castle, the walls of which are built upon those of the ancient acropolis. "The masonry of the ancient parts of the building is solely or chiefly in the more regular or polygonal style. There are

however, considerable vestiges of other lines of wall, of massive Cycloplan structure, on the sides and base of the hill connecting the citadel with the lower town." (Mure, vol. ii. p. 184.) Euripides, in more than one passage, alludes to the Cycloplan walls of Argos. (*Ἀργος, ἵνα τείχη Ἀδῖνα Κυκλόπιδ' οὐράνια νέμονται, Troad. 1087; Ἀργεία τείχη καὶ Κυκλωπείαν πόλιν, Hec. Fur. 15.*) It appears from the ancient substructions that the ancient acropolis, like the modern citadel, consisted of an outer wall or rampart, and of an inner keep or castle. The latter occupied a square of about 200 feet.

From either end of the outer fortification, the city walls may be traced on the descent of the hill. They are marked with a black line in the plan on the preceding page. The dotted lines indicate the probable direction of the walls, of which there are no remains. As no remains of the city walls can be traced in the plain, it is difficult to form an estimate of the dimensions of the ancient city; but Leake conjectures that it could not have been less than 5 miles in circumference.

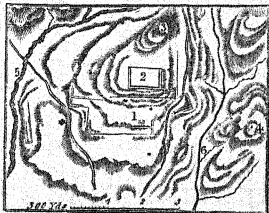
We learn from Livy that Argos had two citadels ("nam duas [arces] habent Argi," Liv. xxxiv. 25). This second citadel was probably situated at the extremity of the hill, which forms the north-eastern projection of the mountain of Larissa, and which rises to about one-third of the height of the latter. The ridge connecting this hill with the Larissa is called Deiras (*Δειράς*) by Pausanias (ii. 24. § 1). The second citadel was called ASPIS (*Ἀστὶς*, Plut. *Pyrrh.* 32, *Cleom.* 17, 21), since a shield was suspended here as the insignia of the town; whence the proverb *ὡς τὴν ἐν Ἀργεὶ ἀσπίδα καθελόν*. (Zenob. vi. 52; Plut. *Prov. Alexand.* 44; Said.; Müller, *Dorians*, App. vi. § 9.)

There are considerable remains of the theatre, which was excavated on the southern slope of the Larissa. In front of the western wing of the theatre there are some brick ruins of the Roman period. At the south-western end of the Larissa there are remains of an aqueduct, which may be traced two miles beyond the village of Belissi to the NW.

The Agora appears to have stood nearly in the centre of the city. In the middle of the Agora was the monument of Pyrrhus, a building of white marble; on which were sculptured the arms worn by this monarch in his wars, and some figures of elephants. It was erected on the spot where the body of Pyrrhus was burnt; but his remains were deposited in the neighbouring temple of Demeter, where he died, and his shield was affixed above the entrance. (Paus. ii. 21. § 4.) A street named Coele (*Κόλη*, Paus. ii. 23. § 1) appears to have led from the Agora to the Larissa, the ascent to which was by the ridge of Deiras. At the foot of the hill Deiras was a subterraneous building, which is said to have once contained the brazen chamber (*ὁ χαλκοῦς δόξακος*) in which Danaë was confined by her father Acrisius. (Paus. ii. 23. § 7; comp. *Soph. Antig.* 948; comp. *Hor. Carm.* iii. 16. 1.) The gymnasium, called CYLARABIS (*Κυλάραβις*), from the son of Stenelus, was situated outside the city, at a distance of less than 300 paces according to Livy. (Paus. ii. 22. § 8; Liv. xxxiv. 26; Plut. *Cleom.* 17.) The gate which led to it was called Diamperes (*Διαμπερές*). It was through this gate that Pyrrhus entered the city on the night of his death. (Plut. *Pyrrh.* 32.) The king fell near the sepulchre of Lycimnius in a street leading from the agora to the gymnasium. (Plut. *Pyrrh.* 34; Paus. ii. 22. § 8.)

The principal gates of Argos appear to have been: 1. The gate of Eileithyia, so called from a neighbouring temple of this goddess, leading to Mycenae and Cleonae. (Paus. ii. 18. § 3) 2. The gate of Deiras (*αἱ πύλαι αἰ πρὸς τῇ Δειράδι*), leading to Mantinea. In the ridge, called Deiras, Leake observed an opening in the line of the ancient walls, which marks precisely the position of this gate. (Paus. ii. 25. § 1.) 3. The gate leading to Tegen. (Paus. ii. 24. § 5.) 4. The gate leading to Temenium. 5. The gate Diamperes, leading to Tiryns, Nauplia and Epidaurus. 6. A gate leading to the Heraeum. (Respecting the topography of Argos, see Leake, *Mure*, vol. ii. p. 394, seq.)

It remains to speak of the site of the Heraeum, which long eluded the researches of all travellers in Greece. Its remains were discovered for the first time in 1831, by General Gordon, the commander of the Greek forces in the Peloponnesus. Pausanias describes (ii. 17. § 1) the Heraeum as situated at the distance of 15 stadia from Mycenae, to the left of the route between that city and Argos, on the lower declivities of a mountain called Euboea; and he adds, that on one side of it flowed the Eleutherion, and on the other flowed the Asterion, which disappeared in an abyss. "These details are all verified on the ground explored by General Gordon. It is a rocky height, rising, in a somewhat insulated form, from the base of one of the highest mountains that bound the plain towards the east, distant about two English miles from Mycenae, which corresponds nearly to the 15 stadia of Pausanias." (Mure, vol. ii. p. 178.) The remains of the temple are distant from Argos between 5 and 6 miles, which correspond to the 45 stadia of Herodotus (i. 31). Strabo (viii. p. 368) says that the temple was distant 40 stadia from Argos, and 10 from Mycenae, but each of these measurements is below the truth. The old Heraeum was burnt in the ninth year of the Peloponnesian war (B.C. 423), by the negligence of the priestess (Thuc. iv. 133), whereupon Epulionus was employed to erect the new temple, described by Pausanias. The new Heraeum was built a little below the ancient one; but the substructions of the latter were still seen by Pausanias (ii. 17. § 7). The eminence on which the ruins are situated is an irregular triangular platform, with its apex pointing towards Mount Euboea, and its base towards Argos. The surface is divided into three esplanades or terraces, rising in gradation one above the other, from the lower to the upper extremity. The central one



SITE OF THE HERAEUM.

- | | |
|-----------------|-----------------------|
| 1. Heraeum. | 4. Mt. Aeraea. |
| 2. Old Heraeum. | 5. River Eleutherion. |
| 3. Mt. Euboea. | 6. River Asterion. |

of the three is supported by a massive Cycloplan substruction, still in good preservation, and a conspicuous object from some distance. This Cycloplan wall is a part of the remains of the ancient temple which Pausanias saw. On the lowest of the terraces stood the Heraeum built by Eupolemus. Here General Gordon made some excavations, and discovered, among other things, the tail of a peacock in white marble. This terrace has substructions of regular Hellenic masonry, forming a breastwork to the base of the triangle towards the plain. The length of the surface of the hill is about 250 yards; its greatest breadth about half its length.

Of the two torrents between which the Heraeum stood, the north-western was the Eleutherion, and the south-eastern the Asterion. [See above, p. 201, a.] Pausanias says that the river Asterion had three daughters, Euboea, Prosymna, and Acræa. Euboea was the mountain on the lower part of which the Heraeum stood; Acræa, the height which rose over against it; and Prosymna the region below it. (Mure, vol. ii. p. 177, seq.; Leake, *Pelopon.* p. 258, seq.)

Nauplia was the harbour of Argos. [NAUPLIA.]



COIN OF ARGOS.

ARGOS AMPHILOCHICUM (*Ἄργος τὸ Ἀμφιλοχικόν*; *Eth.* Ἀργεῖος; *Neokhoris*), the chief town of Amphilochia, situated at the eastern extremity of the Ambraciot gulf, on the river Inachus. Its territory was called *Argeia* (Ἀργεῖα). Its inhabitants laid claim to their city having been colonized from the celebrated Argos in Peloponnesus, though the legends of its foundation somewhat differed. According to one tradition, Amphiloclus, son of Amphiarus, being dissatisfied with the state of things in Argos on his return from Troy, emigrated from his native place, and founded a city of the same name on the Ambraciot gulf. According to another tradition, it was founded by Alcmæon, who called it after his brother Amphiloclus. (Thuc. ii. 68; Strab. p. 326; comp. Apollod. iii. 7. § 7.) But whether the city owed its origin to an Argive colony or not, we know that the Amphilochei were regarded as barbarians, or a non-Hellenic race, at the commencement of the Peloponnesian war, and that shortly before that time, the inhabitants of Argos were the only portion of the Amphilochei, who had become Hellenized. This they owed to some colonists from Ambracia, whom they admitted into the city to reside along with them. The Ambraciots, however, soon expelled the original inhabitants, and kept the town, with its territory, exclusively for themselves. The expelled inhabitants placed themselves under the protection of the Acarnanians, and other people applied to Athens for assistance. The Athenians accordingly sent a force under Phormio, who took Argos, sold the Ambraciots as slaves, and restored the town to the Amphilocheians and Acarnanians, both of whom now concluded an alliance with

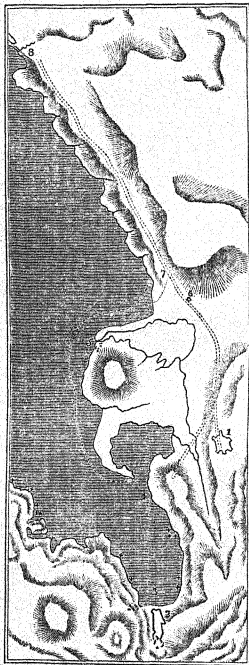
Athens. This event probably happened in the year before the Peloponnesian war, B.C. 432. Two years afterwards (430) the Ambraciots, anxious to recover the lost town, marched against Argos, but were unable to take it, and retired, after laying waste its territory. (Thuc. ii. 68.) In B.C. 426 they made a still more vigorous effort to recover Argos; and as the history of this campaign illustrates the position of the places in the neighbourhood of Argos, it requires to be related a little in detail. The Ambraciots having received the promise of assistance from Eurýloclus, the Spartan commander, who was then in Aetolia, marched with 3000 hoplites into the territory of Argos, and captured the fortified hill of Olpæ (Ὀλπαί), close upon the Ambracian gulf, 25 stadia (about 3 miles) from Argos itself. Thereupon the Acarnanians marched to the protection of Argos, and took up their position at a spot called Crenæe (Κρήναι), or the Wells, at no great distance from Argos. Meantime Eurýloclus, with the Peloponnesian forces, had marched through Acarnania, and had succeeded in joining the Ambraciots at Olpæ, passing unperceived between Argos itself and the Acarnanian force at Crenæe. He then took post at Metropolis (Μητρόπολις), a place probably N.E. of Olpæ. Shortly afterwards Demosthenes, who had been invited by the Acarnanians to take the command of their troops, arrived in the Ambraciot gulf with 20 Athenian ships, and anchored near Olpæ. Having disembarked his men, and taken the command, he encamped near Olpæ. The two armies were separated only by a deep ravine: and as the ground was favourable for ambuscade, Demosthenes hid some men in a bushy dell, so that they might attack the rear of the enemy. The stratagem was successful, Demosthenes gained a decisive victory, and Eurýloclus was slain in the battle. This victory was followed by another still more striking. The Ambraciots at Olpæ had some days before sent to Ambracia, to beg for reinforcements; and a large Ambraciot force had entered the territory of Amphilochia about the time when the battle of Olpæ was fought. Demosthenes being informed of their march on the day after the battle, formed a plan to surprise them in a narrow pass above Olpæ. At this pass there were two conspicuous peaks, called respectively the greater and the lesser Idomene (Ἰδομένη). The lesser Idomene seems to have been at the northern entrance of the pass, and the greater Idomene at the southern entrance. As it was known that the Ambraciots would rest for the night at the lower of the two peaks, ready to march through the pass the next morning, Demosthenes sent forward a detachment to secure the higher peak, and then marched through the pass in the night. The Ambraciots had obtained no intelligence of the defeat of their comrades at Olpæ, or of the approach of Demosthenes; they were surprised in their sleep, and put to the sword without any possibility of resistance. Thucydides considers the loss of the Ambraciots to have been the greatest that befell any Grecian city during the whole war prior to the peace of Nicias; and he says, that if Demosthenes and the Acarnanians had marched against Ambracia at once, the city must have surrendered without a blow. The Acarnanians, however, refused to undertake the enterprise, fearing that the Athenians might be more troublesome neighbours to them than the Ambraciots. On the contrary, they and the Amphilocheians now concluded a peace with the Am-

braciots for 100 years. (Thuc. iii. 105—114; Grote, *Hist. of Greece*, vol. vi. p. 408, &c.)

We know little more of the history of Argos. Some time after the death of Alexander the Great, it fell into the hands of the Aetolians, together with the rest of Ambracia: and it was here that the Roman general, M. Fulvius, took up his quarters, when he concluded the treaty between Rome and the Aetolians. (Liv. xxxviii. 10; Pol. xxii. 13.) Upon the foundation of Nicopolis by Augustus, after the battle of Actium, the inhabitants of Argos were removed to the former city, and Argos was

henceforth deserted. (Anth. Graec. ix. 553.) It is, however, mentioned by later writers. (Plin. iv. 1; Mel. ii. 3; Ptol. iii. 14.)

The site of Argos has been a subject of dispute. Thucydides says (ii. 105), that it was situated on the sea. Polybius (xxii. 13) describes it as distant 180 stadia, and Livy (xxxviii. 10) 22 miles from Ambracia. Leake places it in the plain of *Vlitcha*, at the modern village of *Neokhori*, where are the ruins of an ancient city, the walls of which were about a mile in circumference. The chief objection to *Neokhori* as the site of Argos is, that *Neokhori* is situated at a short distance from the coast; whereas Thucydides, as we have already seen, describes Argos as a maritime city. But it is very probable that the marsh or lagoon, which now separates *Neokhori* from the inlet of *Armyro*, may have been rendered shallower than it was formerly by alluvial depositions, and that it may once have afforded a commodious harbour to Argos. The distance of *Neokhori* from the ruins of Ambracia corresponds to the distance assigned by Polybius and Livy between Argos and Ambracia. Near *Neokhori* also is the river of *Ariadha*, corresponding to the *Inachus*, on which Argos is said to have been situated. The only other ruins in the neighbourhood, which could be regarded as the remains of Argos, are those further south, at the head of the bay of *Kervasara*, which Lieutenant Wolfe, who visited the country in 1830, supposes to have been the site of Argos: but there are strong reasons for believing that this is the site of *Limnaea* [ΛΙΜΝΑΕΑ]. Fixing the site of Argos at *Neokhori*, we are able to identify the other places mentioned in the history of the campaign of B. C. 426. *Crenae* probably corresponds to *Armyro* on the coast, SW. of Argos; and *Olpae* to *Arapi*, also on the coast, NW. of Argos, at both of which places there are Hellenic remains. At *Arapi* at present there is a considerable lagoon, which was probably not so large in ancient times. The ravine, which separated the army of Demosthenes from that of Eurylochus, seems to have been the torrent which enters the lagoon from the north, and Metropolis to have been a place on its right bank, at the southern extremity of the mountains called *Makrinoro*. Thucydides expressly mentions *Olpae* and *Metropolis* as two different places; and there is no reason to suppose them only different names of one place, as some modern commentators have done. The pass, where Demosthenes gained his second victory over the Ambraciots, is the pass of *Makrinoro*, which is one of the most important in this part of Greece. The southern extremity of the mountain corresponds to the greater *Idomene*, which Demosthenes occupied; while the northern extremity, where the Ambraciots were attacked, was the lesser *Idomene*. On the latter are remains of ancient fortifications, which bear the name of *Paleopyrgo*. This account will be rendered clearer by the plan on the opposite column. The outline of the coast is taken from Wolfe's



MAP OF THE COAST OF AMPHILOCHIA.

1. Argos Amphiloichicum.
2. Limnaea.
3. Bay of Kervasara.
4. Crenae (*Armyro*).
5. Olpae (*Arapi*).
6. Metropolis.
7. The greater Idomene.
8. The lesser Idomene (*Paleopyrgo*).



COIN OF ARGOS AMPHILOCHICUM

survey; the names are inserted on Leake's authority, to whom we are indebted for most of the preceding remarks. (Leake, *Northern Greece*, vol. iv. p. 238, seq.; Wolfe, *Journal of Geographical Society*, vol. iii. p. 84, seq.)

ARGOS HIPPIUM. [ARPI.]

ARGOS ORESTICUM (*Ἀργὸς Ὀρεστικόον*), the chief town of the Orestae, said to have been founded by Orestes, when he fled from Argos after the murder of his mother. (Strab. vii. p. 326.) Strabo (*l. c.*) places these Orestae in Epirus; and they must probably be distinguished from the Macedonian Orestae, who dwell near the sources of the Haliacmon, on the frontiers of Illyria. Stephanus B. (*s. v.* *Ἀργος*) mentions an Argos in Macedonia, as well as Argos Oresticum; and Hierocles (p. 641) also speaks of a Macedonian Argos. Moreover, Ptolemy (iii. 13. §§ 5, 22) distinguishes clearly between an Epirot and a Macedonian Orestias, assigning to each a town Amantia. Hence the Macedonian Argos appears to have been a different place from Argos Oresticum. The former was probably situated in the plain of *Anaseltiza*, near the sources of the Haliacmon, which plain is called "Argestaeus Campus" by Livy (xvii. 33; Leake, *Northern Greece*, vol. iv. p. 121, who, however, confounds the Macedonian Argos with Argos Oresticum). The site of Argos Oresticum is uncertain; but a modern writer places it near Ambracia, since Stephanus calls the Orestae (*s. v.*) a Molossian people. (Tafel, in Pauly's *Realencycl.* vol. i. p. 738.)

ARGOS PELAEGICUM (*Ἀργὸς Πελασγικόον*), was probably employed by Homer (*Il.* ii. 681) to signify the whole of Thessaly. Some critics have supposed that by Pelasgic Argos the poet alluded to a city, and that this city was the same as the Thessalian Larissa; but it has been correctly observed, "that the line of the Catalogue in which Pelasgic Argos is named marks a separation of the poet's topography of Southern Greece and the Islands from that of Northern Greece; and that by Pelasgic Argos he meant Pelasgic Greece, or the country included within the mountains Cnemis, Oeta, Pindus, and Olympus, and stretching eastward to the sea; in short, Thessaly in its most extended sense." (Leake, *Northern Greece*, vol. iv. p. 532.)

ARGOVS PORTUS. [ILVA.]

ARGURA (*Ἀργούρα*: *Eth.* *Ἀργουράϊος*). 1. Called ARGISSA (*Ἀργίσσα*) in Homer (*Il.* ii. 738), a town in Pelasgiotis in Thessaly, on the Peneus, and near Larissa. The distance between this place and Larissa is so small as to explain the remark of the Scholiast on Apollonius, that the Argissa of Homer was the same as Larissa. Leake supposes the site of Argura to be indicated by the tumuli at a little distance from Larissa, extending three quarters of a mile from east to west. (Strab. ix. p. 440; Schol. in *Apoll. Rhod.* i. 40; Steph. B. *s. v.*; Eustath. *ad Il.* l. c.; Leake, *Northern Greece*, vol. iii. p. 367, vol. iv. p. 534.)

2. Also called ANGOUSA (*Ἀγγούσα*), a town in Euboea of uncertain site. (Dem. in *Mid.* p. 567; Steph. B. *s. v.*; Graem. Bekk. pp. 443. 18.)

ARGYPHEA (*Ἀργυφέν*), a place mentioned in the Homeric Hymn to Apollo (432) along with Arene, and therefore probably a town in Triphylia.

ARGYRE (*Ἀργυρή* *ὑπερπόντιος*), the capital of the large island of Jabadin, which Ptolemy places S. of the Aerea Chersonesus (*Malay Peninsula*), supposed by some to be *Sumatra*, by others *Java*. (Ptol. vii. 2. § 29, viii. 27. § 10.) [P. S.]

ARGYRA. [PATRAE.]

ARGYRIA (*Ἀργυρία*), mentioned in the Periplus of Arrian (p. 17) as 20 stadia east of Tripolis (*Tireboli*), in Pontus. Hamilton (*Researches*, &c., vol. i. p. 259) found the old silver mines, from which the place took its name, $2\frac{1}{2}$ miles from *Tireboli*.

There was another place Argiria, in the Troas, near Aenea (*Ene* or *Enie*), according to Grotkurd's Note (*Translation of Strabo*, vol. ii. p. 580) so called also from the silver mines near there. [G. L.]

ARGYRIINI (*Ἀργυρίνοι*), an Epirote people dwelling on the Ceramian mountains, whose name is probably preserved in *Arglyrokastro*, a place near the river *Dirymo*, and a few miles south of the junction of this river with the Aous. Cramer, following Meletius and Mamert, erroneously suppose *Arglyrokastro* to represent the site of Antigonia. (Lycophr. 1017; Steph. B. *s. v.* *Ἀργυρίνοι*; Cramer's *Greece*, vol. i. p. 98; Leake, *Northern Greece*, vol. i. p. 78; comp. ANTIGONIA; AOUS.)

ARGYRIPA. [ARMI.]

ARIA (*ἡ Ἀρία*, Steph. B.: *Ἀρεία*, Ptol. vi. 17. § 1; Arr. *Anab.* iii. 24, 25; *Ἀρῆων γῆ*, Isid. Charax: *Eth.* *Ἀρῆαι* and *Ἀρείαι*, Arii), a province on the NE. of Persia, bounded on the N. by the mountains Sariphi (the *Hazaras*), which separate it from Hyrcania and Margiana, on the E. by the chain of Bagous (the *Ghor Mountains*), on the S. by the deserts of Carmania (*Kirman*), and on the W. by the mountains Masloranus and Parthia. Its limits seem to have varied very much, and to have been either imperfectly investigated by the ancients, or to have been confounded with the more extensive district of Ariana. [ARIANA.]

Herodotus (vii. 65) classes the Arians in the army of Xerxes with the Bactrians, and gives them the same equipment; while, in the description of the Satrapies of Darius (Herod. iii. 93), the Parthians, Chorasmians, Sogdians, and Arians (*Ἀρείαι*), are grouped together in the sixteenth Satrapy. Where he states (Herod. vii. 2) that the Medes were originally called Arii, his meaning is an ethnographical one. [ARIANA.]

According to Strabo Aria was 2000 stadia long and 800 broad, which would limit it to the country between *Mesched* and *Herdt*,—a position which is reconcilable with what Strabo says of Aria, that it was similar in character to Margiana, possessed mountains and well-watered valleys, in which the vine flourished. The boundaries of Aria, as stated by Ptolemy, agree very well with those of Strabo; as he says (vi. 17. § 1) that Aria has Margiana and Bactria on the N., Parthia and the great desert of Carmania (that is the great desert of *Yezd* and *Kirman*) on the W., Drangiana on the S., and the Paropamisian mountains on the E. At present this district contains the eastern portion of *Khorassan* and the western of *Afghanistan*. It was watered by the river Arius [ARIRS], and contained the following cities: Artacoana, Alexandria Ariana, and Aria. Ptolemy gives a long list of provinces and cities, which it is not possible to identify, and many of which could not have been contained within the narrow limits of Aria, though they may have been comprehended within the wider range of Ariana. [V.]

ARIA, is mentioned by Florez, Ulkert, and other writers as a town of Hispania Baetica, on the authority of coins bearing the inscriptions ARIA. ONARIA. CUNBARIA; but Eckhel regards the name of the place to which these coins belong as uncertain (vol. i. p. 14). Ulkert supposes the site of Aria to be at

Ariso, near *Seville* (vol. i. pt. ii. p. 376; Florez, *Med. de Esp.* i. p. 156, iii. p. 8). [P. S.]

ARIA CIVITAS ('*Apela*, Ptol. vi. 17. § 7; *Ariz*, *Tab. Peutinger.*). There seems no reason to doubt that the ancient Aria is represented by the modern *Herat*, which is situated on a small stream now called the *Heri-Rud*; while at the same time there are grounds for supposing that the three principal names of cities in Aria are really but different titles for one and the same town. Different modifications of the same name occur in different authors; thus in Arrian (*Anab.* iii. 25), Artacoana ('*Aprakana*'), in Strab. xi. p. 516, '*Aprakana*'; in Ptol. vi. 5. 4, '*Aprakana*'; or '*Aprakana*', placed by him in Parthia,—where also Ann. Marc., xxiii. 6, places Artacoana; in Isid. Char. '*Aprakana*'; and in Plin. vi. 23. 25, Articabene. All these are names of the chief town, which was situated on the river Arius. Strabo (x. p. 516) mentions also Alexandria Ariana ('*Ἀλεξάνδρεια ἡ ἐν Ἀρίῳ*'), Pliny (vi. 17. 23) Alexandria Arion (i. e. '*Apelaw*'), said to have been built by Alexander on the banks of the same river. Now, according to a memorial verse still current among the people of *Herat*, that town is believed to unite the claims of the ancient capital built by Alexander, or more probably repaired by him,—for he was but a short time in Aria. (*Mohun Lall Journ. As. Soc. Beng.* Jan. 1834.) Again, the distance from the Caspian Gates to Alexandria favours its identification with *Herat*. Artacoana (proved by M. Court to be a word of Persian origin,—*Arde koun*) was, if not the same place, at no great distance from it. It has been supposed by M. Barbé de Boga to have occupied the site of *Fushing*, a town on the *Heri* river, one stage from *Herat*, and by M. Court to have been at *Obeh*, ten farsakhs from *Herat*. Ptolemy placed it on the Arian lake, and D'Anville at *Farrak*; but both of these spots are beyond the limits of the small province of Aria. Heeren has considered Artacoana and Alexandria as identical. On the Persian cuneiform insc. *Harira* represents the Greek '*Apia*'. (*Rawl. Journ. As. Soc.* xi. pt. 1.) Many ancient cities received new names from their Macedonian conquerors. (Wilson, *Ariana*, pp. 150—153; Barbé de Boga, *Histoires d'Alexandre*, App. p. 193; M. Jacquet, *Journ. Asiatique*, Oct. 1832; Heeren, *Researches*, vol. i.) [V.]

ARIA INSULA. [ARETIAS.]

ARIA LACUS (ἡ Ἀρία λίμνη, Ptol. vi. 14. § 2), a lake on the NW. boundary of Drangiana and the Desert of Kirman,—now called *Zarrah* or *Zerrah*. It has been placed by Ptolemy too far to the N., and has been connected by him with the river Arius. M. Burnouf (*Comm. sur le Yaçar*, p. xxvii.) derives its name and that of the province to which it properly belongs, from a Zend word, *Zarayo* (a lake). It may have been called the Arian Lake, as adjoining the wider limits of Ariana. [V.]

ARIACA ('*Ἀριακή Σαδών*'), a considerable district of India intra Gangem, along the W. coast of the peninsula, corresponding apparently to the N. part of the presidency of Bombay. Ptolemy mentions in it two rivers, Goaris ('*Γοάρις*') and Benda ('*Βήνδα*'), and several cities, the chief of which seem to have been Hippocura ('*Ἱπποκούρα*') in the S. (*Bangalore*, or *Hydrabad*), and Baetana (*Batrava*, prob. *Beder*) in the N., besides the port of Simylla. (Ptol. vii. 1. §§ 6, 82; *Periplus* p. 80.) [P. S.]

ARIACA or ARTIACA, a town of Gallia, which is represented by *Arcis-sur-Aube*, according to the Antonine Itin., which places it between *Troyes* and

Châlons. It is placed M. P. xviii., Lengas xli., from *Tricasses* (*Troyes*); and M. P. xxxiii., Leugas xxii., from *Durocatlauni* (*Châlons*). In both cases the measurement by Roman miles and Leugas, or Gallic leagues, agrees,—for the ratio is 1½ Roman miles to a Leuga. The actual measurements also agree with the Table. (D'Anville, *Notice*, &c.) [G. L.]

ARIACAE ('*Αριάκαι*'), a people of Scythia intra Imaum, along the S. bank of the Jaxartes. (Ptol. vi. 14. § 14.) [P. S.]

ARIALBINNUM, in Gallia, is placed by D'Anville about *Binning* near *Bale*, in Switzerland. Reichard places it at *Hünigen*. [G. L.]

ARIALDUNUM, a considerable inland town of Hispania Baetica, in the conventus of Corduba, and the district of Bastetania. (Plin. iii. 1. s. 3.) [P. S.]

ARIANA (ἡ Ἀριανή, Strab.; Ariana Regio and Ariana, Plin. vi. 23: *Eth. Approp.*, Dion. Perieg. 714 and 1097; Arianus, Plin. vi. 25, who distinguishes between Arii and Ariani), a district of wide extent in Central Asia, comprehending nearly the whole of ancient Persia; and bounded on the N. by the provinces of Bactriana, Margiana, and Hyrcania, on the E. by the Indus, on the S. by the Indian Ocean and the eastern portion of the Persian Gulf, and on the W. by Media and the mountains S. of the Caspian Sea. Its exact limits are laid down with little accuracy in ancient authors, and it seems to have been often confounded (as in Plin. vi. 23, 25) with the small province of Aria. It comprehended the provinces of Gedrosia, Drangiana, Arachosia, Paropamisus mountains, Aria, Parthia, and Carmania.

By Herodotus Ariana is not mentioned, nor is it included in the geographical descriptions of Steph. B. and Ptolemy, or in the narrative of Arrian. It is fully described by Strabo (xv. p. 696), and by Pliny, who states that it included the Arii, with other tribes. The general idea which Strabo had of its extent and form may be gathered from a comparison of the different passages in which he speaks of it. On the E. and S. he agrees with himself. The E. boundary is the Indus, the S. the Indian Ocean from the mouth of the Indus to the Persian Gulf. (Strab. xv. p. 688.) The western limit is, in one place (Strab. xv. p. 723), an imaginary line drawn from the Caspian Gates to Carmania; in another (Strab. xv. p. 723) Eratosthenes is quoted as describing the W. boundary to be a line separating Parthylene from Media, and Carmania from Paratene and Persia (that is comprehending the whole of the modern *Yezd* and *Kirman*, but excluding *Fars*). The N. boundaries are said to be the Paropamisus mountains, the continuation of which forms the N. boundary of India. (Strab. xv. p. 689.) On the authority of Apollodorus the name is applied to some parts of Persia and Media, and to the N. Bactrians and Sogdians (Strab. xv. p. 723); and Bactrians is also specified as a principal part of Ariana. (Strab. xv. p. 686.) The tribes by whom Ariana was inhabited (besides the Persians and Bactrians, who are occasionally included), as enumerated by Strabo, are the Paropamisadae, Arii, Drangae, Arachoti, and Gedrosii. Pliny (vi. 25) specifies the Arii, Dorisci, Drangae, Evergetae, Zarangae, and Gedrosii, and some others, as the Methorici, Angutturi, Urbii, the inhabitants of Dardis, the Pasiroi and Ichthyophagi,—who are probably referred to by Strabo (xv. p. 726), where he speaks of the Gedroseni, and others along the coast towards the south. Pliny (vi. 23) says that some add to India four Satrapies to the W. of that river,

—the Gedrosii, Arachosii, Arii, and Paropamisadae, as far as the river Gophes (the river of *Kābul*). Pliny therefore agrees on the whole with Strabo. Dionysius Periegetes (1097) agrees with Strabo in extending the N. boundary of the Ariani to the Paropamisus, and (714) speaks of them as inhabiting the shores of the Erythraean Sea. It is probable, from Strabo (xv. p. 724), that that geographer was induced to include the E. Persians, Bactrians, and Sogdians, with the people of Ariana below the mountains, because they were for the most part of one speech. There can be no doubt the modern *Iran* represents the ancient Ariana,—a word itself of native origin; a view which is borne out by the traditions of the country preserved in the Mohammedan writers of the ninth and tenth centuries,—according to whom, consistently with the notices in ancient authors, the greater part of Ariana was *Iran* or *Persia*. (Firdusi, in the *Shah Namah*; Mirkhond, *Rozat-as-safa*.)

The names *Aria* and *Ariana*, and many other ancient titles of which *Aria* is a component element, are connected with the Hindu term *Arya*, "excellent," "honourable." In *Manu*, *Aryā varṭta* is the "holy land or abode," a country extending from the eastern to the western sea, and bounded on the N. and S. by the *Himāla* and *Vindhya Mountains*. The native name of the Hindus was *Aryans*. The ancient Persian name of the same district was, according to Anquetil Duperron, *Arganem Vaejō* (Sansk. *Arya-varsha*). Burnouf calls it *Airyana* or *Airyana-darya* (Sansk. *Arya-desa*, and *Arya-dharmā*, "the land of the Aryans"); and the researches of De Sacy, St. Martin, Longperier, and others, have discovered the word *Iran* on the coins of the Sassanian princes. We may therefore conclude that *Arya* or *Airyana* are old Persian words, and the names of that region to which the Hindus extended the designation of *Arya*, which the Sassanian coins denominate *Iran*, and which the Greeks of Alexander's time understood. On the Persian cuneiform inscription the original word is *Ariya*. (Rawlinson, *As. Journ.* xi. pt. 1.)

The towns, rivers, and mountains of Ariana are described under its provinces. [ARACHOSIA, DRANGIANA, &c.] (Wilson, *Ariana*, pp. 119—124; Burnouf, *Comm. sur le Yaçna*, Text. Zend. p. cxxxvi. and not. p. cv.; Pott, *Etym. Forsch.* pp. lxx. lxxii.; Lassen, *Ind. Alterth.* vol. i. pt. 2; De Sacy, *Antiq. de la Perse*; St. Martin, *Hist. de l'Armén.*) [V.]

ARIASPÆ (*Αριάσπαι*, Arrian, iii. 37; Curt. vii. 3. § 1), a tribe of the province of Drangiana, who lived apparently at its southern extremity, adjoining Gedrosia. Their name has been spell variously, as Agriaspæ (Curt. vii. 3. 1), Zariaspæ (Plin. vi. 23. 25), and Arimaspeæ (Diod. xvii. 81). Arrian (iii. 27) states that this was their original title, but that, having aided Cyrus in his Scythian expedition, they were subsequently called *Euergetæ* (benefactors). Diodorus has probably confounded them with the Scythian tribe of the Arimaspi. (Herod. iii. 116.) Ptolemy (vi. 19. § 5, and viii. 25. § 9) speaks of a city called Ariaspæ (*Αριάσπαι*), which was the second city of Drangiana, probably situated on the Ety-mander (*Eltend*). Wilson and Burnouf agree in considering the Greek Ariaspæ as equivalent to the Sanscrit *Aryāsra*, "rearsers or riders of excellent horses." (Wilson, *Ariana*, p. 155; Burnouf, *Comm. sur le Yaçna*, not. p. cv.) [V.]

ARLASSUS (*Αριάσσης*), a city of Pisidia, which may be, as Cramer suggests (*Asia Min.* vol. ii.

p. 299), the same city which Strabo (p. 570), following Artemidorus, mentions as one of the cities of Pisidia. There are coins of Ariassus of the time of Sept. Severus. [G. L.]

ARICHI (*Ἀριχοί*, *Ἀρριχοί*), a people of Sarmatia Asiatica, near M. Corax, probably identical with the ARRECHI. (Ptol. v. 9. § 18.) [P. S.]

ARICIA (*Ἀρικία*, Strab., Ptol., Steph. B.; *Ἀρικήα*, Dion. Hal.; *Ἑλλ. Ἀρικίος*, Dion. Hal.; *Ἀρικός*, Steph. B., Arionius: *La Riccia*), an ancient and celebrated city of Latium, situated on the Appian Way, at the foot of the Mons Albani, and at the distance of 16 miles from Rome. Its foundation was ascribed by Cassius Hemina to a Sicilian chief named Archilochus. (Solin. 2. § 10.) We have no more authentic account of its origin; but it appears in the early history of Rome as one of the most powerful and important cities of the Latin League. The first mention of it is found in the reign of Tarquinius Superbus, when its chief, Turnus Herdonius, took the lead in opposing the pretensions of Tarquin to the supremacy over Latium, in a manner that clearly indicates that Aricia was powerful enough to aspire to this supremacy for itself. (Liv. i. 50, 52; Niebuhr, vol. i. p. 549, not.) For the same reason it was the principal object against which Porsena directed his arms after having humbled Rome; but the Aricians, being supported by auxiliaries from the other cities of Latium, as well as from Cumae, proved victorious. Aruns, the son of Porsena, who commanded the Etruscan army, was slain in battle, and his forces utterly defeated. (Liv. ii. 14; Dion. Hal. v. 36.) The shelter and countenance shown by the Romans to the vanquished Tuscans is said to have led the Aricians to take a prominent part in the war of the Latins against Rome, which terminated in their defeat at the Lake Regillus, B. C. 498. (Dion. Hal. v. 51, 61, 62.) But they unquestionably joined in the treaty concluded with Sp. Cassius in B. C. 493 (Niebuhr, vol. ii. pp. 17, 24), and from this time their name rarely appears as acting separately from the other Latins. In B. C. 495 a great battle was fought near Aricia between the Romans and Aruneans, in which the latter were totally defeated. (Liv. ii. 26; Dion. Hal. vi. 32.) In B. C. 446 we find the Aricians waging war with their neighbours of Ardea for the possession of the territory which had belonged to Corioli; but the dispute was ultimately referred to the Romans, who appropriated the lands in question to themselves. (Liv. iii. 71, 72; Dion. Hal. xi. 52.) No subsequent mention of Aricia occurs previous to the great Latin War in B. C. 340; but on that occasion they joined their arms with the confederates, and were defeated, together with the forces of Antium, Lanuvium, and Velitrae, at the river Astura. In the general settlement of Latium which followed the Aricians were fortunate enough to obtain the full rights of Roman citizens. (Liv. viii. 13, 14; Festus, on the contrary, v. *Municipium*, p. 127, M., represents them as obtaining only the "civitas sine suffragio.") From this time Aricia became a mere municipal town, but appears to have continued in a flourishing condition. In B. C. 87 it was taken and plundered by Marius, but was shortly after restored and re fortified by Sulla (Liv. *Epit.* lxxx.; Lib. Colon. p. 280), and Cicero speaks of it as in his time a wealthy and flourishing municipium. (*Phil.* iii. 6; Acon. ad *Milon* p. 32.) Atia, the mother of Augustus, and her father, M. Atius Balbus, were natives of Aricia, from whence

also the Veconian family derived its origin. (Cic. *l. c.*) Its position on the Appian Way, at a short distance from Rome (Hor. *Sat.* i. 5. 1; Itin. Ant. p. 107), doubtless contributed much to its prosperity, which seems to have continued under the Roman empire; but the same circumstance exposed it at a later period to the incursions of the barbarians, from which it seems to have suffered severely, and fell into a state of decay early in the middle ages. (Nibby, *Dintorni di Roma*, vol. i. p. 249, seq.; Westphal, *Röm. Kampagne*, p. 27.)

The modern town of *La Riccia* occupies the site of the ancient citadel (besides that also of the original city), on a steep hill rising above a basin-shaped hollow or valley, the ancient VALLIS ARICINA, still called *Valle Riccia*, which was evidently at one time the basin of a lake, analogous to those of *Albano* and *Nemi*, and, like them, at a still earlier period the crater of a volcano. It would seem that some traces of this lake were extant in the time of Pliny; but the greater part of the valley must have been drained in very early times. (Plin. xix. 8. s. 41; Abeken, *Mittel Italien*, p. 166.) In the days of Strabo the town of Aricia spread itself down into this hollow (Strab. v. p. 239), probably for the purpose of approaching the Appian Way, which was carried directly across the valley. This part of the ancient road, resting on massive substructions, is still very well preserved. The descent from the hill above into the hollow—which, notwithstanding the great work just mentioned, is still sufficiently steep—was the Clivus Aricinus, repeatedly alluded to by ancient authors as a favourite resort of beggars. (Juv. iv. 117; Martial, xii. 32. 10; Pers. vi. 56.) Some remains of the ancient walls of Aricia still exist near the gate of the modern town leading towards *Albano*, as well as the ruins of a temple on the slope towards the *Valle Riccia*.*

Aricia was celebrated throughout Italy for its temple of Diana, which was situated about 3 miles from the town, in the midst of the dense forests that clothed the lower slopes of the Mons Albanus, and on the margin of a small crater-shaped lake. The sanctuary was commonly known as NEMUS DIANÆ (Vitruv. iv. 8. § 4; Stat. *Silv.* iv. 4; *Aricianum Trivium Nemi*, id. *ib.* iii. 1. 55; Ἀρεϊκίων δὲ καλοῦντο Νέμος, Strab. p. 239; Νέμος τὸ ἐν Ἀρικίᾳ, Philostr. *Vit. Apoll.* iv. 36), from whence the lake came to be named LACUS NEMORENSIS (Propert. iii. 22), while Aricia itself obtained the epithet of NEMORALIS. (Ov. *Fast.* vi. 59; Lucan. vi. 74.) The lake was also frequently termed SPECULUM DIANÆ (Serv. *ad Aen.* vii. 516), and is still called the *Lago di Nemi*, so celebrated by all travellers in Italy for its picturesque beauty. It is much smaller than the Lacus Albanus, and more regular in its crater-like form, being surrounded on all sides by steep and lofty hills covered with wood. The worship of Diana here was considered by some ancient writers to be directly derived from Tauris (Strab. v. p. 239), while others ascribed its introduction to Hippolytus, who, after having been brought to life again by Aesculapius, was supposed to have settled in Italy under the name of Virbius. (Paus. ii. 27. § 4; Virg. *Aen.* vii. 761—777; Serv.

ad loc.) It was remarkable for the peculiar and barbarous custom, retained even in the days of Strabo and Pausanias, that the high-priest (who was called Rex Nemorensis) was a fugitive slave, who had obtained the situation by killing his predecessor, on which account the priests went always armed. (Strab., Paus., *l. c.*; Suet. *Cal.* 35.) The same custom is alluded to by Ovid (*Art. Amat.* i. 260) and by Statius (*Silv.* iii. 1. 55). Like most celebrated sanctuaries, it acquired great wealth, and was in consequence one of those on which Augustus levied contributions during the war with L. Antonius, b. c. 41. (Appian. *B. C.* v. 24.) No vestiges of the temple remain; but it appears to have been situated on the east side of the lake, where there grew up around it a village or small town called NEMUS, of which the modern village of *Nemi* is probably the successor. The lake has no visible outlet, but its waters are carried off by an artificial emissary, probably of very ancient construction. (Abeken, *M. I.* p. 167.) Among the sources which supplied it was a fountain sacred to Egeria, whose worship here appears to have been established at least as early as at Rome. (Strab. *l. c.*; Virg. *Aen.* vii. 763; Ov. *Fast.* iii. 261, *Met.* xv. 488, 547; Val. Flacc. ii. 304.) So beautiful a situation could not fail to be sought by Roman nobles as a place of retirement, and we hear that J. Caesar commenced a villa here, but afterwards abandoned it in a fit of caprice. (Suet. *Caes.* 46.) Some foundations still visible beneath the waters of the lake have been thought to be those of this villa. (Nibby, vol. ii. p. 396.) Vitellius, too, is mentioned as dawdling away his time “in Nemore Aricina,” when he should have been preparing for defence. (Tac. *Hist.* iii. 36.)

The Vallis Aricina appears to have been in ancient times as remarkable for its fertility as at the present day: it was particularly adapted for the growth of vegetables. (Plin. xix. 6. s. 33, 8. s. 41; Columell. x. 139; Mart. xiii. 19.)

The name of MONS ARTEMISIS has been applied by several writers (Gell, Nibby, &c.) to the summit of the Alban hills, which rises immediately above the lake of *Nemi*, and is now called *Monte Arimmo*; but there is no foundation for the ancient appellation assigned to it. Strabo (pp. 239, 240) uses Ἀρεϊκίων of the temple or sanctuary itself, and the word ἕδος in the latter passage is an interpolation. (See Groskurd and Kramer, *ad loc.*)

For the description of the situation and existing remains both of Aricia and Nemi, see Gell (*Topogr. of Rome*, pp. 103—107, 324—327) and Nibby (*Dintorni di Roma*, vol. i. pp. 254, 255, vol. ii. pp. 395—397.) [E. H. B.]

ARICO'NIUM (*Weston*, in Herefordshire), the third station of the Itinerary Antonini, on the road from Caerleon to Silchester, between Blestun (*Monmouth*), and Glevum (*Gloucester*). [H. G. L.]

ARIGAEUM (*Ἀργαῖον*), a city of the Parapanisus, in the extreme N. of India (properly beyond its boundary), in the NE. part of the territory of the Aspasii, who inhabited the valley of the Chois (Kameh). The inhabitants abandoned and burnt it on Alexander's approach, b. c. 327; but the place was so important, as commanding a passage from the valley of the Chois to that of the Guraeus, that Alexander assigned to Craterus the task of its restoration, while he himself pursued the fugitives. (Arrian. *Anab.* iv. 24.) Its site is supposed to have been at *Ashira* or *Alchuryg*. [P. S.]

* Concerning the architecture and probable date of this temple, to which a very high antiquity had been assigned by Gell and Nibby, see Abeken, in the *Ann. dell' Inst.* vol. xii. pp. 23—34.

ARIL. [Lygh.]

ARIMASPI (Ἀριμασπί), a Scythian people. The first *extant* notice of the Arimaspi is in Herodotus; but, earlier than this there was the poem of Aristæus of Proconessus, called *Arimaspea* (Ἔπεα Ἀριμασπέα, Herod. iv. 14); and it is upon the evidence of this poem, rather than upon the independent testimony of Herodotus, that the stranger statements concerning the people in question rest. Such are those, as to their being one-eyed, and as to their stealing the gold from the Grypes; on the other hand, however, the more prosaic parts of the Herodotean account may be considered as the result of investigations on the part of the historian himself, especially the derivation of their name. (Herod. iv. 27.) Respecting this his evidence is, 1st, that it belonged to the Scythian language; 2ndly, that it was a compound of *arima*=one, and *spos*=eye; each of those words being Scythic glosses; or, to speak more precisely, glosses from the language of the *Skoloti* (Σκόλοτοι). Hence, the name was not native; i.e. *Arimaspi* was not an *Arimaspium* word.

If we deal with this compound as a gloss, and attempt to discover the existing tongue in which it is still to be found, our results are wholly negative. In none of the numerous languages of Caucasus, in none of the Slavonic dialects, and in none of the Turk and Ugrian tongues of the Lower Volga and Don do we find either one word or the other. Yet we have specimens of every existing form of speech for these parts, and there is no reason to believe that the tongue of the ancient *Skoloti* is extinct. On the contrary, one of the Herodotean glosses (*oior*=man) is Turk. Much, then, as it may wear the appearance of cutting rather than untying the Gordian knot, the translation of *Arimaspi* by *Μουνοβθαλιμος* must be looked upon as an innecuracy.

If the loss of the final -p, and the change of the compound sibilant (a sound strange to Greek ears) at the beginning of the word *Arimas-p*, be admitted as legitimate, we may find a population that, at the present time, agrees, name for name, and place for place, with this mysterious nation. Their *native* name is *Mari-men*, and, as *Arimaspi* was not a native name, they may have been so called in the time of Herodotus. The name, however, by which they are known to their neighbours is *Tsheremis*. Their locality is the left bank of the Middle Volga, in the governments of Kasan, Simbirsk, and Saratov; a locality which is sufficiently near the gold districts of the Uralian Range, to fulfil the conditions of the Herodotean account, which places them north of the Issedones (themselves north of the Scythæ, or *Skoloti*), and south of the Grypes. The *Tsheremis* belong to the Ugrian family; they have no appearance of being a recent people; neither is there any reason to assume the extinction of the Herodotean *Arimaspi*. Lastly, the name by which they were known to the Greeks of Olbiopolis, is likely to be the name (allowing for change of form) by which they are known to the occupants of the same parts at present. [R. G. L.]

ARIMATHEA, "A city of the Jews" (*Luke*, xlii. 51), placed by St. Jerome near Diospolis or Lydda (*Epistaph. Paul.*), which would correspond very well with the situation of Ramleh, where a late tradition finds the city of Joseph of Arimathea. The arguments against this hypothesis are fully stated by Dr. Robinson. (*Palestine*, vol. iii. pp. 33, &c.) He concludes that its site has not yet been identified. Some writers identify it with RAMLA. [G. W.]

ARIMINUM (Ἀρίμινον: *Eth.* Ariminensis; *Rimini*), one of the most important and celebrated cities of Umbria, situated on the coast of the Adriatic, close to the mouth of the river Ariminus, from which it derived its name (*Pest. s. v.*), and only about 9 miles S. of the Rubicon which formed the boundary of Cisalpine Gaul. Strabo tells us that it was originally an Umbrian city (v. p. 217.); it must have passed into the hands of the Senonian Gauls during the time that they possessed the whole of this tract between the Apennines and the sea; but we have no mention of its name in history previous to the year B. C. 268, when the Romans, who had expelled the Senones from all this part of Italy, established a colony at Ariminum. (*Liv. Epit. xv.*; *Eutrop. ii. 16*; *Vell. Pat. i. 14*; *Strab. l. c.*) The position of this new settlement, close to the extreme verge of Italy towards Cisalpine Gaul, and just at the point where the last slopes of the Apennines descend to the Adriatic and bound the great plains which extend from thence without interruption to the Alps, rendered it a military post of the highest importance, and it was justly considered as the key of Cisalpine Gaul on the one side, and of the eastern coast of Italy on the other. (*Strab. v. p. 226*; *Pol. iii. 61*.) At the same time its port at the mouth of the river maintained its communications by sea with the S. of Italy, and at a later period with the countries on the opposite side of the Adriatic.

The importance of Ariminum was still further increased by the opening in B. C. 221 of the Via Flaminia which led from thence direct to Rome, and subsequently of the Via Aemilia (B. C. 187) which established a direct communication with Placentia. (*Liv. Epit. xx. xxxix. 2*.) Hence we find Ariminum repeatedly playing an important part in Roman history. As early as B. C. 225 it was occupied by a Roman army during the Gaulish war: in A. C. 218 it was the place upon which Sempronius directed his legions in order to oppose Hannibal in Cisalpine Gaul; and throughout the Second Punic War it was one of the points to which the Romans attached the greatest strategic importance, and which they rarely failed to guard with a considerable army. (*Pol. ii. 23, iii. 61, 77*; *Liv. xxi. 51, xxiv. 44*.) It is again mentioned as holding a similar place during the Gallic war in B. C. 200, as well as in the civil wars of Sulla and Marius, on which occasion it suffered severely, for, having been occupied by Carbo, it was vindictively plundered by Sulla. (*Liv. xxxi. 10, 21*; *Appian. B. C. i. 67, 87, 91*; *Cic. Verr. i. 14*.) On the outbreak of hostilities between Caesar and Pompey, it was the first object of the former to make himself master of Ariminum, from whence he directed his subsequent operations both against Etruria and Picenum. (*Caes. B. C. i. 8, 11*; *Plut. Caes. 32*; *Cic. ad Fam. xvi. 12*; *Appian. B. C. ii. 35*.) So also we find it conspicuous during the wars of Antonius and Octavius (*Appian. B. C. iii. 46, v. 33*); in the civil war between Vitellius and Vespasian (*Tac. Hist. iii. 41, 42*); and again at a much later period in the contest between Belisarius and the Goths. (*Procop. B. G. ii. 10, 17, iii. 37, iv. 28*.)

Nor was it only in a military point of view that Ariminum was of importance. It seems to have been from the first a flourishing colony: and was one of the eighteen which in B. C. 209, notwithstanding the severe pressure of the Second Punic War, was still able to furnish its quota of men and money. (*Liv. xxvii. 10*.) It was indeed for a time reduced to a state of inferiority by Sulla, as a punishment for the

support it had afforded to his enemies. (*Cic. pro Caec.* 35: for the various explanations which have been given of this much disputed passage see Savigny, *Vermischte Schriften*, vol. i. p. 18, &c. and Marquardt, *Handbuch der Röm. Alterthümer*, vol. iii. p. 39—41.) But notwithstanding this, and the heavy calamity which it had previously suffered at his hands, it appears to have quickly revived, and is mentioned in B. C. 43 as one of the richest and most flourishing cities of Italy. (Appian, *B. C.* iv. 3.) At that period its lands were portioned out among the soldiers of the Triumvirs: but Augustus afterwards atoned for this injustice by adorning it with many splendid public works, some of which are still extant: and though we hear but little of it during the Roman empire, its continued importance throughout that period, as well as its colonial rank, is attested by innumerable inscriptions. (Orell. *Inscr.* 80, 3049, 3174, &c.; Plin. iii. 15. s. 20.) After the fall of the Western Empire it became one of the cities of the Pentapolis, which continued subject to the Exarchs of Ravenna until the invasion of the Lombards at the close of the 6th century.

Pliny tells us that Ariminum was situated between the two rivers ARIMENUS and APRUSA. The former, at the mouth of which was situated the port of Ariminum (Strab. v. p. 217) is now called the *Marrecchia*, and flows under the walls of the town on the N. side. The Aprusa is probably the trifling stream now called *Ausa*, immediately S. of *Rimini*. In the new division of Italy under Augustus the limits of the 8th region (Gallia Cispadana) were extended as far as the Ariminus, but the city of Ariminum seems to have been also included in it, though situated on the S. side of that river. (Plin. l. c.; Ptol. iii. 1. § 22.) The modern city of *Rimini* still retains two striking monuments of its ancient grandeur. The first is the Roman bridge of five arches over the Ariminus by which the town is approached on the N.: this is built entirely of marble and in the best style of architecture: it was erected, as we learn from the inscription still remaining on it, by Augustus, but completed by Tiberius: and is still, both from its perfect preservation and the beauty of its construction, the most striking monument of its class which remains in Italy. On the opposite side of the town the gate leading to *Pesaro* is a triumphal arch, erected in honour of Augustus: it is built like the bridge, of white marble, of the Corinthian order, and in a very pure style of architecture, though partially disfigured by some later additions. (Eustace, *Classical Tour*, vol. i. pp. 281, 282; Rampoldi, *Diz. Corogr.* vol. iii. p. 594. The inscriptions are given by Muratori, p. 2006; and Orelli, 804.) A kind of pedestal in the centre of the town, with a spurious inscription, pretends to be the *Suggestum* from which Caesar harangued his troops at Ariminum, after the passage of the Rubicon.

The coins of Ariminum which bear the Latin legend ARIM belong to the period of the Roman colony. [E. H. B.]

ARIMPHAEI. [ARGIPPAEI.]

ARINCHI, a tribe of the TAURI, according to Ammianus Marcellinus (xxii. 8. s. 33). [P. S.]

ARIOLA, in Gallia, is placed by the Antonine Itin. on the road from Durocororum (*Rheims*), through Tullum (*Toul*), to Divodurum (*Metz*). But geographers do not agree about the place. Walckenaer makes it of *Mont Garni*; D'Anville fixes it a place called *Vroil*. [G. L.]

ARIOLICA. 1. A station and village on the

road over the Graian Alps, immediately at the foot of the passage of the mountain itself. The Tabula, in which alone the name occurs, places it 6 M. P. from the station on the summit of the pass (in Alpe Graia), and 16 from Arebrigrum; but this last distance is greatly overrated, and should certainly be corrected into 6, as the distances in the Table would in this case coincide with those in the Itinerary, which gives 24 miles in all from Arebrigrum (*Pré St. Didier*) to Bergintum (*Bourg St. Maurice*), and this is just about the truth. Ariolica probably occupied the same site as *La Tuille*, in the first little plain or opening of the valley which occurs on the descent into Italy. The name is erroneously given as AETOLICA in the older editions of the Tabula, but the original has Ariolica. [E. H. B.]

2. A station in Gallia, is placed in the Tables on the road from Urba (*Orbe*) in the Pays de Vaud in Switzerland, to Vesontio (*Besançon*) in France, and seems to represent *Pontarlier* on the *Doubs*; but the distances in the Antonine Itin. do not agree with the real distances, and D'Anville resorts to a transposition of the numbers, as he does occasionally in other cases. The Theodosian Tab. names the place Arolica, — possibly an error of transcription. [G. L.]

3. [ARDELICA.]

ARIS ('*Apis*: *Fidhima*), a tributary of the Pamisos in Messenia. (Paus. iv. 31. § 2; Leake, *Morea*, vol. i. p. 357, &c.)

ARIS. [ARIA CIVITAS.]

ARISBA ('*Ἀρισβᾶ*: *Eth. Ἀρισβαῖος*), a town of Mysia, mentioned by Homer (*Il.* ii. 837), in the same line with Sextus and Abydos. It was (Steph. B. s. v. '*Ἀρισβᾶ*') between Perote and Abydos, a colony of Mytilene, founded by Scamandrius and Ascanius, son of Aeneas; and on the river Scilleis, supposed to be the *Moussa-chai*; the village of *Moussa* may represent Arisba. The army of Alexander mustered here after crossing the Hellespont. (Arrian, *Anab.* i. 12.) When the wandering Gull passed over into Asia, on the invitation of Attalus, they occupied Arisba, but were soon defeated (B.C. 216) by King Prusias. (Pol. v. 111.) In Strabo's time (p. 590) the place was almost forgotten. There are coins of Arisbe of Trajan's time, and also autonomous coins.

There was an Arisba in Lesbos, which Herodotus (i. 151) speaks of as being taken by the Methymnaei. (Comp. Steph. B. s. v. '*Ἀρισβᾶ*.' Pliny (v. 31) says it was destroyed by an earthquake. [G. L.]

ARISTERAE ('*Ἀριστεραί*'), a small island off the coast of Troezenia, near the Scyllaeum promontory. (Paus. ii. 34. § 8; Plin. iv. 12. s. 19.)

ARISTONAUTAE. [PELENE.]

ARTIUM PRAETORIUM ('*Ἀρτίου*'), Ptol. ii. 5. § 7: *Salvatierra* or *Benevente*, a town of Lusitania, on the high road from Olisipo (*Lisbon*) to Emerita (*Merida*), 38 M. P. from the former. (*It. Ant.* p. 418; *Geog. Rav.* iv. 44.) [P. S.]

ARIUS (δ '*Ἀρίος*, Strab. pp. 515, 518; '*Ἀρείος*, Arrian, iv. 6; '*Ἀρείας*, Ptol. vi. 17. § 2; '*Ἀρρίαν*, Dionys. Perieg. v. 1098; Arius, Plin. vi. 23. s. 25; Arias, Ammian. xxiii. 6), the only river of Aria (now the *Heri Rud*). It rises at Oehl in the Paropamisana mountains, and having run westerly by *Perat*, turns to the NW., and is lost in the Sands. (Elphinstone, *Kabul*, i. p. 155.) Strabo and Arrian both stated that it was lost in the Sands. Ptolemy, on the other hand, gave it two arms, of which the western flowed from the Scirphi mountains, and the eastern from the Paropamisus; and made it terminate in a

lake, confounding it (as Rennell, Kinneir and Man-
nert have done) with the *Ferrah Rud*, which does
fall into the Lake Zarah. (Wilson, *Ariana*, p. 150;
Kinneir, *Mem. of Map of Persia*, p. 172.) [V.]

ARIZANTI (*Ἀριαντοί*, Her. i. 101), one of
the six tribes of ancient Media mentioned by Hero-
dorus. The name is derived from the Sanscrit *Arya-
ḍanta* "of noble race." (Bopp, *Vergl. Gr.* i. p. 213.)
Chryantas (*Χρυάντας*, Xen. *Cyrop.* ii. 3. § 5) is
a name of similar origin and signification. [V.]

ARMENIA (*Ἀρμενίη* or *Ἀρμέν*; *Eth.* 'Aqeraios).
Stephanus (*s. v.* 'Αρμέν) observes that Xenophon in
the *Anabasis* (vi. 1. § 15) writes it 'Αρμένη (διὰ
τοῦ ἤ). The Ten Thousand on their return anchored
their ships here, and stayed five days. The place
belonged to the Sinopians. It was 50 stadia west
of Sinope (*Sinab*), and had a port. (Strab. p. 545.)
A small river, named Ochobanes by Marcian (p. 72),
and named also Ochthomanes in the Anonymous
Periplus, and Ochermenus by Scylax, falls into the
harbour. [G. L.]

ARME'NIA (*Ἀρμενία*; *Eth.* 'Aqeraios, Arme-
nius, Armeniacus). There is so much difficulty in
fixing the natural limits of the country designated
by this name, that its political boundaries have been
exposed to continual changes.

If taken in the most comprehensive sense, the
Euphrates may be considered as forming the central
line of the country known to the ancients as Ar-
menia. E. of this river it extended as far as the
Caspian Sea, and again W., over a part of what is
usually considered as Asia Minor. The former of
these two great portions was almost universally
known as Armenia Major, and the latter went under
the title of Armenia Minor.

The native and Byzantine historians make use of
many subdivisions, the names of which they men-
tion; but the Greek and Roman geographers confine
themselves to those two great divisions originally
made, it would seem, by the successors of Alexander
the Great. (Ptol. v. 7. § 13; Plin. vi. 9.)

In the Scriptures there is no allusion to Armenia
by name, though we meet with the following Hebrew
designations, referring to it either as a whole, or to
particular districts. (1.) TOGARMAH, a name
which not only appears in the Ethnographic table
in Genesis (x. 3; comp. 1 *Chron.* i. 6), but also in
Ezekiel (xxviii. 6), where it is classed along with
Gomer, and (xxvii. 14) by the side of Meshech and
Tubal. It is curious enough that the national tra-
ditions speak of one common progenitor of this name.
However little credit may be assigned to the Armenian
Chronicles, as regards the remote period of their his-
tory, there can be little question but that the Togarmah
of Scripture belongs to this country. (2.) ARARAT,
the land upon the mountains of which the Ark
rested (*Gen.* viii. 4); to which the sons of Sena-
cherib fled after murdering their father (2 *Kings*,
xix. 37; *Isa.* xxxvii. 38); and one of the kingdoms
summoned along with Minni and Ashkenas to arm
against Babylon (*Jer.* ii. 27). The province of
Ararat lay in the centre of the kingdom, and was
according to the native historian, Moses of Chorene
(*Histor. Armen.* ii. c. 6, p. 90), divided into twenty
provinces. (3.) MINNI, cited above (*Jer.* l. c.),
and probably the same as the Minyas, with regard
to which and the accompanying traditions about
the Deluge Josephus (*Antiq.* i. 1. § 6) quotes Nicholas
of Damascus. (Rosenmüller, *Bibl. Ant.* vol. i. pt. i.
p. 251.)

Herodotus (v. 53) represents Armenia as having

Cilicia for its border on the W., being separated
from this country by the Euphrates. Towards the
N. it included the sources of the same river
(i. 180). The limits to the S. and E. were not
distinctly defined, probably Mount Masius separated
it from Mesopotamia, and Mount Ararat from the
country of the Saspires, who occupied the valley
traversed by the Araxes. (Remei, *Geog. Herod.*
vol. i. p. 369.)

In Strabo (xi. p. 527) Armenia is bounded to the
S. by Mesopotamia and the Taurus; on the E. by
Great Media and Atropatene; on the N. by the
Iberes and Albani, with Mounts Paracostas and
Caucasus; on the W. by the Tibareni, Mts. Pa-
ryadres and Skydises as far as the Lesser Armenia,
and the country on the Euphrates which separated
Armenia from Cappadocia and Commagene. Strabo
(p. 530) quotes Theophrastus for the statement that
Armenia was 100 schoeni in breadth, and 200
schoeni in length; the schoenus here is reckoned at
40 stadia. He objects to this admeasurement, and
assigning the same number of schoeni to its length,
allows 50 for its breadth. Neither statement, it
need hardly be said, is correct (see Groskurd's note);
as at no period was its superficial so extended as
Theophrastus or Strabo would make it. The rough
and inaccurate statements of Pliny (l. c.), and Justin
(xlii. 2) are equally wide of the truth.

In a natural division of the country Armenia
takes its place as belonging to the N. Highlands of
the gigantic plateau of *Iran*, extending in the form
of a triangle between the angles of three seas, the
Caspian, the Black Sea, and the Gulf of Scanderoon.
This great separate mass forms an elevated plateau,
from which the principal mountains, rivers and val-
leys of W. Asia diverge towards the four seas at the
furthest extremities. Its plains rise to 7,000 ft.
above the level of the sea, and the highest summits
of Mt. Ararat, which overtop the plains, attain the
height of 17,260 English feet. If we look at the
more striking objects,—the mountains, it will be
seen that several great branches quit the high land
about the springs of the Euphrates and Tigris, and
take different directions; but chiefly E. S. and W.
from the summits of Ararat. Ararat, the common
root from which these branches spring, raises its
snow-clad summits in a district nearly equidistant
from the Black and Caspian Seas. The larger plain
10 miles in width at the base of the mountain, is
covered with lava, and the formation of the mass
itself indicates the presence of that volcanic agency
which caused the great earthquake of 1840. Two
vast conical peaks rising far above all others in
the neighbourhood, form the great centre of the
"Mountains of Ararat," the lower one is steeper
and more pointed than the higher, from which it is
separated by a sloping plain on the NW. side. The
ascend of the greater one is easier, and the summits
have been, in effect, gained by the German traveller
Parrot.

The difficulties of the ascent are considerable, and
have given rise to the local and expressive name, of
Aghri Tâgh, or painful mountain. Though a vol-
cano, it has no crater, and bears no evidence of any
recent eruption; it is, however, composed entirely
of volcanic matter,—consisting of different varieties
of igneous rocks. It seems to be a subaqueous
volcano of extreme antiquity, retaining no traces of
the movements by which its materials have been
brought into their present position.

The first of the numerous chains which descend

from this culminating point of the whole system, is the elevated range, forming the backbone of the Assyrian mountains, which, with its principal ramifications, is the seat of the valleys, containing a large proportion of the inhabitants of the country. This ridge runs from the slopes of Mt. Ararat at its northern extremity, in a SSE. direction between the Lakes of *Vân* and *Urumiyah*, along the W. side of *Azerbaijan*, the ancient Atropatene, to the extremity of the province. This main range of *Kurdistan* is identified with the chain which Strabo (p. 522) says some called the Gordyaean Mountains, and to which Mt. Masius belongs, having on the S. the cities of Nisibis and Tigranocerta. It is composed of red sandstone and basalt, terminating in needle points at a considerable elevation, while the irregular sides are frequently wooded, and form basins or amphitheatres. From this chain branches diverge towards the W. These assume the form of an acute triangle, which has its apex W. of the Euphrates, its base resting on the *Kurdistan* range, while its sides are formed by portions of the ranges of Taurus and Antitaurus. The S. branches constitute what was properly called the Taurus, and those to the N. the Antitaurus. Antitaurus extends from the borders of Commagene (*El Bostan*), and Melitene (*Mâlâiyah*) towards the N., enclosing Sophene in a valley between it and Taurus Proper. (Strab. xi. p. 521.) This statement corresponds with the description of the range running W. from Mt. Ararat in two parallel chains to *Değâdîn*, where it separates into several branches, the upper one taking a general W. direction, having to the northward the great abutments of *Aligès-Beg*, *Keban-Tagh*, *Kat-Tagh*, with others, the Paryadres and mountains of the Moschi of Strabo (l.c.). At *Değâdîn*, the S. chain of the Antitaurus bifurcates; the N. branch taking the upper portion of the *Murâd*; and the lower range, enclosing the S. side of the valley. In these different ridges limestone and gypsum prevail, with basalt and other volcanic rocks. It separates Armenia from Mesopotamia, and also Acisilene from Sophene. (Strab. xi. pp. 521, 527.) Near the S. extremity of the main ridge of *Kurdistan*, the range designated Taurus Proper diverges from the Zagros in two almost parallel lines, and divides Sophene and part of Armenia from Mesopotamia. (Strab. p. 522.) The formation is chiefly of limestone, with red sandstone, conglomerate, and occasionally jasper; conical bare summits, with irregular sides intersected by deep valleys, less or more peopled, are the characteristics of that portion of the range of Taurus which lies E. of the river Tigris. In crossing Upper Mesopotamia the Taurus is more rocky and less continuous than before,—and at *Mârdîn* the height of the limestone summit of Mount Masius scarcely exceeds 2,300 feet. It appears from the investigations of recent travellers, that the whole tract of country comprehended between the Euxine and Caspian Seas exhibits the phenomena of volcanic action. It has been conjectured that this region, at a period not very remote, geologically speaking, was at one time covered with water, which formed a vast inland sea, of which the Caspian and other large sheets of water are the remnants. The first movement belongs to the Jura limestone, or oolitic series; a subsequent deposition of schistose and arenaceous sands then took place, which, from the fossils they contain, are identified with the cretaceous and green sandstone formations. This country must have then presented the picture of a narrow sea, bounded on

the N. by the chain belonging to the chalk formation, and to the S. by the Jura limestone range, the result of the previous upheaval. At this epoch the volcanic eruptions began which have so much modified the surface of the country. The eruption of these masses, besides filling up valleys, has in other parts of the chain formed great circular basins, or "amphitheatres,"—some of which now exist as lakes, while others have been filled up with tertiary deposits, showing the prior date of the volcanic rocks by which they are encircled. Belonging to these is the volcanic lake of *Sevanah*, supposed to be the *Lychnitis* (*Λυχνίτις*) of Ptolemy (v. 13, § 8) 5,000 feet from the sea, surrounded by trap and porphyry formations. SW. of this lake is the great volcanic amphitheatre of Central Armenia, composing a circus of several conical mountains containing craters. As the lakes of *Vân* and *Urumiyah* have no outlet it may be conjectured that they were produced in the same manner. In addition to this the basin of Central Armenia contains vast deposits of rock-salt, a further proof of the existence of a great salt lake. (Daubeny on *Volcanoes*, p. 366.)

The high mountains, and the snows with which they are covered, are the feeders of a considerable number of rivers. The elevated plateau, which extends from the base of Mt. Ararat into N. Armenia (*Kurdistan*), and part of Asia Minor, contains the sources of these great channels of communication from Armenia to the several nations of Europe and Asia. 1. The HALYS has its sources at two places, both of which are much further to the E. than generally represented on maps. Of these sources the most northern are on the sides of *Gemin Delli-Tagh*, but the others are on the W. slopes of the Paryadres or *Kara-Bel* group, which separates the springs of this river from those of the Euphrates. [HALYS.]

2. The ARAXES, which rises nearly in the centre of the space between the E. and W. branches of the Euphrates, and takes a SE. course till it is joined by the Cyrus. [ARAXES; CYRUS.]

3. The ACAMPSIS (*Ἀκάμψις*; *Javik*, Arrian, *Periplus*; Plin. vi. 4), unites the waters on the N. and W. sides of the mountains, containing the sources of the Cyrus, Araxes, Harpasus and W. Euphrates, which serve as drains to the valleys on the opposite sides of the chain. It bounds Colchis to the W., and is probably the Batlys, which, according to Pliny (vi. 4), is a river of Colchis.

4. The TIGRIS (*Τύρις*) has in Central Armenia two principal sources, both of which spring from the S. slope of the Antitaurus, near those of the Araxes and Euphrates, and not far from those of the Halys. [TIGRIS.]

5. The CENTRITES (*Κεντρίτις*), mentioned by Xenophon (*Anab.* iv. 3, § 1), as dividing Armenia from the country of the Carduchi, is identified with the *Dukinchai*, a considerable affluent of the Tigris.

6. The EUPHRATES, which is, in fact, the confluence of the two great streams, the *Muradchöi* and the *Karâ Sî*, has two great sources in the Armenian mountains. [EUPHRATES.]

Among the lakes of Armenia is that of ARSENE (*Ἀρσένη*; *Vân*), situated in the S. of the country towards the Tigris. Ptolemy calls it Arsisia (l.c.), and it also went by the name of Thosipates. Separated from it to the E. by a chain of hills lies the lake MANTIANE (*Μαντιανή*; *Urumiyah*) of Strabo (p. 529), probably the same as the Lake of Sparta,

of which the same author speaks in his description of Atropatene (p. 523). Near *Erivan* lies the Lake *Goutchka*, or *Sevangha*, which has already been mentioned, and identified with the *Lychnitis* of Ptolemy (v. 13).

Owing to the height of the table-land and the extreme elevation of the mountains the temperature of Armenia is much lower than that of other regions situated on the same parallel of latitude. The thousands of tributary streams which feed its large rivers carry fertility in every direction through its valleys. Its rich pasture lands were famous for their horses. "Horses from the house of Togarmah" are enumerated by Ezekiel (xxvii. 14), among other articles brought for sale, or exchanged at Tyre. Strabo (p. 529) praises the breed, and states that the Armenian satrap presented the king with 20,000 young horses at the annual feast of Mithra. Strabo (l. c.), and Pliny (xxxvii. 23), notice the wealth of Armenia in the precious stones and metals; Strabo, in particular, speaks of gold mines at a place called Kamlala in the country of Hyspanis, probably in the N. of Armenia, between the rivers Kar and Phasis, which were worked by the natives at the time of Alexander's expedition. The same author informs us that Pompeius demanded, as a contribution from Armenia, 6,000 talents of silver. And we are told that the Romans, on reducing this to one of their provinces, carried king Alavastus to Rome in golden fetters. (Philost. *Vita Apollon.* ii. 4.) According to Pliny (l. c.) the whole region was divided into 120 prefectures, or *σπαρτήρια*. Ptolemy gives the names of twenty-one of these subdivisions; Strabo and Tacitus also mention certain names. The native historian, Moses of Chorene, divides Armenia Major into fifteen provinces, and 187 subdivisions. St. Martin (*Mém. sur l'Arménie*, vol. i. p. 64) enumerates and gives the names of the larger divisions. Malte-Brun (*Géog. Universelle*, vol. iii. p. 120) has a table of these divisions and subdivisions, and compares them with those known to the Greeks and Romans. As may be supposed there is considerable uncertainty in making out and explaining the presumed correspondence. The difficulty is increased from the circumstance that at no period was the whole of this region comprised under one government; and in the course of its history we find its limits exposed to continual changes. At the present day Armenia is divided among Persia, Russia and Turkey, Mount Ararat forming, as it were, the central boundary stone to these three empires.

The Armenians belong to the Indo-European race; their dialect is allied to the most ancient language of the Arian family; while their early traditions connect them with the history of the Medes and Persians, they are a branch of the stock of the people of Iran, though separated from them at an early period. (Prichard, *Nat. Hist. of Man*, p. 178; comp. Ritter, *Erkunde*, vol. x. p. 577.) Xenophon (*Anab.* iv. § 25) describes the villages of Armenia, which are still built exactly in the same manner. (Kinneir, *Trav. in Armenien*, p. 487.) The houses were under ground; the mouth resembling that of a well, but spacious below; there was an entrance dug for the cattle, but the inhabitants descended by ladders. In these houses were goats, sheep, cows, and fowls, with their young. There was also wheat and barley, vegetables and beer in jars, in which the malt itself floated even with the brims of the vessels, and with it reeds or straws, some large and others small,

without joints. These, when any one was thirsty he was to take into his mouth, and suck; the liquor was strong, and exceedingly pleasant to those who were used to it. The same author speaks of the intense cold. Plutarch (*Lucull.* 32), in his account of the invasion of Armenia by Lucullus, states that before the close of the autumnal equinox the weather became as severe as in the midst of winter; the whole country was covered with snow, the rivers were frozen; and at night the army was compelled to encamp in damp muddy spots, wet with melting snow. The religion of Armenia appears to have been made up of elements derived partly from the doctrine of Zoroaster, partly from Eastern Nature-worship, with certain rites of Scythian origin. Their chief deity was Aramazt, the Ormuzd of the Magian system, but their temples were crowded with statues, and their altars reeked with animal sacrifices; usages revolting to the purer Magianism of Persia. The Babylonian impregnation of the passive principle of generation, Anaites or Anahid, was one of their most celebrated divinities; and at the funeral of their great king Artaxas, many persons had immolated themselves, after the Scythian or Getic custom, upon his body. (Milman, *Hist. of Christ.* vol. ii. p. 320; Charnick, *Ardall's Trans.* vol. i. p. 145.) It has now been satisfactorily shown that Armenia was the first nation which embraced Christianity as the religion of the king, the nobles, and the people; and the remark of Gibbon (*Vindication, Misc. Works*, vol. iv. p. 577), "that the renowned Tiridates, the hero of the East, may dispute with Constantine the honour of being the first sovereign who embraced the Christian religion," placed beyond all question. About A. D. 276, the king Tiridates, of the race of the Arsacidae, was converted by St. Gregory, surnamed the Illuminator (*Dict. of Biog. s. v.*), like himself of the race of the Arsacidae, but descended from a collateral branch of that family, which had long occupied the throne of Persia. (St. Martin, *Add. to Le Beau, Hist. du Bas-Empire*, vol. i. p. 76; *Mém. sur l'Arménie*, vol. i. p. 305.) In A. D. 311 Tiridates had to sustain a war against the Emperor Maximinus, in consequence of the hatred of the latter against Christianity. (Euseb. *H. E.* ix. 8.) During the early ages of the Empire Armenia was always an object of open struggle or secret intrigue between the conflicting powers of Parthia and Rome. Every successful invasion, or other means by which Persian predominance in Armenia was established, was the signal for the most cruel and bloody persecutions, which were endured with the most Christian and patriotic heroism by this unhappy people. The Vartobed, or patriarch of Armenia, fell the first victim to the sword of the Persian, and was also the first to raise the standard of independence. The melancholy acknowledgment must, however, be made that the Gospel did not triumph unaccompanied by persecution on the part of the Christians. The province of Dara, the sacred region of the Armenians, crowded with their national temples, made a stern and resolute resistance. The priests fought for their ancient faith, and it was only by the sword that churches could be established in that district.

An interesting picture of the religious wars which were waged in Armenia is given in the History of Vartan. (*Trans. by C. F. Neumann*.) The Armenian church adopted the doctrines of Eusebius and the Monophysites, or Jacobites, as they were called, after the revival of their opinions in the 5th

century, under Jacob Baradoeus, bishop of Edessa, to which it continues to adhere.

Little or no weight is to be attached to the accounts which the Greek and Roman writers give of the origin of the Armenians. Herodotus (vii. 73), in mentioning the fact that a body of this people served in the army of Xerxes, expresses his opinion that the Armenians were a colony of Phrygians. According to others they are to be considered of Thessalian origin. (Strab. pp. 503, 530; Justin. xlii. 3; Tac. *Ann.* vi. 34.) The history of the Armenian nation, though not so important or so interesting as that of other Eastern kingdoms, should be studied for the light it throws upon the great empires, which successively established themselves in this region.

This country has been the scene of almost continual wars, either when its kings defended their independence against Persians, Greeks, Arabs and others, or when they stood passive spectators of the great struggles which were to decide the fate of Asia. Passing over Tigranes, the national hero and friend of Cyrus the Elder (*Dict. of Biog.* vol. iii. p. 1129), we find but little mention of Armenia till the death of Alexander the Great in the Greek historians, though from this period to that of the establishment of the dynasty of the Arsacidae, recourse must be had to them, as the national chroniclers are silent on the history of this epoch. A Persian, named Mithrenes, was appointed governor by the Macedonian conqueror. (Arrian, *Anab.* iii. 16.) Availing themselves of the dissensions between the generals of Alexander, the Armenians threw off the yoke under Ardoates (B. C. 317), but after his death were compelled to submit to the Seleucidae. Subsequently (B. C. 190), two Armenian nobles, Artaxias and Zariadris, taking advantage of the moment, when Antiochus the Great had been defeated by the Romans, freed their country from the dominion of the Syrian kings. And it was at this time that the country was divided into the two kingdoms of Armenia Major and Armenia Minor. Artaxias became king of Armenia Major, and Zariadris of Armenia Minor. The Sophienian Artanes, or Arsaces, a descendant of Zariadris, was conquered, and deposed by Tigranes, the king of Armenia Major, who thus became ruler of the two Armenias. (Strab. xi. pp. 528, 531.) The descendants of Artaxias reigned in Armenia till their conquest by the Arsacidae, and the establishment of the kings of that family. For the history of Armenia under the dynasty of the Arsacidae, from B. C. 149 to A. D. 428, full particulars are given in the *Dict. of Biog.* (vol. i. p. 361, seq.), with an account of the dynasties, which for a period of almost a thousand years reigned in this country after the fall of the Arsacidae. This later history, till the death of the last king of Armenia, at Paris, A. D. 1393, has been detailed by St. Martin, along with chronological tables and lists of the different kings and patriarchs.

Ptolemy (l. c.) gives a list of Armenian towns, most of which are never met with in history, and their site remains unknown. The towns which are best known in connection with the writers of Greece and Rome are: ARTAXATA, or ARTAXIASATA; TIGRANOCERTA; THEODOSIOPOLIS; CARCATHIO-CERTA; ARMOSATA; ARTAGEIRA; NAKUANA; MORUNDA; BUANA; BIZABDA; AMIDA. (Ritter, *Erdkunde*, vol. x; St. Martin, *Mém. sur l'Arménie*; Chesney, *Expéd. Euphrat.* vol. i.; Kinneir, *Memoirs of the Persian Empire*, and *Travels*

in Armenia; Morier, *Travels in Persia*, vol. i.; Ker Porter, *Travels*; *London Journal*, *Geog.* vols. iii. vi. x.; Grote's *Greece*, ix. p. 157. [E. B. J.]

ARME'NIAE PYLAE (Ἀρμενίων Πύλαι), the Armenian gates of Eratosthenes (Strab. ii. p. 80), are identified by modern geographers with *Gergen Kal'ah-si*, at the foot of the Taurus. The Euphrates, sweeping round through Mount Taurus, a few miles above *Diriská*, attains at that point its most easterly curve, rolls over rapids immediately above the village so named, and then turning again below the cliff of the castle of *Gergen*, passes through a very narrow gorge above 400 feet in depth. This is the second repulse the river meets with, as the first is placed at Tomisa (*Tokhma-Sá*). (Ritter, *Erdkunde*, vol. x. p. 985.) The beds in the lower valley consist of red sandstone and sandstone conglomerate supporting limestone. (Ainsworth, *London Geog. Journal*, vol. x. p. 333; Chesney, *Expéd. Euphrat.* vol. i. pp. 70, 71, 293, 350.) [E. B. J.]

ARME'NIUM (Ἀρμένιον; *Magála*), a town of Pelasgiotis in Thessaly, situated between Phærae and Larissa, near the lake Bocheüs, said to have been the birthplace of Armenus, who accompanied Jason to Asia, and gave his name to the country of Armenia. It is hardly necessary to remark, that this tale, like so many others, arose from the accidental similarity of the names. "The *Magála* is a circular eminence three quarters of a mile in circumference, which has some appearance of having been surrounded with walls; and where though little is observable at present except broken stones and fragments of ancient pottery, these are in such an abundance as leaves no doubt of its having been an Hellenic site." (Strab. xi. pp. 503, 530; Leake, *Northern Greece*, vol. iv. p. 451.)

ARMONTIACUS (*Tab. Peut.*), ATMUA (Plin. v. 3. s. 2: *Magrag*), a river of Numidia, between Hippo Regius and the Tusa. [P. S.]

ARMORICI or ARMO'RICAE CIVITATES (Caes. *B. G.* v. 53), are those people of the Celtica of Caesar who occupied the coast between the Loire and the Seine. The name is derived from the Celtic *ar*, "on" or "near," and *mor*, "the sea." The same element appears in the term Morini, who occupied the coast about Calais. It is likely enough, therefore, that Armorica had not a very definite geographical signification. In the great rising of the Galli (vii. 75) Caesar speaks of all the states which border on the ocean, and which are called, according to their custom, Armorice; he enumerates the Curiosolites, Rhedones, Ambiluri, Caletes, Osismii, Lemovices (as it stands in the texts), Veneti, and Unelli. For Lemovices we should read Lexovii, or omit the name. The Caletes were on the north side of the Seine, in the Pays de Caux. In this passage Caesar does not mention the Nannetes, who were on the east side of the Loire, near the mouth. The Ambiluri in Caesar's list are a doubtful name. We must add the Abrincati, Viduacenses, Baiocenses, and perhaps the Corisopiti, to the list of the Armorice states. These states seem to have formed a kind of confederation in Caesar's time, or at least to have been united by a common feeling of danger and interest. They were a maritime people, and commanded the seas and their ports. The most powerful state was the Veneti. [VENETI.] The name Armorica in the middle ages was limited to Bretagne.

Pliny (iv. 17) says "Aquitania, Armorica antea dicta," and he says nothing of the Armorice Civitates of Caesar. This looks very like a blunder.

Strabo (p. 194) mentions a division of the Belgæ, whom he calls *Παλαικαῖνται*; and he particularly names the Veneti and Osimii. They are therefore the Amoricæ. [G. L.]

ARMO'SOTA or ARSAMO'SOTA (*Ἀρμόσοτα*, Polyb. viii. 25; *Ἀρσαμόσοτα*, Ptol. v. 13; Armosota, Plin. vi. 9; Arsamosata, Tac. *Annal.* xv. 10; Spanheim, *de Usu Numm.* p. 903, has a coin of M. Aurelius, with the epigraph *APMACAITTHNQN*, a town of Armenia, situated near the Euphrates. (Plin. l.c.) In the times of the emperors of the East, it formed the *thema* or military district of Asmosat, which was in the neighbourhood of Handish or Chauzith. (Const. Porph. *de Admin. Imp.* c. 50, p. 182, ed. Meurs.) Ritter (*Eräkunde*, vol. xi. p. 107) places it in Sophene (*Kharpat*), and considers that it may be represented by the modern *Sért*,—the Tigranocerta of D'Anville. (Lieut. Col. Sheil, *London Geog. Soc.* vol. viii. p. 77; St. Martin, *Mém. sur l'Arménie*, vol. i. p. 106.) [E. B. J.]

ARMOZON PROM. [HARMOZON.]

ARNA (*Ἀρνα*; *Eth.* *Arna-itis*), a city of Umbria, mentioned both by Silius Italicus and Ptolemy, as well as by Pliny, who enumerates the Arnates among the inland towns of that province. (Sil. Ital. viii. 458; Ptol. iii. 1. § 54; Plin. iii. 14. s. 19.) Both Silius and Ptolemy associate it with Hispellum, Mevania, and other cities in the western part of Umbria; and the inscriptions discovered at *Civittella d'Arno*, a small town on a hill about 5 miles E. of Perugia, but on the opposite side of the Tiber, leave no doubt that this occupies the site of Arna. Some remains of a temple still exist there, and besides inscriptions, some of which attest its municipal rank, numerous minor objects of antiquity have been discovered on the spot. (Cluver. *Ital.* p. 626; Vermiglioli, *Dell' antica Città d'Arna Umbro-Etrusca*, Svo., Perugia, 1800; Orell. *Inscr.* 90, 91.) Cluverius and others have supposed the Alarna, or Adharna of Livy (x. 25), to be the same with Arna, but this is probably a mistake. [AHARNA.] [E. H. B.]

ARNA. [XANTHUS.]

ARNAE (*Ἀρναί*), a town in the Macedonian Chalcidice, a day's march from Aulon and Broomiscus; but its site is uncertain. (Thuc. iv. 103.) Leake supposes Arnae to be the same as the place called Calarnia by Stephanus (s. v. *Κάλαρνα*), the existence of which near this part of the coast is shown by the name Turris Calarnæa, which Mela (ii. 3) mentions as between the Strymon and the harbour Caprus. (Leake, *Northern Greece*, vol. iii. p. 170.)

ARNE (*Ἄρνη*; *Eth.* *Ἀρναῖος*). 1. The chief town of the Aeolian Boeotians in Thessaly, which was said to have derived its name from Arne, a daughter of Aeolus. (Paus. ix. 40. § 5.) The town was said to have been founded three generations before the Trojan war. (Diod. iv. 67.) According to Thucydides (i. 12) the Aeolian Boeotians were expelled from Arne by the Thessalians sixty years after the Trojan war, and settled in the country called Boeotia after them; but other writers, inverting the order of events, represent the Thessalian Arne as founded by Boeotians, who had been expelled from their country by the Pelasgians. (Strab. ix. pp. 401, 411, 413; Steph. B. s. v.) K. O. Müller has brought forward many reasons for believing that the Aeolian Boeotians occupied the centre of Thessaly, and nearly the same district as the Thessalians of later times; and his views are confirmed by

Leake's discovery of the site of CIERIUM (*Κιέριον*), which, according to Stephanus B. (s. v. *Ἄρνη*) was identical with Arne, and which must be placed at *Mataránga*, between the Epineus or Apidanus, and a tributary of the latter river, probably the ancient Curalius. For details see CIERIUM. (Miller, *Dorians*, vol. ii. p. 475, seq. transl.; Leake, *Northern Greece*, vol. iv. p. 500, seq.)

2. A town of Boeotia, mentioned by Homer (*Il.* ii. 507), and probably founded by the Boeotians after their expulsion from Thessaly. Some of the ancients identified this Boeotian Arne with Chæroneia (Paus. ix. 40. § 5), others with Acræcephium (Strab. ix. p. 413); and others again supposed that it had been swallowed up by the waters of the lake Copais. (Strab. i. p. 59, ix. p. 413.)

ARNEAE (*Ἀρναί*; *Eth.* *Ἀρναῖος*), a small city of Lycia mentioned by Capito in his *Istaurica*. (Steph. s. v. *Ἀρναί*.) It is supposed to be at a place called *Erness*, in the interior of Lycia, about 36° 26' N. lat. There are said to be remains there. (Spratt's *Lycia*, vol. i. p. 101, and the Map.) [G. L.]

ARNISSA (*Ἀρνίσσα*), a town of Macedonia in the province Eorica, probably in the vale of *Ostrovo*, at the entrance of the pass over the mountains which separated Lyncestis from Eorica. (Thuc. iv. 108; Leake, *Northern Greece*, vol. iii. p. 315, seq.)

ARNON (*Ἀρὼν*, LXX.: *Wady-el-Môjib*), a river which separates Trans-Jordan Palestine from Moab. (*Num.* xxi. 13, 26; *Deut.* ii. 24, iii. 8, 16; *Josh.* xii. 1; *Isa.* xvi. 2; *Jer.* xlviii. 20.) Its principal source is a little to the NE. of Katrane (Burkhardt, p. 373; comp. Joseph. *Ant.* iv. 5. § 1), whence it pursues a circuitous course into the Dead Sea, flowing in a rocky bed, which in summer is almost dried up, but huge masses of rock torn from the banks mark its impetuosity during the rainy season. (Robinson, *Palestine*, vol. ii. pp. 206, 213, 569; Irby and Mangles, p. 461.) [E. B. J.]

ARNUS (*Ἀρνος*; *Arno*), the principal river of Tuscany, and next to the Tiber the most considerable river of Central Italy. Strabo describes it as flowing from Arretium, and seems to have regarded it as rising near that city; but its real sources are nearly 30 miles further to the N., in one of the loftiest groups of the Tuscan Apennines, now called *Monte Falterona*. From thence it has a course nearly due S. till it approaches within a few miles of *Arezzo* (Arretium), when it turns abruptly to the NW., and pursues this direction for about 80 miles, as far as *Pontassiene*, where it again makes a sudden turn, and from thence holds its course nearly due W. to the Tyrrhenian Sea. In this latter part of its course it flowed under the walls of Florentia, and the more ancient city of Pisa; immediately below which it received, in ancient times, the waters of the Auser, or *Serchio*, which now pursue their own separate course to the sea. [AUSER.] Strabo gives an exaggerated account of the violent agitation produced by the confluence of the two streams, which may, however, have been at times very considerable, when they were both swollen by floods. (Strab. v. p. 222; Plin. iii. s. 8; Pseud. Arist. *de Mirab.* § 92; Rutil. *Itin.* i. 566.) Still more extraordinary is his statement that the stream of the Arnus was divided into three, in the upper part of its course; though some writers have maintained that a part of its waters formerly turned off near Arretium, and flowed through the *Val di Chiana* into the Tiber. [CHIANT.] Its

mouth was distant, according to Strabo, only 20 stadia from Pisa; an estimate, probably, below the truth, but the coast line has certainly receded considerably, from the constant accumulation of sand. The present mouth of the *Arno*, which is about six miles below Pisa, is an artificial channel, cut at the beginning of the 17th century. (Targioni-Tozzetti, *Viaggi in Toscana*, vol. ii. pp. 96, 97.) The whole length of its course is about 140 Italian, or 175 Roman, miles.

The *Arno* receives in its course numerous tributary streams, but of none of these have the ancient names been preserved to us. It has always been subject to violent floods, and inundates the flat country on its banks throughout the lower part of its course. This must have been the case in ancient times to a still greater extent, and thus were formed the marshes through which Hannibal found so much difficulty in forcing his way on his march to Arretium. (Pol. iii. 78, 79; Liv. xxii. 2, 3.) Strabo, indeed, supposes these marshes to have been on the N. side of the Apennines, and in the valley of the Padus (v. p. 217); but this seems to be certainly a mistake; Livy expressly refers them to the Arnus, and this position is at least equally consistent with the narrative of Polybius, who affords no distinct statement on the point. (Niebuhr, *Lect. on Rom. Hist.* vol. i. p. 181; Vandoncourt, *Hist. des Campagnes d'Annibal*, vol. i. pp. 136, 156.) The marshy lakes, called the *Pululi di Fucecchio* and *di Bientina*, still existing between the Apennines and the N. bank of the *Arno*, are evidently the remains of a state of things formerly much more extensively developed. At a still earlier period it is probable that the basin or valley at the foot of the hill of Faesulæ, in the centre of which now stands the city of Florence, was likewise a marsh, and that the narrow rocky gorge through which the river now escapes (just below the village of Signa, 10 miles from Florence) was formed, or at least widened, by artificial means. (Niebuhr, *Vorträge ub. Völker u. Länder*, p. 339.) [E. H. B.]

AROA'NIUS (*Ἀροάνιος*), the name of three rivers in Arcadia. 1. Or OLBICUS (*Ὀλβίος*), called ANTAS (*Ἀνίας*) by Strabo, a river rising in the mountains to the north of Phenens, and falling into some caverns called katavothra, near the latter city. When these caverns happened to be blocked up, the waters of the river overflowed the whole plain, and communicated with the Ladon and the Alpheius. (Strab. viii. p. 389; Paus. viii. 14. § 3, 15. § 6.)

2. (*Katadum*), a tributary of the Ladon, and flowing past the western side of Cleitor. (Paus. viii. 19. § 4, 21. § 1.) Polybius (iv. 70), without mentioning the name of the river, properly describes it as an impetuous torrent from the neighbouring mountains. The trout in the Aroanius are said to have sung like thrushes. (Paus. viii. 21. § 2; Athen. viii. p. 331, e.; Plin. ix. 19; Leake, *Morea*, vol. ii. pp. 241, 263, seq.) This river rose in the Aramanian mountains (*ὑπὲρ Ἀποδονία*, Paus. viii. 18. § 7), now called *Kheindos*, which is 7726 feet in height. (Leake, *Peloponnesiaca*, p. 203.)

3. A tributary of the Erymanthus, flowing on one side of Psohis. (Paus. viii. 24. § 3.)

AROE. [PATRAE.]

AROE, a city of the Amorites on the north side of the valley of the Arnon (*Wady-el-Mojib*) (*Deut.* ii. 36, iii. 12), occupied by the tribe of Gad (*Numb.* xxxii. 34). Eusebius says that the site of the city existed in his day on the top of a hill (Onomast.

s. v.). And Burckhardt was shown, on the top of the precipice which forms the northern brink of the *Wady-el-Mojib*, the ruins of *Aræargh*, which he concludes to be the Aroer of the Scriptures. (*Travels*, p. 372.) [G. W.]

AROMATA PROMONTORIUM (*Ἀρώματα ἄκρον καὶ ἐπαρόριον*, Ptol. iv. 7. § 10; *Ἀρώματα*, Steph. B. s. v.; Arrian, *Perip. Mar. Erythr.* 7, 8, 17, 33; *Eth.* *Ἀρώμας*; the modern *Cap Guardafu*), was the easternmost headland of Africa, in lat. 11° N. The promontory was a continuation of Mount Elephas, and the town Aromata was the principal city in the Regio Cinnamomifera (*ἡ Κυναμομόφους χώρα*, Strab. xvi. p. 774.) Ptolemy, indeed (iv. 7. § 34), places the region of cinnamon and spices further to the west and nearer to the White Nile. The district of which Aromata was the capital bounded Africa Barbaria to the north, and the Long-lived Aethiopsians (Maerobii) are placed by some geographers immediately south of it. The quantity of spices employed by the Egyptians in the process of embalming rendered their trade with Aromata active and regular. Diodorus (i. 91) mentions cinnamon as one of the usual condiments of mummies. [W. B. D.]

AROSAPES (Plin. vi. 23; Arusapes, Mela, iii. 7), a river of Ariana, in the SE. part of Persia; conjectured by Forbiger (*Alt. Geogr.* vol. ii. p. 537) to be the same as the modern *Ahraskan*, one of the tributaries of the *Helmand*. From Mela it would seem to have been in the district of Pattalene. [V.]

ATROSIS (*Ἀτροΐς*, Arrian, *Ind.* 39), a river which flowed into the Persian Gulf, forming the boundary of Susiana and Persia. It is the same as the Oroatis (*Ὀροάτις*; in Zend. *Aurvat*, "swift") of Strabo (xv. pp. 727, 729), and of Ptolemy (vi. 4. § 1). Arrian and Strabo both state that it was the chief river in those parts. It answers to the Zaroitis of Pliny (vi. 23, s. 26), "ostio diffidilis nisi peritis." It is now called the *Tub.* (*Geogr. Nub.* p. 123; Otter, vol. ii. p. 49.) Cellarius (iii. c. 9) has conjectured that the Atrosis of Arrian, the *Rogomani* of Ptolemy (vi. 4. § 2), and Anni. Mare. (xxiii. 6), and the Persian Araxes (Strab. xv. p. 729), are different names of one and the same river: but this does not seem to be the case. [V.]

AROTREBAE. [AMTABRI.]

ARPI (*Ἀρπί*, Ptol.; *Eth.* *Ἀρπῆς*, Arrianus, Plin., Arrianus, Liv.: *Arpa*), called also ARGYRIPPA, or ARGYRIPPA (*Ἀργύριππα*, Argyripa, Virg. Sil. Ital.; *Ἀργύριππα*, Strab. Pol.; *Ἀργυρίππας*, Steph. B.), one of the most ancient and important cities of Apulia, situated in the centre of the great Apulian plain, about 13 miles E. of Luceria, and 20 from the sea at Sipontum. (The Tab. Pent. gives 21 M. P. to Sipontum.) Its foundation is generally attributed, both by Greek and Roman writers, to Diomedes, who is said to have originally named it after his native city Argos Hippium (*Ἄργος Ἰππίον*), of which the name Agyrippa was supposed to be a corruption. (Strab. vi. p. 283; Plin. iii. 11. s. 16; Appian. *Annib.* 31; Lycophr. *Alex.* 592; Virg. *Aen.* xi. 246; Justin. xx. 1; Steph. B. s. v. *Ἀργύριππα*.) But this is probably a mere etymological fancy; and it is even doubtful whether the name of Argyrippa, though so constantly used by Greek authors, was known to the inhabitants themselves, in historical times. Their coins always bear *Ἀρπῆς*; and Dionysius expressly says that Argyrippa was in history called Arpi. Nor is there any historical evidence of its having been a Greek colony: its name is not found in

Scylax, or Scymnus Chius, who notice all the cities to which they ascribe a Greek origin, and though we find both Arpi and Canusium called by Strabo *Ἰταλῶν πόλεις* *Ἰταλιωτίδες*, by which he certainly means *Italian-Greek*, this probably refers merely to their reputed foundation by Diomedes. It is certain, however, from its coins, as well as other sources, that it had received, in common with the neighbouring city of Canusium, a great amount of Greek influence and cultivation. (Mommson, *U. I. Dialekte*, pp. 89—92.) Its name first appears in history during the wars between the Romans and the Samnites, when the Arpani are mentioned as on hostile terms with the latter, and in consequence supplied the Roman consul Papirius with provisions and other supplies for the siege of Luceria, B. C. 320. (Liv. ix. 13.) It is singular that its name does not occur again during these wars; probably it continued steadfast to the Roman alliance, as we find it giving a striking proof of fidelity in the war with Pyrrhus, on which occasion the Arpani furnished a contingent of 4000 foot and 400 horse, and rendered signal assistance to the Romans at the battle of Asculum. (Dionys. xx. Fr. nov. ed. Didot.) In the Second Punic War it plays an important part. During the first invasion of Apulia by Hannibal (B. C. 217), its territory was laid waste by the Carthaginians; but after the battle of Cannae it was one of the first to open its gates to the conqueror, who took up his quarters in its fertile plain for the ensuing winter. It continued in his power till B. C. 213, when it was betrayed by the inhabitants into the hands of Fabius Maximus, though occupied at the time by a garrison of 5000 Carthaginian troops. (Pol. iii. 88, 118; Liv. xxii. 9, 12, xxiv. 3, 45—47; Appian. *Annib.* 31.) So powerful was Arpi at this period that it furnished on one occasion 3000 fully armed troops, but it suffered severely from the effects of the war, and not only never appears to have regained its former importance, but we may date from this period the commencement of its total decline. (Mommson, *U. I. Dialekte*, p. 86.) It is only once again mentioned in history, when Caesar halted there for a night on his march to Brundisium. (Cic. *ad Att.* ix. 3.) Strabo tells us (*l. c.*), that the extensive circuit of the walls still remaining in his time, attested the former magnitude of the city, but it was then greatly decayed. Nor does any attempt seem to have been made under the Roman Empire to arrest its decline; but we find it continuing to exist as a town of small consideration under Constantine, who erected it into a bishop's see. The period of its total destruction is unknown; there now remain only faint traces of its walls, besides sepulchres and other signs of ancient habitation at a spot still called *Arpa*, about 5 miles N. of the modern city of *Foggia*. The prosperity of this last city, one of the most populous and flourishing in the Neapolitan dominions, has probably accelerated the complete decay of Arpi.



COIN OF ARPI.

(Swinburne, *Travels*, vol. i. p. 148; Romanelli, vol. ii. pp. 219, 220; Holsten. *Not. in Cluver.* p. 280.)

All the coins of Arpi bear Greek legends; the one annexed has the name of a magistrate ΔΑΖΟΤ, evidently the same which the Latins wrote Dasius, as in the case of Dasius Albinus mentioned by Livy. (Mommson. *l. c.* p. 72.) [E. H. B.]

ARPINUM (*Ἀρπύνα*, Diod.; *Eth.* Arpinas, -ātis; *Arpino*), a very ancient and celebrated city of the Volscians, situated on a hill rising above the valley of the Liris, near its junction with the Fibrenus, and about 6 miles S. of Sora. (Sil. Ital. viii. 401.) The still extant remains of its ancient walls prove it to have been a city of importance at a very early period; Juvenal expressly tells us that it was in the Volscian territory (viii. 245), but no mention of it is found, any more than of the other Volscian cities in this part of Italy, during the wars of the Romans with that people, and it had been wrested from them by the Samnites before its name appears in history. In B. C. 305 it was conquered from the latter by the Romans, but from Livy's expression "*recepta ab Samnitibus*," it appears that it had already, as well as Sora, previously been in their hands. (Liv. ix. 44; Diod. xx. 90.) A few years later, B. C. 302, it obtained the Roman franchise, but without the right of suffrage, which was not bestowed upon its citizens until B. C. 188, when they were enrolled in the Cornelian tribe. (Liv. xxxviii. 36; Festus. *s. v. Municipium*.) During the latter period of the Roman republic, Arpinum was a flourishing municipal town, but its chief celebrity is derived from its having been the birth-place of two of the most illustrious men in Roman history, C. Marius and M. Tullius Cicero. The former was of ignoble birth, and is said to have failed in obtaining some local magistracy in his native place, but the family of Cicero was certainly one of the most ancient and considerable at Arpinum, and his father was of equestrian rank. (Cic. *pro Planc.* 8, *de Leg.* ii. 1, 3, iii. 16; Sall. *Jug.* 67; Val. Max. ii. 2. § 3, vi. 9. § 14; Juv. vii. 287—248.) The writings of Cicero abound with allusions to his native place, the inhabitants of which, in common with those of the neighbouring Volscian cities, he describes as rustic and simple in their manners, from the rugged and mountainous character of the country; but possessing many also of the virtues of mountaineers; and he applies to Arpinum the well-known lines in the *Odyssey*, concerning Ithaca:

τρηχεὶ δ' ἅλλ' ἀγασθὶ κοῦρτοροφος, &c.

(Cic. *pro Planc.* 9, *ad Att.* ii. 11, *de Legg.* ii. 1, 2, &c.) He inherited from his father an estate in the plain beneath the town, on the banks of the little river Fibrenus, where his favourite villa was situated, on an island surrounded by the waters of that beautiful stream. [FIBRENIUS.] There is no authority for supposing that he had, besides this, a house *in the town* of Arpinum, as has been assumed by local antiquarians; though the alleged remains of the *Casa di Cicero* are still shown in the ancient citadel. (Dionigi, *Viaggio nel Lazio*, p. 51.)

Very little notice is found of Arpinum under the Roman empire. Its name is not mentioned either by Strabo or Ptolemy, though included by Ptolemy (iii. 5. s. 9) among the cities of the First Region: it was undoubtedly reckoned a city of Latium, in the later acceptance of that name. But few inscriptions of imperial times have been discovered here; but from two of these we learn that it already possessed

under the Romans, the woollen manufactures which are still one of its chief sources of prosperity. (Romanelli, vol. iii. p. 374.) It seems, however, to have declined during the later ages of the empire; but continued to subsist throughout the middle ages, and is still a considerable town with about 9000 inhabitants.

Arpinum contains scarcely any remains of Roman date, but its ancient walls, built in the Cyclopean style, of large polygonal or irregular blocks of stone, are one of the most striking specimens of this style of construction in Italy. They extend along the northern brow of the hill, occupied by the present town, as far as the ancient citadel now called *Civita Vecchia* on its highest summit. Nearly adjoining this is an ancient gate of very singular construction, being formed of roughly hewn stones, the successive courses of which project over each other till they meet, so as to form a kind of pointed arch. Some resemblance may certainly be traced between this gateway and those at Tiryns and Mycenae, but the agreement is by no means so close as maintained by Gell and other writers. Lower down the hill is a fine Roman arch, serving as one of the gates of the modern town; and near it are some massive remains of a monument, apparently sepulchral, which a local antiquary (Clavelli) maintains to be the tomb of king Saturnus (1), who, according to popular belief, was the founder of Arpinum. (Romanelli, vol. iii. pp. 371—375; Clavelli, *Storia di Arpino*, pp. 11, 12; Kelsall, *Journey to Arpino*, Geneva, 1820, pp. 63—79; Craven, *Abruzzi*, vol. i. pp. 107—109; Dionigi, *Viaggio ad alcune Città del Lazio*, pp. 47—53.)



GATE OF ARPINUM.

Cicero repeatedly alludes to a villa belonging to his brother Quintus, between Arpinum and Aquinum, to which he gives the name of ARCANUM (*ad Q. Fr.* iii. 1, 9, *ad Att.* v. 1). Hence it has been supposed that the modern village of *Arce*, about 7 miles S. of Arpinum, was in ancient times known as ARX; and indeed it is already mentioned under that name by P. Diaconus, in the seventh century. (*Hist.* vi. 27.) There is, however, no ground for connecting it (as has been done by Romanelli and others) with the ARX of Ptolemy (iii. 1. § 57), which is placed by that writer among the Marsi. It was probably only a village in the territory of Arpinum; though, if we can trust to the inscriptions published by local writers in which ARKAE and ARKANUM are found, it must have been a town with municipal privileges. (Romanelli, vol. iii. pp. 361, 375; but comp. Muratori, *Inscr.* p. 1102. 4.) The villa of Q. Cicero was placed, like that of his brother, in the valley of the Liris, beneath the hill now occupied by *Arce*; and some remains which have been found in that locality are regarded, with much plausibility, as those of the villa itself. The inscriptions alleged

to have been discovered there are, however, of very doubtful authenticity. (Romanelli, vol. iii. p. 376; Dionigi, *L. c.* p. 45; Orell. *Inscr.* 571, 572.)

Plutarch (*Mar.* 3) mentions a village which he calls Cirrhaeaton (*Κιρραῖον*), in the territory of Arpinum, at which he tells us that Marius was brought up. The name is probably a corruption of CERETAE, but if so, he is certainly mistaken in assigning it to the immediate neighbourhood of Arpinum. [CERETAE.] [E. H. B.]

ARRA. 1. (*Ἀρρά*, *Maarra*), a town of Chalcidice, in Syria, 20 M. P. S. of Chalcis (*H. Ant.* p. 194). In Abulfeda (*Tab. Syr.* pp. 21, 111), it appears as a considerable place, under the name of *Muarrat*.

2. (*Ἀρρή κώμη*, Ptol. vi. 7. § 30), an inland town of Arabia Felix, the same apparently which Pliny calls Areni (vi. 28. s. 32). [P. S.]

ARRABO (*Ἀραβόν*, Ptol. ii. 11. § 5, ii. 16. § 1, 2). 1. A river, one of the feeders of the Danube, and the boundary between Upper and Lower Pannonia. It entered the Danube just below the modern royal borough of *Raab*.

2. ARRABONE (in the ablative case, Georg. Ravenna, iv. 19), or ARRABONA, in its later form, was a city of Pannonia situated near the junction of the river Arrabo with the Danube. It was a place of some importance under the lower empire, and was garrisoned by detachments of the tenth and fourteenth legions. It is probably the ARBON (*Ἀρβών*) of Polybius (ii. 11). The royal borough of *Raab* corresponds nearly with the ancient Arrabo. (*H. Anton.* p. 246; *Tab. Peutinger.*; *Notitia Imperii*.) [W. B. D.]

ARRABON, A'RRAGON. [ARAGUS.]

ARRE'CHI (*Ἀρρήχοι*), a tribe of the Maeciae, on the E. side of the Palus Maecotis (Strab. xi. p. 495; Steph. B. s. v.; Plin. vi. 7); probably the Arichi (*Ἀριχοί*) of Ptolemy (v. 9. § 18). [P. S.]

ARRE'TIUM (*Ἀρρήτιον*; *Eth.* *Ἀρρήτιον*, Arretinus, Plin.; but inscriptions have always Arretinus: *Arrezzo*), one of the most ancient and powerful cities of Etruria, situated in the upper valley of the Arnus, about 4 miles S. of that river. Strabo says that it was the most inland city of Etruria, near the foot of the Apennines, and reckons it 1200 stadia from Rome, which rather exceeds the truth. The Itineraries place it on the Via Clodia, 50 M. P. from Florentia, and 37 from Clusium. (Strab. v. p. 226; Itin. Ant. p. 285; *Tab. Peut.*) All accounts agree in representing it as in early ages one of the most important and powerful cities of Etruria, and it was unquestionably one of the twelve which composed the confederation (Müller, *Etrusker*, vol. i. p. 345), though, in consequence of its remoteness from Rome, we hear comparatively little of it in history. It is first mentioned during the reign of Tarquinius Priscus, when we are told that five of the Etruscan cities, Arretium, Clusium, Volaterrae, Rusellae, and Vetulonia, united their arms with the Latins and Sabines against the growing power of the Roman king. (Dionys. iii. 51.) From this time we hear no more of it for more than two centuries, till the extension of the Roman arms again brought them into collision with the more distant cities of Etruria; but among these Arretium seems to have been the least hostile in its disposition. In b. c. 309 we are told that it was the only one of the Etruscan cities which did not join in the war against Rome, and though it appears to have been subsequently drawn into the league, it hastened in the following year to

conclude a peace with the Republic for 30 years. (Liv. ix. 32, 37; Diod. xx. 35.) It would seem that the Arretines were again in arms with the other Etruscans in B.C. 294, but were compelled to sue for peace, and purchased a truce for 40 years with a large sum of money. (Id. x. 37.) Livy speaks of Arretium at this time as one of the chief cities of Etruria, "capita Etruscae populorum;" but we learn that they were agitated, and probably weakened by domestic dissensions, which in one instance involved them in open war. (Id. x. 3.) The occasion on which they passed into the condition of subjects or dependents of Rome is unknown, but it was apparently by a peaceful arrangement, as we hear of no triumph over the Arretines. In B.C. 283 they were besieged by the Senonian Gauls, and a Roman army which advanced to their relief was defeated, but the city did not fall into the hands of the enemy. (Pol. ii. 19.)

After the Romans had completed the conquest of Italy, Arretium was regarded as a military post of the highest importance, as commanding the western entrance into Etruria and the valley of the Tiber from Cisalpine Gaul. The high road across the Apennines from thence to Bononia was not constructed till B.C. 187 (Liv. xxxix. 2), but it is clear that this route was one previously frequented; hence, in the Second Punic War, Flaminius was posted at Arretium with his army in order to oppose the advance of Hannibal, while Servilius occupied Ariminum with the like object. (Pol. iii. 77, 80; Liv. xxii. 2, 3.) During a later period of the same war suspicions were entertained of the fidelity of Arretium; but Marcellus, having been sent thither in haste, prevented an open defection, and severe precautions were taken for the future. (Liv. xxvii. 21, 22, 24.) But a few years afterwards (B.C. 205) the Arretines were among the foremost of the cities of Etruria to furnish arms and military stores of various kinds for the armament of Scipio. (Liv. xxviii. 45.) In the civil wars of Sulla and Marius they took part with the latter, for which they were severely punished by Sulla, who deprived them of the rights of Roman citizens, and confiscated their lands, but did not actually carry out their partition. Many of the inhabitants afterwards joined the cause of Catiline. (Cic. *pro Caec.* 33, *pro Muren.* 24, *ad Att.* i. 19.) At the outbreak of the Civil War in B.C. 49, Arretium was one of the first places which Caesar hastened to occupy immediately after he had passed the Rubicon. (Caes. *B. C.* i. 11; Cic. *ad Fam.* xvi. 12.) From this time its name is scarcely mentioned in history; but we learn from the Liber Coloniarum that it received a colony under Augustus, apparently the same to which Pliny gives the title of Arretium Julium. (Lib. Colon. p. 215; Plin. iii. 5. s. 8.) That author, indeed, describes the Arretines as divided in his time into the Arretini Veteres, Arretini Fidentes, and Arretini Julenses. That these constituted separate municipal bodies or communities is certain from an inscription, in which we find the "Decuriones Arretinorum Veterum" (Orell. *Inscr.* 100), but it is not clear that they inhabited altogether distinct towns. Strabo makes no allusion to any such distinction, and other inscriptions mention the "Ordo Arretinorum," without any further addition. (Ib. 1300; Mur. *Inscr.* p. 1094. 2.) It is probable, therefore, that they were merely the names of distinct colonies or bodies of settlers which had for some reason received a separate municipal organisation. The Arretini

Julenses were evidently the colonists settled by Augustus: the Arretini Fidentes probably dated from the time of Sulla, or perhaps from a still earlier period. But there seems reason to believe that Arretium Vetus, the ancient Etruscan city, did in fact occupy a site different from the modern Arrezzo, which has probably succeeded to the Roman city. The ruins of the former have been pointed out on a height called *Poggio di S. Cornelio*, two or three miles to the SE. of Arrezzo, where there are some remains of ancient walls, apparently of Etruscan construction. The only ruins visible in the modern city are some small portions of an amphitheatre, decidedly of Roman date. (Repetti, *Diz. Geogr. di Toscana*, vol. i. p. 585; Micali, *Mon. Ined.* p. 410; Dennis's *Etruria*, vol. ii. pp. 421-431.)

The other relics of antiquity discovered at Arrezzo are far more interesting and valuable. Among these are numerous works in bronze, especially the Chimæra and the statue of Minerva, both of which are now preserved in the Gallery at Florence, and are among the most interesting specimens of Etruscan art. Much pottery has also been found, of a peculiar style of bright red ware with ornaments in relief, wholly different from the painted vases so numerous in Southern Etruria. The Roman inscriptions on them confirm the statement of Pliny (xxxv. 46), who speaks of Arretium as still celebrated in his time for its pottery; which was, however, regarded with contempt by the wealthy Romans, and used only for ordinary purposes. (Mart. i. 54. 6, xiv. 98; Pers. i. 130.) Vitruvius and Pliny both speak of the walls of Arretium (meaning apparently the ancient Etruscan city) as built of brick, and remarkable for the excellence of their construction. (Vitruv. ii. 8 § 9; Plin. xxxv. 14. s. 49.) No remains of these are now visible.

Maecenas is commonly regarded as a native of Arretium. There is not, indeed, any proof that he was himself born there, but it is certain that the family of the Clunii to which he belonged was at an early period the most powerful and conspicuous of the nobility of that city (Liv. x. 3, 5; compare Hor. *Carm.* iii. 28. 1, *Sat.* i. 6. 1); and the jesting epithets applied to his favourite by Augustus leave little doubt of his Arretian origin. (Macrob. ii. 4.)

The territory of Arretium was very extensive, and included not only the upper valley of the Arnus, but a part of that of the Tiber also (Plin. iii. 5. s. 9), as well as the adjacent valley of the Clanis. The latter appears to have been, in ancient as well as modern times, marshy, and subject to inundations; and the "Arretinum Stagnum" mentioned by Julius Obsequens (§ 100), must have been a marshy lake in the *Val di Chiana*. Great part of the Arretine territory was extremely fertile: it produced wheat of the finest quality, and several choice varieties of vines. (Plin. xiv. 2. s. 4, xviii. 9, s. 20.) [E.H.B.]

ARRHAPACHITIS (Ἀρραπαχίτις, Ptol. vi. 1. § 2), a district of Assyria Proper, adjoining Armenia, named probably from a town which Ptol. (vi. 1 § 6) calls Arrhapa (Ἀρραπα). The name, perhaps, connected with Arrhaxad, as Bochart (*Geog. Sacr.* ii. c. 4) has conjectured. [V.]

ARRHE'NE. [ARZANENE.]

ARRHIANNA (ῥά Ἀρριανή), a town in the Thracian Chersonesus on the Hellespont, near Cynossema, mentioned only by Thucydides (viii. 104.)

ARRIACA (It. *Ant.* pp. 436, 438) or CARACA (Каракка, Ptol. ii. 6. § 57; *Geog. Rav.* iv. 44), a town of the Carpetani in Hispania Tara-

conensis, on the high road from Emerita to Caesar-augusta, 22 M.P. NE. of Complutum (*Alcalá*). The distance identifies it with *Guadalajara*, on the *Henares*, where the bridge across the river is built on Roman foundations. As to the variation in the name, it is said that one MS. of the Itinerary has the form *Caraca*. (Ukert, i. 2. p. 429.) [P. S.]

ARSA (*Ἀρσα*: *Eth. Ἀρσῆος*: *Asnaga*), a city of the Turduli, in the district of Baeturia in Hispania Baetica, belonging to the conventus of Corduba. It lay in the *Sierra Morena* (M. Mariamus), and is mentioned in the war with Viriathus. (Appian. *Hisp.* 70; Plin. iii. 1. s. 3; Ptol. ii. 4. § 14; Steph. B. s. v.) Its site is identified by ruins with inscriptions. (Flores, ix. p. 20.) [P. S.]

ARSA or VARSA (*Ἀρσα*, *Ὀσάρα*), a district of India intra Gangem, in the N. of the *Panjab*. It was that part of the country between the Indus and the upper course of the Hydaspes which lay nearer to the former river, and which contained the city of Taxila (*ῥὰ Τάξιλα* or *Ταξίλα*), the capital, in Alexander's time, of the Indian king Taxiles. (Ptol. vii. 1. § 46.) [P. S.]

ARSA'CIA. [RHAGAE.]

ARSADA, or ARSADUS, a town of Lycia, not mentioned, so far as appears, by any ancient writer. The modern site appears to be *Arşa*, "a small village overlooking the valley of the Xanthus." (Spratt's *Lycia*, vol. i. p. 293.) There are rock tombs, on two of which Lycian inscriptions were observed. "There are several Greek inscriptions; in two of them mention is made of the name of the place." One inscription is given in Spratt's *Lycia* (vol. ii. p. 291), from which it appears that the ancient name was not Arsa, as it is assumed in the work referred to, but Arsadus, or Arsada (like *Arganda*), as the Ethnic name, which occurs twice in the inscription, shows (*Ἀρσάδων* ὁ δῆμος, and *Ἀρσάδα*, in the accusative singular.) The real name is not certain, because the name of a place cannot always be deduced with certainty from the Ethnic name. The inscription is on a sarcophagus, and records that the Demus honoured a certain person with a gold crown and a bronze statue for certain services to the community. The inscription shows that there was a temple of Apollo at this place. [G. L.]

ARSAMOSATA. [ARMOSATA.]

ARSA'NIAS (*Ἀρσῆνιος*: *Myrdal-châi*), an affluent of the Euphrates according to Pliny (v. 24, vi. 31; comp. Tac. *Ann.* xv. 15; Plut. *Lucull.* 31). Ritter (*Erdkunde*, vol. x. pp. 85, 98, 101, 646, vol. xi. p. 110) considers it to be the S. arm of the Euphrates (St. Martin, *Mém. sur l'Arménie*, pp. 50, 51, 171). [E. B. J.]

ARSANUS, an affluent of the Euphrates according to Pliny (v. 24), but mentioned in no other writer. [E. B. J.]

ARSENARIA (*Itin. Ant.* p. 14; *Ἀρσενάρια* *κολωνία*, Ptol. iv. 2. § 3; *Arsenaria* Latinorum, Plin. v. 2. s. 1; *Arsinua*, Mela, i. 6. § 1; *Arsen*, Ru.), an important city of Numidia, or, according to the later division, of Mauretania Caesariensis, 3 M. P. from the sea, between Quiza and the mouth of the Chinaph (a few minutes W. of the meridian of Greenwich). That it was a place of considerable importance is proved by its ruins, among which are the cisterns for collecting rain-water, which extended beneath the whole town. There are also several Roman inscriptions. (Shaw, pp. 29, 30, or p. 14, 2nd ed.; Barth, *Wanderungen*, &c. p. 59.) [P. S.]

ARSE'NE (*Ἀρσῆνη*: *Vân*), a large lake situated

in the S. of Armenia. Strabo (xi. p. 529) says that it was also called Thoulitis (*Θουλίτις*), which Groskurd corrects to Thospitis (*Θωσπίτις*, comp. Ptol. v. 13. § 7; Plin. vi. 27. s. 31). The lake Arsissa, which Ptolemy (*l. c.*) distinguishes from Thospitis has been identified with Arsené, and the name is said to survive in the fortress *Arjish*, situated on the N. of the lake (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 56). On the other hand, Ritter (*Erdkunde*, vol. ix. p. 786) identifies Arsissa with the Mantiane of Strabo, and Lake *Vân*. It must be recollected that till lately this district has been a *terra incognita*, and but little yet has been done for the illustration of ancient authors. Till further evidence therefore has been collected, it would be premature to come to any distinct conclusion on these points. Strabo (*l. c.*) describes Arsené as abounding in natron, so much so as to remove stains from cloth: the water was undrinkable. The Tigris, he adds, flows through it with such rapidity that the waters do not commingle; hence it has been inferred that Arsené is the same as the Arethus of Pliny (vi. 31, comp. Ritter, *Erdkunde*, vol. x. p. 90; Ersch and Gruber's *Encyclopædia*). Lake *Vân* is of an irregular shape, in extreme length from NE. to SW. about 70 miles, and in extreme breadth from N. to S. about 28 miles. The level is placed at 5467 feet above the sea. The water is brackish, but cattle will drink it, particularly near the rivers. (Klunier, *Travels*, p. 384; *London Geog. Journ.* vol. iii. p. 50, vol. x. pp. 391, 398, 410.) [E. B. J.]

ARSE'SA (*Ἀρσῆσα*: *Arjish*), a town and district of Armenia, on the NE. of Lake *Vân*; the district is probably the same as that of Arsia (*Ἀρσία*) mentioned by Ptolemy (v. 13. § 13). In the 10th century it was called *Ἀρσῆς* or *Ἀρῆς* (Const. Porphy. *de Adm. Imp.* c. 44, p. 144, ed. Mours.), and was then in the possession of the Mussulman princes. In A. D. 993 it was recovered by the Empire; but, A. D. 1071, was taken by the Seljuk Turks; soon after its capture by the Georgians, A. D. 1206, it fell into the hands of the Mongols. (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 136; *London Geog. Journ.* vol. x. p. 402.) [E. B. J.]

ARSIA, a small river of Istria, still called *Arso*, which became the boundary between Italy and Illyricum, when Istria had been annexed by Augustus to the former country. (Plin. iii. 5. s. 6, 19. s. 23; Tah. Peut.) Florus represents it as having been at an earlier period the limit between the Illyrians and Istrians (ii. 4). It flowed into the Flavianus Sinus (*Golfo di Quarnero*), on the E. coast of Istria, just beyond the town of Nescatium (*Castel Nuovo*). The existence of a town of the name "Civitas Arsia," rests only on the authority of the geographer of Ravenna (iv. 31), and is probably a mistake. [E. H. B.]

ARSIA SILVA, a wood on the confines of the Roman and Veientine territories, where a battle was fought between the Roman consuls Brutus and Valerius Poplicola and the exiled Tarquins, supported by the Veientes and Tarquinians, in which Aruns, the son of Tarquin, and Brutus, were both slain. (Liv. ii. 6; Val. Max. i. 8. § 5; Plut. *Popl.* 9, who writes the name *Ὀύσαν ὕληος*.) The name is never again mentioned: it was probably nothing more than a sacred grove. Dionysius calls it *δρυμὸς ἱερὸς ἥρωος* 'Opδρον (v. 14); but the last name is probably corrupt. [E. H. B.]

ARSIA'NA (Amm. Marc. xxiii. 6), a town of Susiana. It may be, perhaps, the same as the Tarciana (*Ταρειάνα*) of Ptol. (vi. 3. § 5). [W.]

ARSINARIUM PR. (Ἀρσινάριον ἔσπος), a headland on the W. coast of Libya Interior, placed by Ptolemy (iv. 6. § 6) in 8° long., and 12° N. lat., between the two great rivers Daradus (*Senegal*) and Stacheir (*Gambia*); a position exactly answering to that of *C. Verde*, the westernmost point of the whole continent of Africa. It is true that Ptolemy gives points on the W. coast of Africa more to the W., his westernmost point being the Pr. Cotes, at the mouth of the Straits, which he places in long. 6° [AMPELUSIA]; for he mistook the whole shape of this coast, especially in its N. portion. But still his Pr. Arsinarium is the westernmost point of the coast for a long distance on both sides of it. The geographers who place this cape N. of *C. Blanco* have not given Ptolemy sufficient credit for the accuracy of his longitudes. [P. S.]

ARSINOË (Ἀρσινόη, Strab. p. 804; Plin. v. 11. s. 12; vi. 29. s. 33; Steph. B. p. 126; Mart. Capell. 6. § 677; *Eth.* Ἀρσινόης, or Ἀρσινόως), the name of several cities which derived their appellation from Arsinoë, the favourite sister of Ptolemy Philadelphus, who erected or extended and beautified them, and dedicated them to her honour or memory. Their erection or improvement consequently dates between B.C. 284—246. Each of these cities apparently occupied the site of, or included, previously existing towns.

1. A city at the northern extremity of the Heropolite gulf, in the Red Sea. It was the capital of the Heropolite nome, and one of the principal harbours belonging to Egypt. It appears to have been also denominated Cleopatris (Strab. p. 780) and Arsinioites (Plin. v. 9. § 9; Orelli, *Inscr.* 516). It is also conjectured to have stood on the site of the ancient Pihachiroth (*Ezer.* xii. 2, 9; *Numb.* xxxiii. 7; Winer, *Biblioth. Realwörterb.* ii. p. 309). The modern *Arischerid*, a village near Suez, corresponds to this Arsinoë. It was seated near the eastern termination of the Royal canal which communicated with the Pelusiac branch of the Nile, and which Ptolemy Philadelphus carried on from the Bitter Lakes to the head of the Heropolite bay. Arsinoë (Plin. v. 12) was 125 miles from Pelusium. The revenues of the Arsinoite nome were presented by that monarch to his sister, and remained the property of successive queens or princesses of the Lagid family. The shortness of the road across the eastern desert and its position near the canal were the principal advantages of Arsinoë as a staple of trade. But although it possessed a capacious bay, it was exposed to the south wind, and the difficulties which ships encountered from reefs in working up the gulf were considerable. Arsinoë, accordingly, was less eligibly situated for the Indian traffic than either Myos Hormos or Berenice. In common, however, with other ports on the Red Sea Arsinoë improved in its commerce after the conquest of Egypt by the Romans. One hundred and twenty vessels annually sailed from Egyptian havens to bring from western India silk, precious stones, and aromatics (Gibbon, *D. and F.* ch. vi.).

2. In the Heptanomis, was the capital of the nome Arsinoties, and was seated on the western bank of the Nile, between the river and the Lake Moeris, south-west of Memphis, in lat. 29° N. In the Pharaonic era Arsinoë was denominated the city of Crocodiles (Κροκοδείλων πόλις), from the peculiar reverence paid by its inhabitants to that animal. The region in which Arsinoë stood—the modern *El-Fayoum*—was the most fertile in Egypt. Besides

corn and the usual cereals and vegetables of the Nile valley, it abounded in dates, figs, roses, and its vineyards and gardens rivalled those in the vicinity of Alexandria. Here too alone the olive repaid cultivation.

The Arsinoite nome was bounded to the west by the Lake Moeris (*Birket el berân*) watered by the Canal of Joseph (*Bahr Jusuf*), and contained, besides various pyramids, the necropolis of the city of Crocodiles, the celebrated labyrinth, which together with the Lake are described under Moeris. Extensive mounds of ruins at *Medinet-el-Fayoum*, or *el-Fares* represent the site of Arsinoë, but no remains of any remarkable antiquity, except a few sculptured blocks, have hitherto been found there. In the later periods of the Roman empire Arsinoë was annexed to the department of Arcadia, and became the chief town of an episcopal see. (Strab. xvii. p. 809, seq.; Herod. ii. 48; Diod. i. 89; Aelian. *H. A.* x. 24; Plin. v. 9. s. 11, xxxvi. 16; Mart. Capell. vi. 4; Belzoni's *Travels*, vol. ii. p. 162; Champollion, *L'Egypte*, vol. i. p. 323, seq.)

3. A city in the Regio Troglodytica upon the western coast of the Red Sea between Philoteras (*Kosseir*) and Myos Hormos. (Strab. xvi. p. 769.) It was previously called Olbia (Steph. B. s. v. Ἀρσινόη). According to Agatharchides (*de Rub. Mar.* p. 53), there were hot springs in its neighbourhood. Arsinoë stood nearly at the point where the limestone range of the Arabian hills joins the Mons Porphyrites, and at the southern entrance of the Heropolite Gulf.

4. A city in Aethiopia, north of Dirê Berenices, and near the entrance of the Red Sea (*Bab-el-Mandeb*). (Strab. xvi. p. 773; Mela, iii. 8; Plin. vi. 34; Ptol. iv. 5. § 14.) [W. B. D.]

5. A town of Crete assigned to Lyctus. (Steph. B.) Berkelius (*ad loc.*) supposes that an error had crept into the text, and that for Ἀστρού we should read Ἀνκίας.

Its existence has been confirmed by some coins with the types and emblems peculiar to the Cretan mints. (Eckhel, vol. ii. p. 304.)

6. A town in the E. of Cyprus, near the promontory of Acamas (Strab. xiv. p. 682; Ptol. v. 14. § 4), formerly called Marion (*Μάριον*; Steph. B. s. v.; comp. Scylax, s. v. Cyprus). Ptolemy Soter destroyed this town, and removed the inhabitants to Paphos (Diod. xix. 89). For coins of Marion see Eckhel, vol. iii. p. 86. The name of Arsinoë was given to it in honour of the Aegyptian princess of that name, the wife and sister of Ptolemy Philadelphus. Hierocles and Const. Porphy. (*Them.* i. 15) place it between Paphos and Soloi. The modern name is *Polikrusoko* or *Crisophou*, from the gold mines in the neighbourhood. According to Strabo (*l. c.*) there was a grove sacred to Zeus. Cyprus, from its subjection to the kings of the Lagid family, had more than one city of this name, which was common to several princesses of that house.

Another Arsinoë is placed near Ammochostus to the N. of the island (Strab. p. 683). A third city of the same name appears in Strabo (*l. c.*), with a harbour, temple, and grove, and lies between Old and New Paphos. The ancient name survives in the present *Archebia* (D'Anville, *Mém. de l'Acad. des Inscrip.* vol. xxxii. pp. 537, 545, 551, 554; Engel, *Kypros*, vol. i. pp. 73, 97, 137; Marati, *Viaggi*, vol. i. p. 200). [E. B. J.]

7. One of the five cities of the Libyan Pentapolis in Cyrenaica: so called under the Ptolemies;

its earlier name was Taucheira or Teucheira. [TAUCHEIRA.] [P.S.]

8. A place on the coast of Cilicia, mentioned by Strabo (p. 670) as having a port. Leake places it at or near the ruined modern castle, called *Sokhta Kalesi*, below which is a port, such as Strabo describes at Arsinoe, and a peninsula on the east side of the harbour covered with ruins. (*Asia Minor*, p. 201.) This modern site is east of Anemurium, and west of, and near to, Cape Kizilman. (Beaufort's *Karamania*.) [G.L.]

9. [PATARA.]

10. In Actolia. [CONOPE.]

ARSISSA. [ARSENE.]

ARTABIA. [ARTABUS.] [ARABIS.]

ARTABRI (Ἀρταβρί, Ἀρτρεβρί, Artotrebæ), a people in the extreme NW. of Hispania Tarraconensis, about the promontory Nerium (*C. Finisterre*), and around a bay called by their name [ARTABRORUM SINUS], on which there were several sea-port towns, which the sailors who frequented them called the Ports of the Artabri (Ἀρτάβρων λιμένας). Strabo states that in his time the Artabri were called Artotrebæ. He places them in Lusitania, which he makes to extend as far as the N. coast of the peninsula. We may place them along that part of the coast of Galicia, which looks to the NW. between *C. Ortegal* and *C. Finisterre* (Strab. iii. pp. 147, 153, 154; Ptol. ii. 6. § 22). Strabo speaks of the Celtici, in connection with the Artabri, as if the latter were a tribe of the former (p. 153); which Mela expressly states (iii. 1. § 9; but the text is doubtful). Ptolemy also assigns the district of the Artabri to the Gallaeci Lucenses (Καλαϊκῶν Λουκηνῶν, i.e. having Lucus Augusti for their capital: ii. 6. § 2, 4).

Pliny (iv. 20, 22. s. 34, 35) places the Artotrebæ, belonging to the conventus of Lucus Augusti, about the promontory Celticum, which, if not the same as the Nerium of the others, is evidently in its immediate neighbourhood; but he confuses the whole matter by a very curious error. He mentions a promontory called Artabrum as the headland at the NW. extremity of Spain; the coast on the one side of it looking to the N. and the Gallic Ocean, on the other side to the W. and the Atlantic Ocean. But he considers this promontory to be the HF. headland of the estuary of the Tagus, and adds that some called it Magnum Pr., and others Olisipone, from the city of Olisipo (*Lisbon*). He assigns, in fact, all the W. coast of Spain, down to the mouth of the Tagus, to the N. coast; and, instead of being led to detect his error by the resemblance of name between his Artabrum Pr. and his Artotrebæ (the Artabri of his predecessors, Strabo and Mela), he perversely finds fault with those who had placed about the promontory Artabrum a people of the same name, who never were there (*ibi gentem Artabrum quæ nunquam fuit, manifesto errore. Artotrebæ enim, quos ante Celticum diuinus promontorium, hoc in loco posuere, litteris permutatis*: Plin. iv. 22. s. 35; comp. ii. 118. s. 112).

Ptolemy (L.c.) mentions Claudiomerium (Κλαυδιόμεριον) and Novium (Νοβίον) as cities of the Artabri.

Strabo relates, on the authority of Posidonius, that in the land of the Artabri, the earth on the surface contained tin mixed with silver, which, being carried down by the rivers, was sifted out by the women on a plau apparently similar to the "gold-washings" of California (Strab. iii. p. 147). [P.S.]

ARTABRO'TUM PORTUS (Ἀρταβρῶν λιμὴν). a sea-port town of the Artabri (Gallaeci) S. of Pr. Nerium. (Ptol. ii. 6. § 22; Agathem. i. 4). Strabo (iii. p. 153) uses the name in the plural for the sea-ports of the Artabri further N. on the Bay of Ferrol and Coruña. [ARTABRI.]

ARTABRO'TUM SINUS, a bay on the coast of the Artabri, with a narrow entrance, but widening inwards, having on its shore the town of ARDOBRICA, and receiving four rivers, two of which were not worth mention; the other two were the Mearus and the Ivia or Juvia (Mela iii. 1. § 9). This description answers exactly to the great bay on the coast of Galicia, between La Coruña on the S. and C. Frío, SW. of El Ferrol, on the N.; which divides itself into the three bays of Coruña, Betanzos, and El Ferrol, and receives the four rivers Mero, Mendo, Enme, and Juvia. Of these the first and last, whose estuaries form respectively the bays of Coruña and El Ferrol, correspond in name with Mela's rivers; but the other two, which fall into the estuary of Betanzos, are quite as important in respect of their size. The bay is completely land-locked; its coasts are bold and lofty; but the rivers which fall into it form those secure harbours, which the ancient writers mention (see preceding article), and which have been celebrated in all ages.

Notwithstanding some confusion in the numbers of Ptolemy, this is evidently his Magnus Portus (ὁ μέγας λιμὴν) on the coast of the Gallaeci Lucenses (ii. 6. § 4). [P.S.]

ARTABIUM PROM. [ARTABRI.]

ARTACANA. [Αἰα CIVITAS and ARTAEA.]

ARTACE (Ἀρτάκη: Eth. Ἀρτακνίς, Ἀρτάκιος, Ἀρτακέλις: Artaki or Erdek), a town of Mysia, near Cyzicus (Herod. iv. 14), and a Milesian colony. (Strab. pp. 582, 635.) It was a sea-port, and on the same peninsula on which Cyzicus stood, and about 40 stadia from it. Artace was burnt, together with Proconnesus, during the Ionian revolt, in the reign of Darius I. (Herod. vi. 33.) Probably it was not rebuilt, for Strabo does not mention it among the Mysian towns: but he speaks (p. 576) of a wooded mountain Artace, with an island of the same name near to it, the same which Pliny (v. 32) calls Artaceum. Timotheus, quoted by Stephanus (s. v. Ἀρτάκη), also gives the name Artace to a mountain, and to a small island, one stadium from the land. In the time of Procopius, Artace had been rebuilt, and was a suburb of Cyzicus. (Bell. Pers. i. 25.) It is now a poor place. (Hamilton, *Researches*, vol. ii. p. 97.) [G.L.]

ARTACE'NE, or ARACENE. [ARBELITES.]

ARTACOANA. [Αἰα CIVITAS.]

ARTAEA (Ἀρταία, Steph. B.: Eth. Ἀρταίον), a district of Persia, where, according to Hellanicus (Hellen. *Fragm.* No. lxiii. p. 97, Sturz), Persus and Andromeda founded several cities (Steph.). It is probably connected with the Parthian Artacana of Ptolemy (vi. 5. § 4). Herodotus (vii. 61) states the native name of the Persians was Artai; Stephanus and Hesychius (s. v. Ἀρτάς) say that it was a particular epithet given in the vernacular dialect to the heroes of ancient Persian romance (Rawlinson, *Asiat. Journ.* xi. pt. i. p. 35), no doubt nearly connected with the ancient name of the Medes, Arii, with the Zend Airya, and the Sanscrit Arthya (Pott, *Forschung.* &c. p. lxix.) [V.]

ARTAGEIRA, a city of Inner Libya, placed by Ptolemy on the N. side of the river Gair, in 44° 10' long., and 18° N. lat. (Ptol. iv. 6. § 32). [P.S.]

ARTAGERA (*Ἀρταγέρα*, Strab. xi. p. 529; *Ἀρτάγερρα*, Zon. x. 36; Artagera, Vell. Pat. ii. 102), a town of Armenia, supposed to be the same as the Artagarta of Ptolemy (*Ἀρταγάρτα*, v. 13. § 22) and the Artogerassa of Amm. Marcellinus (xxvii. 12). It is called by the Armenian writers *Artager* (*Արտադեր*?) (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 122.) Before the walls of this city C. Caesar, grandson of Augustus, received the wound from the effects of which he died. The site would appear to have been between Arsamosata and Tigranocerta, if it be assumed that it is the same place as the Artagarta of Ptolemy. [E. B. J.]

ARTAMIS (*Ἀρταμῖς*, Ptol. vi. 11. § 2, 3; Artamis, Amm. Marc. xxiii. 6), a river of Bactria, which flowed into the Zariaspa (or river of *Balkh*). Wilson (*Ariana*, p. 162) conjectures that it is the *Dukash*, which flows NE. in the direction of *Balkh*. The name itself is probably of Persian origin. [V.]

ARTANES (*Ἀρτάνης*), also written Artumes and Artanus, a small river of Bithynia, placed by Arrian (p. 13) 150 stadia east of Cape Melaena, with a haven and temple of Venus at the mouth of the river. [G. L.]

ARTANISSA (*Ἀρτάνισσα*; *Telave*?), a city of Iberia, in Asia, between the Cyrus and M. Caucasus (Ptol. v. 11 § 3). It was one of Ptolemy's points of recorded astronomical observations, having the longest day 15 hrs. 25 min., and being one hour E. of Alexandria (viii. 19. § 5). [P. S.]

ARTANUNUM (*Ἀρτανουν*), is generally believed to be the fort which Drusus erected on mount Tannus (Pact. *Ann.* i. 56), and which was afterwards restored by Germanicus. (Ptol. ii. 11.) Some find its site in *Salburg*, near *Homburg*. [L. S.]

ARTAXATA (*Ἀρτάτα*, *Ἀρταξιδάτα*, *Ἀρταξιδάτα*; Artaxata sing. and plur., Plin. vi. 10; Juv. ii. 170; The. *Annal.* ii. 56, vi. 32, xiii. 41, xiv. 23; *Eth.* *Ἀρταξαρνήος*), the ancient capital of Armenia, situated on a sort of peninsula formed by the curve of the river Araxes. (Strab. xi. p. 529.) Hannibal, who took refuge at the court of Artaxias when Antiochus was no longer able to protect him, superintended the building of this city, which was so called in honour of Artaxias. (Strab. p. 528; Plut. *Lucull.* 31.) Corbulo, A. D. 58, destroyed the town (*Dict. of Biog.* s. v.), which was rebuilt by Tiridates, who gave it the name of Neranda in honour of the Emperor Nero, who had surrendered the kingdom of Armenia to him. (Dio. Cass. lxxii. 7.) The subsequent history, as given by the native historians, will be found in St. Martin (*Mém. sur l'Arménie*, vol. i. p. 118). Formerly a mass of ruins called *Takt Tiridate* (Throne of Tiridates), near the junction of the *Aras* and the *Zengue*, were supposed to represent the ancient Artaxata. Col. Monteith (*London Geog. Journal*, vol. iii. p. 47) fixes the site at a remarkable bend in the river, somewhat lower down than this, at the bottom of which were the ruins of a bridge of Greek or Roman architecture. [E. B. J.]

ARTEMISIUM (*Ἀρτεμισιον*). 1. The name of the northern coast and of a promontory of Rubcon, immediately opposite the Thessalian Magnesia, so called from the temple of Artemis Proseia, belonging to the town of Histiaea. It was off this coast that the Grecian fleet fought with the fleet of Xerxes, B. C. 480. (Herod. vii. 175, viii. 8; Plut. *Them.* 7; Diod. ii. 12.)

2. A mountain forming the boundary between Argolis and Arcadia, with a temple of Artemis on its summit. It is 5814 feet in height, and is now called

the Mountain of *Turnlki*. (Paus. ii. 25. § 3, viii. 5. § 6; Leake, *Peloponnesiaca*, p. 203.)

3. A fortress in Macedonia, built by the emperor Justinian, at the distance of 40 miles from Thessalonica, and at the mouth of the river Rechius. (Procop. *de Aedif.* iv. 3.) The Rechius, as Tafel has shown, is the river, by which the waters of the Lake Bolbe flow into the sea, and which Thucydides (iv. 103) refers to, without mentioning its name. (Tafel, *Thessalonica*, pp. 14, seq., 272, seq.)

4. A promontory of Caria, with a temple of Artemis on its summit, forming the northern extremity of the bay of Glaucus (Strab. xiv. p. 651), called by others PEDALIUM (Mela, i. 16; Plin. v. 28. s. 20.)

5. A town in Spain. [DANIUM.]

6. An island off Etruria. [DANIUM.]

7. A mountain near Aricia. [ARICIA.]

ARTEMITA. 1. (*Ἀρτέμιτα*, Strab. xi. p. 519, xvi. p. 744; Ptol. vi. 1. § 6; Steph. l. Isid. Char. p. 5; Artemita, Plin. vi. 26; *Tab. Peutinger.*) a city of Assyria, or perhaps more strictly of Babylonia (Strab. xi. p. 519), in the district of Apolloniatis (Isid. Char.); according to Strabo (xvi. p. 744) 500 stadia (*Tab. Peutinger.* 71 mill.) E. of Seleucia, and 8,000 stadia N. of the Persian Gulf. (Strab. xi. p. 519.) According to Tacitus (vi. 41) it was a Parthian town, in which Stephanus (on the authority of Strabo, though that geographer does not say so) coincides with him. Pliny (vi. 26) places it wrongly in Mesopotamia. It was situated on a river called the Sillas. The modern *Sherbana* is supposed to occupy its site. [V.]

2. (*Ván*), a town of Armenia (Ptol. v. 13. § 21), founded, according to the national traditions, by Semiramis. A canal, which in some maps has been converted into a river, under the name of *Shenirém Sá*, is attributed to this reputed foundress of *Ván*. Mr. Brant (*London Geog. Journal*, vol. x. p. 389) speaks of a small village of the name of *Artemidá*, at no great distance from *Ván*. He was told that no inscriptions were to be found, nor were there traces of any buildings of antiquity. D'Anville (*Geog. Anc.* vol. ii. p. 324; comp. Kinneir, *Trav.* p. 385) has identified it with the large and important town of *Ván*, which St. Martin (*Mém. sur l'Arménie*, vol. i. p. 138) considers to be the same as the Buana (*Βουάνα*) of Ptolemy (v. 13. § 21). *Ván* was considered one of the strongest places in Armenia, and is frequently mentioned by the native chroniclers in connection with their history. (St. Martin, l. c.) [E. B. J.]

ARTEMITA. [ECHINADES.]

ARTENA. 1. A city of the Volscians, known only from the account in Livy (iv. 61) of its siege and capture by the Romans in B. C. 404. It appears that it had a very strong citadel, which held out long after the town had fallen, and was only taken by treachery. Both town and citadel were destroyed, and the name never again occurs. Gell and Nibby have supposed the remains of ancient walls found on the summit of the hill above Monte Fortino, still called *La Civita*, to be those of Artena; but they are regarded by Abeken, with more probability, as belonging to the far more important city of Ecetra. (Gell, *Top. of Rome*, p. 110; Nibby, *Dintorni*, vol. i. pp. 263–265; Abeken, *Mittel Italien*, p. 75.) [ECETRA.]

2. From the same passage of Livy we learn that there was another small town of the name in Etruria, between *Cnere* and *Vail*, and a dependency of the

former city. It was destroyed by the Roman kings, and no other trace of its existence preserved. The positions ascribed to it by Gell and Nibby (*Il. cc.*) are wholly conjectural. [E. H. B.]

ARTIGI, two cities of Hispania Baetica. 1. In the N. on the high road from Corduba to Emerita, 36 M. P. from Mellaria and 32 from Metellinum. Its site seems to be at or about *Castuera*. (*It. Ant.* p. 416.)—2. **ARTIGI JULIENSIS** (Plin. iii. 1. s. 3, where the common text has *Artigi*—*Aprisys*, Ptol. ii. 4. § 11: *Athama*), one of the chief inland cities in the S. of Baetica, belonging to the district of Bastetania and the conventus of Corduba. It stood in the heart of M. Ilipula (the *Sierra Nevada*), and commanded one of the chief passes from the Mediterranean coast to the valley of *Granada*. In the Moorish wars it was celebrated as one of the keys of *Granada*; and its capture by the Christians, Feb. 28, 1482, was a fatal blow to the Moors, whose feelings are recorded in the "very mournful" Arabic and Spanish ballad, "*Ag! de mi Athama*"—"Alas! for my *Athama*;" well known by Byron's translation. (Ford, *Handbook of Spain*, p. 122.) [P. S.]

ARTISCUS (*Ἀρτισκός*), a tributary of the Hebrus in Thrace, flowing through the land of the Odryse. (Herod. iv. 92.)

ARTYMNESUS. [PINARA.]

ARTYNIA. [DASCYLITIS.]

ARUALTES (*Ἄρουαλτης ὄρος*), a mountain of Inner Libya, placed by Ptolemy a little to the N. of the Equator, in 33° long. and 3° N. lat., in a part of Central Africa now entirely unknown. In it were the peoples Nabathrae (*Ναβάρραι*) and Xalices (*Χαλικεῖς Ἀβίλωνες*), the latter extending to M. Arangas. (Ptol. iv. 6. §§ 12, 20, 23.) [P. S.]

ARUCI (*Ἀρούκι*). 1. A city of the Celtici, in Hispania Baetica, in the neighbourhood of Arundax and Acinipo, in the conventus of Hispalis; identified by inscriptions with *Aroche*. (Ptol. ii. 4. § 15; Plin. iii. 1. s. 3, where Sillig gives the true reading from one of the best MSS.; others have *Aruti*, *Arunci*, *Arungi*, in fact the copyists seem to have confounded the consecutive words *Arunda* and *Aruci*: Florez, *Esp. S. ix.* p. 120; Gruter, p. 46; Ukert, ii. 1. p. 382.)—2. (*Moura*), a city of Lusitania, 30 M. P. E. of Pax Julia. (*It. Ant.* p. 427.) [P. S.]

ARUNDA (*Ἀρούδα*: *Ronda*), a city of the Celtici, in Hispania Baetica, in the conventus of Hispalis (Ptol. ii. 4. § 15; Plin. iii. 1. s. 3, ed. Sillig, comp. Arctor, Inscr. ap. Muratori, p. 1029, No. 5.). Some writers place Arunda at *Ronda la vieja*, which is usually taken, on the authority of inscriptions there, for *ACINIPO*; on the ground that the inscriptions at *Ronda* bearing the name of Arunda, have been brought from the ruins at *Ronda la vieja* (Ford, p. 98); but both Pliny and Ptolemy make Acinipo and Arunda different places. [P. S.]

ARUPIUM (*It. Ant.*: *Arypium*, Tab. Pent.; *Ἀρουπίου*, *Ἀρουπίωνος*, Strab.: *Eth.* *Ἀρουπίωνος*, App.; *Auersperg*? or *Ar. Mungava*), a town of the Iapydians in Illyricum, which was taken by Augustus, after it had been deserted by its inhabitants. (Appian, *Ill.* 16; Strab. iv. p. 207, vii. p. 314.)

ARUSINI CAMPI. [BENEVENTUM.]

ARVA (*Ἀρβολέα*, Ru.), a municipium of Hispania Baetica, on the right bank of the Baetis (*Guadalquivir*), two leagues above Corduba (*Cordova*). The river is here crossed by a fine bridge of dark marble. There are considerable ruins, with numerous inscriptions, one of which runs thus: *ORDO MUNICIPII FLAVII ARVENSIS*. (Gruter, p. 476,

No. 1.) There are coins of Arva extant, inscribed ARVA. and M. ARVEN. (Eckhel, vol. i. pp. 14, 15.) Pliny mentions Arua among the Celtic towns in the conventus of Hispalis (iii. 1. s. 3). [P. S.]

ARVAD. [ARADUS.]

ARVARNI (*Ἀρουαρνοί*), a people of India intra Gangem, W. of the river Maccolis, along the river Tyna, and as far N. as the Orindi M.; having, among other cities, the emporium and royal residence Malanga (*Μάλαγγα*), which some suppose to be *Mudras*. (Ptol. vii. 1. §§ 14, 92.) [P. S.]

ARVERNI (*Ἀρουεῖροι*, Strab. p. 190), a nation of Celtica, in Caesar's time one of the most powerful of the Gallic nations, and the rival of the Aedui for the supremacy (*B. G. i.* 31). In the great rising of the Galli under Vercingetorix, B. C. 52, the Eleutheri Cadurci, Gabali, and Vellani were mentioned (*B. G. vii.* 75) as being accustomed to yield obedience to the Arverni. It is doubtful if Eleutheri is a qualification of the name Cadurci: it is probable that under this corrupt form the name of some other people is concealed. The reading Vellani is also doubtful: the people are called Vellai in Strabo's text, p. 190; Walekenae, *Geog. des Gaules*, &c., vol. i. p. 339).

On the SE. Caesar makes the Mons Cebenna (*Cévennes*) the boundary of the Arverni, and their neighbours on this side were the Helvii in the Provincia, afterwards called Gallia Narbonensis (*B. G. vii.* 8). But the proper territory of the Arverni did not extend so far, for the Vellai and the Gabali lay between them and the Helvii. Strabo makes their territory extend to the Loire. They seem to have possessed the valley of the Elaver (*Allier*), perhaps nearly to its junction with the Loire, and a large part of the highlands of central France. The name is still perpetuated in that of the mountain region of *Auvergne*. Their neighbours on the E. were the Aedui, on the W. the Lemovices, and on the NW. the Bituriges. The Cadurci were on the SW. Their actual limits are said to coincide with the old dioceses of Clermont and S. Flour, a determination which is only useful to those who can consult the maps of the old diocesan divisions of France. The Arverni are represented by Strabo as having extended their power as far as *Narbonne* and the frontiers of *Marseille*; and even to the Pyrenees, the Rhine, and the Ocean. (Strab. p. 191.) If this statement is true, it does not represent the extent of their territory, but of their power or influence when they were the dominant people in Gallia. In Caesar's time, as we have seen, the states in subjection to them were only those in their immediate neighbourhood. Their pretended consanguinity with the Romans (Lucan, i. 427)—if it means any thing at all, and is not a blunder of Lucan—may merely indicate their arrogance before they felt the edge of the Roman sword. Livy (v. 34) mentions Arverni among those who accompanied Bellocses in the Gallic migration into Italy.

The position of the Arverni is determined with some precision by that of their capital Agastone-mum, which Strabo calls Nemoesum, which is now Clermont, the chief town of the Auvergne. Caesar does not mention this place. In his time the capital of the Arverni was Gergovia (*B. G. vii.* 36), which he unsuccessfully besieged.

When Hasdrubal passed into Gallia on his road to Italy, to join Hannibal, the Arverni received him in a friendly way. (Liv. xxvii. 39.) Whether any of them joined him does not appear. A king of the

Arverni, named Luer, is mentioned by Strabo, who as he rode in his chariot used to throw about him gold and silver coin, for the people to pick up. He was the father of Bituitus, king of the Arverni at the time of the campaign of Fabius Maximus.

The Romans seem to have first met the Arverni in B. C. 121. The Aedui and Allobroges were at war, and the Allobroges had the Arverni and Ruteni as allies. Q. Fabius Maximus defeated the Allobroges and their allies with great slaughter, at the confluence of the *Rhone* and the *Isère*. (Florus, iii. 2; Vell. Pat. ii. 10; Oros. v. 14.) The Allobroges were made Roman subjects, but the Arverni and the Ruteni lost none of their territory (B. G. i. 45). In fact their position defended them, for the wall of the Cévennes was the natural boundary of the Provincia on the NW. Some years before Caesar was proconsul of Gallia the Arverni had joined the Sequani in inviting Ariovistus and his Germans into Gallia, in order to balance the power of the Aedui, who were allies of the Romans. The German had become the tyrant of the Sequani, but the territory of the Arverni had not been touched by him when Caesar entered Gallia (B. C. 58). In B. C. 52, when Gallia was tranquillized, as Caesar says, a general rising of the Galli took place. The Carnutes broke out first; and next Vercingetorix, an Arvernian, whose father had held the chief power (*principatus*) in all Gallia, roused his countrymen. This was the beginning of a great contest and the last struggle of the Galli. Vercingetorix commanded the combined forces (B. G. vii. 63, 64). The war was finished by the capture of Alesia, and Vercingetorix fell into the hands of Caesar. He was carried to Rome, and kept a prisoner till Caesar's great triumph, when the life of this brave and unsuccessful Gaul was ended in Roman fashion by the hands of the executioner, after he had adorned the barbaric pomp of the procession. (Dion Cass. xliii. 19.)

In the division of Gallia under Augustus the Arverni were included in the extended limits of Aquitania. Pliny (iv. 19) calls them "liberi;" and, if this is correct, we must suppose that in Pliny's time the Arverni enjoyed the privileges which, under the Roman government, were secured to those provincials who had the title of "liberae civitates." [G. L.]

ARVIL, are only mentioned by Ptolemy, who places them in Gallia Lugdunensis, next to the Diablintes. D'Anville ascertained the position of this people, who, with the Cenomani and the Diablintes, occupied what was afterwards the diocese of *Mans*. He discovered the site of the capital of the Arvil, which preserves the name of *Erve* or *Arve*, on the banks of a stream which flows into the river *Sarthe*, near *Sablé*. The Sarthe joins the Mayenne, which enters the Loire below Angers. The name of the chief town of the Arvil in Ptolemy is Vagortum. [G. L.]

ARYCANDA (*Ἀρυκανδα*: *Eth.* *Ἀρυκανδῆς*), a city in Lycia (Steph. s. v. *Ἀρυκανδα*; Schol. *ad Pind. Ol. Od. 7*), on the river Arycandus, a branch of the Limyrius (Plin. v. 27, 29). Its site has been ascertained by Fellows (*Lycia*, p. 221), who found near the river Arycandus, and 35 miles from the sea, the ruins of Arycanda, which are identified by a Greek inscription. There are the remains of a theatre, tombs, and some fine specimens of doorways.

There are coins of Arycanda. Fellows found one among the ruins, with the name of the city on it and the head of the Emperor Gordian. Leake (*Asia Minor*, p. 187) speaks of a stream which

joins the sea, close to the mouth of the Limyrius, as probably the Arycandus of Pliny. In the map of Fellows, only the name Arycandus appears, and no Limyrius; but the Limyrius is clearly laid down in the map in Spratt's *Lycia* as a small stream flowing from Limyra, and joining near its mouth the larger river Orta Tchy, the Arycandus. Compare the account of Arycanda in Fellows and in Spratt's *Lycia* (vol. i. p. 153). [G. L.]

ARYMPHAEI. [ARGIPPAEI.]
ARXATA (*Ἀρξάτα*), a town of Armenia, situated on the borders of Atropatene. (Strab. xi. p. 529; Eckhel, vol. iii. p. 202.) [E. B. J.]

ARZEN (*Արշէ*, Cedren. *Hist. Comp.* vol. ii. p. 722), a town of Armenia to the E. of Theodosiopolis (*Erzurum*). According to native writers it contained 800 churches, A. D. 1049. It was taken by the Seljuk Turks, and the inhabitants retired to Theodosiopolis. No remains of this city are to be found now. (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 68.) [E. B. J.]

ARZANENE (*Ἀρζανηνή*, also *Ἀρζάνη*, Procop. *de Aedif.* iii. 2), a province in the S. of Armenia, situated on the left bank of the Tigris, extending to the E. as far as the valley of *Billis*, and bounded on the S. and W. by Mesopotamia. It derived its name from the lake Arsene, or the town Arzen, situated on this lake. Its name frequently occurs in the writers of the Lower Empire. (Eutrop. vi. 7; Ann. Marc. xxv. 7, 9; Procop. *B. Pers.* i. 8.) Ptolemy calls the district *Thospitis* (*Θοσπιτίς*, v. 13. § 18), a name which he also gives to the lake Arsene (v. 13. § 7). The district *Arriene* in Pliny (vi. 31) is probably the same as Arzanene.

This province was the subject and the theatre of continual wars between the emperors of Constantinople and the kings of Persia. It is now comprehended in the Pashalik of *Diyâr Bekr*. [E. B. J.]

ASA PAULINI, a place on the road from Lugdunum (*Lyon*) to Augustodunum (*Autun*). It is placed in the Antouine Itin. x. Gallic leagues, or xv M.P. from Lugdunum, and this distance corresponds to the site of *Anse*. Asa, in the Itin., perhaps ought to be *Ansa*. [G. L.]

ASAEI (*Ἀσαιοί*), a people of Sarmatia Asiatica, near the Saurdeni and the upper course of the Tanais. (Ptol. v. 9. § 16). They are also mentioned by Pliny, according to the common text, as having been, before his time, among the most celebrated peoples of Scythia; but Sillig gives a different reading, namely *Chiroasai*. (Plin. vi. 17. s. 19.) [P. S.]

ASAMA (*Ἀσάμα*), a river of Mauretania Tingitana, falling into the Atlantic, in 32° N. lat. (Ptol. iv. 1. § 3), 30° S. of Port Rhusibis, and 20' N. of the river Dior. All along this coast, the positions may be safely determined by Ptolemy's *latitudes* (his *longitudes* are greatly out); consequently Asama is *Wadi-Tensift*, the river which, in its upper course, flows past *Marocco*: Portus Rhusibis is *Saffee*, and the river Dior is *Wad-al-Gored*, which falls into the ocean by *Mogador*. (Comp. Rennell, *Geog. of Herod.* vol. ii. p. 16.) Pliny, who calls it *Asana*, places it, on the authority of native report, 150 M.P. from Sala (*Sallée*: it is nearly 200 in a direct line), and adds the description, "*marino hostu sed portu spectabile*" (v. 1. s. 1). It is thought by some to be the same as the river *Anatiz*, which Pliny mentions a little before, on the authority of Polybius, as 205 M.P. from Lixus; but the distances do not agree. Some also identify it with the *Aridus* (*Ἀριδός*) or, according to the emendation of Salmassius,

Adonis of Seylax" (p. 52, or p. 123, ed. Gronov.); but that river is much farther N., between Lixus and the Straits.

[P. S.]

ASBYSTAE (Ἀσβύσται, Herod. iv. 170, 171; Lycophr. *Alex.* 895; Ἀσβύστα, Ptol. iv. 4. § 10), a Libyan tribe, in the inland parts of Cyrenaica, S. of Cyrene, and W. of the Giligamthae; distinguished above the other Libyan tribes for their skill in the use of four-horsed chariots. (Herod. l. c.) Dionysius Periegetes (211) names them next to the Nasamones, inland (ἡσυχαιότατοι). Pliny also places them next to the Nasamones, but apparently to the W. of them (v. 5). Ptolemy's position for them, E. of the mountains overhanging the Gardens of the Hesperides, agrees well enough with that of Herodotus. Stephanus Byzantinus mentions a city of Libya, named Asbysta (Ἀσβύστα, *Eth.* Ἀσβύστης), and quotes the following line from Callimachus:—

οἷον τε Τρίτωνος ὅρ' ὕδασι νῆσόν τε;

where the mention of the Triton is not at all inconsistent with the position of the Asbystae, as determined by the other writers; for the Triton is frequently placed near the Gardens of the Hesperides, on the W. coast of Cyrenaica. [Τρίτων.] [P. S.]

ASCALON (Ἀσκάλον, Ἀσκαλόνιον, Ascalo, *Pen.* v. 14.: *Eth.* Ἀσκαλωνίτις, Ἀσκαλόνιος, fem. Ἀσκαλωνίς, Steph. B., Suidas, Hierocles, Ascalona, Ascalonius; *Askulda*), one of the five cities of the Philistines (*Josh.* xiii. 3; *1 Sam.* vi. 17), situated on the coast of the Mediterranean Sea, between Gaza and Jamnia (*Joseph. B. J.* iv. 11. § 5), 520 stadia (*Joseph. B. J.* iii. 2. § 1), or 53 M. P., according to the Peutinger Tables, from Jerusalem; and 16 M. P. from Gaza. (*Anton. Itin.*, Ptol. v. 16.) It was taken by the tribe of Judah (*Judges.* i. 18), but did not remain long in their possession (*Judges.* iii. 3); and during the wars which the Hebrews waged under Saul and David with the Philistines Ascalon appears to have continued in the hands of the native inhabitants. (*2 Sam.* i. 20.) The prophets devoted it to destruction (*Amos.* i. 8; *Zeph.* ii. 4, 7; *Zech.* ix. 5; *Jer.* xxv. 20, xlvii. 5, 7). After the time of Alexander it shared the fate of Phoenicia and Judaea, and was sometimes subjected to Aegypt (*Joseph. Antig.* xii. 425), at other times to the Syrian kings (*1 Mac.* x. 86; xi. 60; xii. 33.) Herod the Great, though it was not in his dominions, adorned the city with fountains, baths, and colonnades. (*Joseph. B. J.* i. 12. § 11.) After his death, Ascalon, which had many Jewish inhabitants (*B. J.* ii. 18. § 5), was given to his sister Salome as a residence. (*Joseph. Ant.* xvii. 11. § 5.) It suffered much in the Jewish wars with the Romans. (*Joseph. B. J.* ii. 18. § 1, iii. 22. § 1.) And its inhabitants slew 2500 of the Jews who dwelt there. (*Joseph. B. J.* ii. 18. § 5.) In very early times it was the seat of the worship of Dereto (Diod. ii. 4), or Syrian Aphrodite, whose temple was plundered by the Scythians (Herod. i. 105). This goddess, representing the passive principle of nature, was worshipped under the form of a fish with a woman's head. (*Comp. Ov. Fast.* ii. 406.) Josephus (*B. J.* iii. 2. § 1), speaks of Ascalon as a strongly fortified place. (*Comp. Pomp. Mel.* i. 11. § 5.) Strabo xvi. p. 759 describes it as a small town, and remarks that it was famous for the shallot (*Allium Ascalonicum*; French, *Pichalotte*; Italian, *Scalogna*, a corruption of Ascalonia). (*Comp. Plin.* xix. 6; *Athen.* ii. p. 68; *Dioscor.* i. 24; *Columell.* xii. 10; *Theophr.* *Plant.* vii. 4.) In the 4th century As-

calon was the see of a bishop, and remained so till the middle of the 7th century, when it fell into the hands of the Saracens. Abū-l-ḥidā (*Tob. Syr.* p. 78) speaks of it as one of the famous strongholds of Islam (Schultens, *Index Geog.* s. v. Edrisi, *par Jaubert*, vol. i. p. 340); and the Orientals speak of it as the Bride of Syria. The coast is sandy, and difficult of access, and therefore it enjoyed but little advantage from its port. It is frequently mentioned in the history of the Crusades. Its fortifications were at length utterly destroyed by Sultan Bilars (A. D. 1270), and its port filled up with stones thrown into the sea, for fear of further attempts on the part of the Crusaders. (Wilken, *die Kreuze*, vol. vii. p. 58.)

D'Arvieux, who visited it (A. D. 1658), and Von Tröbel, who was there eight years afterwards, describe the ruins as being very extensive. (Hosennüller, *Handbuch der Bibl. Alterth.* vol. ii. pt. 2, p. 383.) Modern travellers represent the situation as strong; the thick walls, flanked with towers, were built on the top of a ridge of rock, that encircles the town, and terminates at each end in the sea. The ground within sinks in the manner of an amphitheatre. *Askulda* presents now a most mournful scene of utter desolation. (Robinson, *Palestine*, vol. ii. p. 369.) [E. B. J.]

ASCANIA LACUS or ASCANIUS (*Ἀσκανία: Ἰσνίς*), a large lake in Bithynia, at the east extremity of which was the city of Nicæa. (Strab. p. 665, &c.) Apollodorus, quoted by Strabo (p. 681), says that there was a place called Ascania on the lake. The lake "is about 10 miles long and 4 wide, surrounded on three sides by steep woody slopes, behind which rise the snowy summits of the Olympus range." (*Leake, Asia Minor*, p. 7.) Cramer refers to Aristotle (*Mirab. Ansc.* c. 54) and Pliny (xxxii. 10), to show that the waters of this lake are impregnated with nitre; but Aristotle and Pliny mean another Ascania. This lake is fresh; a river flows into it, and runs out into the bay of Cius. This river is the Ascanius of Pliny (v. 32) and Strabo.

The Ascanius of Homer (*I.* ii. 862) is supposed to be about this lake of Strabo (p. 566), who attempts to explain this passage of the *Iliad*. The country around the lake was called Ascania. (Steph. s. v. Ἀσκανία.)

The salt lake Ascania, to which Aristotle and Pliny refer, is a lake of Pisidia, the lake of *Bulbur* or *Burbur*. The salt lake Ascania of Arrian (*Anab.* i. 29) is a different lake [ἈΝΑΨΑ]. [G. L.]

ASCATANÇAE (Ἀσκατάνçαι), a people of Scythia intra Humum, adjacent to the mountain called ASCATANÇAS: extending E. of the Tauri, as far as M. Imatis; somewhere about the SE. part of Independent Tartary. (Ptol. vi. 14. § 3.) [P. S.]

ASCATANÇAS (Ἀσκατάνçας), a mountain range of Asia, forming a part of the E. boundary which divided the land of the Scææ from Scythia. Extending, apparently, NW. and SE., it joined, at its SE. extremity, the branch of M. Imatis which ran N. and S., according to Ptolemy [IMATUS], at a point which he defines as the halting-place (*ἀμνηστέρων*) of the caravans on their way to Sera, and which he places in 140° lon. and 43° lat. (vi. 13. § 1). Now, following Ptolemy's latitude, which is seldom far wrong, and the direction of the roads, which are pretty well defined by nature where great mountains have to be crossed, we can hardly be far wrong in placing Ptolemy's caravanseraï at the spot

marked by the rock-hewn monument called *Takht-i-Souleiman* (i.e. *Solomon's Throne*), near *Och*, in a lateral valley of the upper *Jaxartes* (*Sihoun*), — which is still an important commercial station, from its position at the N. foot of the pass of *Terek* over the great *Moissour* range, Ptolemy's N. branch of the *Imathis*. The *Ascanians* might then answer to the *Alatau M.* or the *Khoulakhai M.*; and the more northerly *Anarei M.* of Ptolemy might be the *Khaltai* or *Techingis*; both NW. branches of the *Moissour* range: but it is, of course, impossible to make the identification with any certainty. Ammianus Marcellinus (xxiii. 6) appears to refer to the same mountains by the name of *Ascanimia*. (Ritter, *Erdkunde*, vol. i. p. 513; Heeren, *Ideen*, i. 2, p. 487; Forbiger, vol. ii. p. 469.) [P.S.]

ASCIBURGUM, or ASCIBURGIA (*Ἀσκιούργιον*), a town near the left bank of the lower Rhine, the foundation of which was attributed to Ulysses, according to an absurd story reported by Tacitus (*German.* 3). It was a Roman station in A.D. 70. (Tac. *Hist.* iv. 33.) In the Peutinger Table it is placed between *Novesium* or *Neuss*, opposite to Düsseldorf on the Rhine, and *Vetera*, probably *Xanten*. *Asciburgium* then will correspond to *Asiburg*, which is on the high road between *Neuss* and *Xanten*. The Anton. Itin. places *Gelduba* and *Calo* between *Novesium* and *Vetera*, and omits *Asciburgium*. [G.L.]

ASCORDUS. [AGASSA.]

ASCIRA (*Ἀσκιρα*; *Eth.* *Ἀσκραῖος*), a town of Boeotia on Mount Helicon, and in the territory of Thespieae, from which it was 40 stadia distant. (Strab. ix. p. 409.) It is celebrated as the residence of Hesiod, whose father settled here after leaving Cyrene in Aetolia. Hesiod complains of it as a disagreeable residence both in summer and winter. (Hes. *Op.* 638, seq.); and Eudoxus found still more fault with it. (Strab. ix. p. 413.) But other writers speak of it as abounding in corn (*πολλήσιος*, Pans. ix. 38, § 4), and in wine. (Zenod. *ap.* Strab. p. 413.) According to the poet Hegesinus, who is quoted by Pausanias, *Ascera* was founded by Ephialtes and Otus, the sons of Aloeus. In the time of Pausanias a single tower was all that remained of the town. (Paus. ix. 29. §§ 1, 2.) The remains of *Ascera* are found "on the summit of a high conical hill, or rather rock, which is connected to the NW. with Mount *Zagará*, and more to the westward with Mount Helicon. The distance of these ruins from *Lefka* corresponds exactly to the 40 stades which Strabo places between Thespieae and *Ascera*; and it is further remarkable, that a single tower is the only portion of the ruins conspicuously preserved, just as Pausanias describes *Ascera* in his time, though there are also some vestiges of the walls surrounding the summit of the hill, and inclosing a space of no great extent. The place is now called *Pyrgákí* from the tower, which is formed of equal and regular layers of masonry, and is uncommonly large." (Leake, *Northern Greece*, vol. ii. p. 491.) The Roman poets frequently use the adjective *Ascreus* in the sense of Hesiodic. Hence we find "*Ascreum carmen*" (Virg. *Georg.* ii. 176), and similar phrases.

ASCRIPTIVM (*Ἀσκριπίον*), a town of Dalmatia in Illyricum of uncertain site. (Ptol. ii. 17. § 5; Plin. iii. 22.)

ASCUA, a city of the Carpetani, in Hispania Tarraconensis. (Liv. xxiii. 27; Gronovius proposes to read *Asena*; *Epist.* iii. in *Drakenborch's Livy*,

vol. vii. p. 129.) The coins with the epigraph *ASOV*, are supposed to belong to this place. (Sestini, p. 27; Ukert, i. 2. p. 370.) [P.S.]

ASCULUM. 1. (*Ἀσכולον*, Plut. *Dionys.* *Eth.* *Ἀσכולός*, Appian., *Asculanus*: *Ascoli*), a city of Apulia, situated in the interior of the province, about 10 miles S. of Herdonia, and 27 SW. of Canusium. It was celebrated for the great battle between Pyrrhus and the Romans, which was fought in its immediate neighbourhood, B.C. 269. (Flor. i. 18. § 9; Plut. *Pyrrh.* 21; Zonar. viii. 5; Dionys. xx. Fr. nov. ed. Didot.) No mention of it is found in history previous to this occasion, but it must have been a place of consequence, as we learn from its having struck coins as an independent city. From these it appears that the proper form of the name was *ASCULUM* or *ASCULUM* (written in Oscan *AHUSULUM*), whence we find *OSCULUM* and "*Osculana pugna*" cited by Festus from Titilius. (Friedländer, *Oskische Münzen*, p. 55; Festus, p. 197, v. *Osculana pugna*.) It is again mentioned during the Social War in conjunction with Larinum and Venusia (Appian. *B.C.* i. 62), and we learn from the *Liber Coloniarum* (p. 260) that its territory was partitioned out to colonists, first by C. Gracchus, and again by Julius Caesar. An inscription preserved by Lupoli (*Iter Venusin.* p. 174) proves that it enjoyed the rank of a colony under Antoninus Pius, and other inscriptions attest its continued existence as a considerable provincial town as late as the time of Valentinian. It is therefore not a little singular that no mention of it is found either in Strabo, Pliny, or Ptolemy. We might, indeed, suspect that the *AUSCULANI* of Pliny (iii. 11. s. 16) were the people of *Asculum*, but that he seems (so far as his very confused list enables us to judge) to place them among the Hirpini. The modern city of *Ascoli* retains nearly the ancient site, on the summit of a gentle hill, forming one of the last declivities of the Apennines towards the plain of Apulia. Considerable remains of the ancient city are still visible among the vineyards without the modern walls; and many inscriptions, fragments of statues, columns, &c. have been found there. The battle with Pyrrhus was fought in the plain beneath, but in the immediate vicinity of the hills, to which part of the Roman forces withdrew for protection against the cavalry and elephants of the king. (See the newly-discovered fragment of Dionysius, published by G. Müller at the end of Didot's edition of Josephus, Paris, 1847.) The name of *Asculum* is not found in the Itineraries, but we learn from an ancient milestone discovered on the spot that it was situated on a branch of the Applan Way, which led direct from Beneventum to Canusium. (Romanelli, vol. ii. pp. 248–251; Lupoli, *Iter Venusin.* pp. 157–175; Pratili, *Via Appia*, p. 609.)

2. (*Ἀσכולον*, Ptol.; *Ἀσכולον*, Strab.), a city of Picenum, situated on the river *Truentus* or *Tronto*, about 20 miles from its mouth, and still called *Ascoli*. It was frequently termed *Asculum Picenum*, to distinguish it from the city of the same name in Apulia. (Caes. *B.C.* i. 15.) Strabo speaks of it as a place of great strength, from its inaccessible position, and the rugged and difficult character of the surrounding country (v. p. 241); and we learn from Florus that it was, prior to the Roman conquest, the capital city of the *Piceni*. Hence its capture by the consul P. Semppronius Sophus in B.C. 268 appears to have led to the submission of the whole nation. (Flor. i. 19.) It bore an important

part in the Social War, the massacre of the consul Q. Servilius, his legate Fonteius, and all the Roman citizens in the town by the people of Asculum, having given the first signal for the actual outbreak of hostilities. Pompeius Strabo was in consequence sent with an army to reduce the refractory city, but was defeated by the Picentians; and even when the tide of fortune was beginning to turn in favour of the Romans, in the second year of the war, Pompeius was unable to reduce it till after a long and obstinate siege. The Italian general Judacilius, himself a native of Asculum, who had conducted the defence, put an end to his own life; and Pompeius, wishing to make an example of the city, put to death all the magistrates and principal citizens, and drove the other inhabitants into exile. (Appian. *B. C.* i. 38, 47, 48; Oros. v. 18; Vell. Pat. ii. 21; Flor. iii. 19; Liv. *Epit.* lxxii., lxxvi.) If we may trust the expressions of Florus, the city itself was destroyed; but this is probably an exaggeration, and it would appear to have quickly recovered from the blow thus inflicted on it, as we find it soon after mentioned by Cicero (*pro Sulla*. 8) as a municipal town, and it was one of the places which Caesar hastened to seize, after he had passed the Rubicon. Lentulus Spithæus, who had previously occupied it with 10 cohorts, fled on his approach. (Caes. *B. C.* i. 15.)

Pliny terms Asculum a colony, the most illustrious in Picenum (iii. 13. 18); and its colonial dignity is further attested by inscriptions; but the period at which it attained this rank is uncertain. It was probably one of the colonies of Augustus. (*Lib. Colon.* p. 227; Gruter, *Inscr.* p. 465. 5, 10; Orelli, *Inscr.* 3760; Zumpt, *de Colon.* p. 349.) We learn from numerous inscriptions, that it continued to be a place of importance until a late period of the Roman empire; during the Gothic wars it was besieged and taken by Totila; but is again mentioned by P. Diaconus, as one of the chief cities of Picenum. (Procop. iii. 11; P. Dinc. ii. 19.) The modern city of *Ascoli*, which retains the ancient site, is still an important place, and the capital of a province, with a population of about 8000 inhabitants.

The Itineraries place Asculum on the Via Salaria, which from thence descended the valley of the Truentus to Castrum Truentinum at its mouth, and thence proceeded along the coast to Ancona. (Itin. Ant. pp. 307, 317.) [E. H. B.]

ASCURIS (*Ἐσέρω*), a lake in Thessaly in the range of Mt. Olympus. The castle LAPATHUS, which Livy describes as above the lake Ascuris, probably corresponds to the ancient castle near *Ripsanté*. (Liv. xlv. 2; Leake, *Northern Greece*, vol. iii. pp. 349, 418.)

A'SEA (*ἡ Ἀσία*: *Ἀσείδης*), a town of Arcadia in the district Maenalia, situated near the frontier of Laconia, on the road from Megalopolis to Pallantium and Tegea. Asea took part in the foundation of Megalopolis, to which city most of its inhabitants removed. (Paus. viii. 27. § 3, where for *Ἰαοαία* we ought to read *Ἀραία* or *Ἀσεία*); but Asea continued to exist as an independent state, since the *Asæatae* are mentioned, along with the Megalopolitæ, Tegeatæ, and Pallantides, as joining Epaminondas before the battle of Mantinea, B. C. 362. (Xen. *Hell.* vi. 5. § 5.) At a later time, however, Asea belonged to Megalopolis, as we see from the descriptions of Strabo and Pausanias. The city was in ruins in the time of Pausanias, who mentions its acropolis. In

its territory, and at the distance of 5 stadia from the city, on the road to Pallantium, were the sources of the Alpheius, and near them those of the Eurotas. The two rivers united their streams, and, after flowing in one channel for 20 stadia, disappeared beneath the earth; the Alpheius rising again at Pegæ, and the Eurotas at Belemina in Laconia. North of Asea, on the road to Pallantium, and on the summit of Mt. Boreium (*Κράρει*), was a temple of Athena Soteira and Poseidon, said to have been founded by Odysseus on his return from Troy, and of which the ruins were discovered by Leake and Ross. The remains of Asea are to be seen on the height which rises above the copious spring of water called *Frank-spring*, "the sources of the Alpheius." (Strab. pp. 275, 343; Paus. viii. 3. § 4, viii. 44. § 3, viii. 54. § 2; Steph. *B. s. v.*; Leake, *Morea*, vol. i. p. 84, vol. iii. p. 34. *Peloponnesica*, p. 247; Ross, *Reisen in Peloponnes*, vol. i. p. 63.)

ASHER. [PALESTINA.]

ASHDOD. [AZOTUS.]

ASHTAROTH and ASHTAROTH CARNAIM (*Ἀσχαρόθ*, *Ἀσχαρόθ καὶ Κάρναι*, LXX., *El-Mezârîb*), a town of Bashan (*Deut.* i. 4; *Josh.* ix. 10), included in the territory of the half-tribe of Manasseh (*Josh.* xlii. 31), which was afterwards assigned to the Levites (1 *Chron.* vi. 71). Eusebius (*Onomast.* in *Ἀσχαρόθ* and *Ἀσχαρόθ*) places it 6 M.P. from Adraa and 25 M.P. from Bostra. This town existed in the time of Abraham (*Gen.* xiv. 5). The epithet of "Carnaim" or "horned" is referred to the worship of the moon under the name of Ashtaroth or Astarte. This goddess, the Dereto of the Greeks, had a temple (*Ἀσχαρόθ*) at Carnon (2 *Macc.* xii. 26; comp. 1 *Macc.* v. 43), which is identified with Ashtaroth, and is described as a strongly fortified town, but taken by Judas Maccabæus, who slew 25,000 of the inhabitants (2 *Macc.* xii. 26; Joseph. *Antiq.* xii. 8. § 4.). *El-Mezârîb*, which Colonel Leake (*Preface* to Burkhardt's *Travels*, p. xii.) identifies with Ashtaroth, is the first resting-place for the caravans on the great Hadj Road from Damascus to Mecca. Burkhardt (*Trav.* p. 241) mentions, that close to the castle where the pilgrims collect, built by the Sultan Selym, is a lake or pond, a mile and a half in circumference. In the midst of this lake is an island, —and at an elevated spot at the extremity of a promontory, advancing into the lake, stands a sort of chapel, around which are many ruins of ancient buildings. There are no other ruins. (Buckingham, *Arab. Tribes*, p. 162; Chesney, *Expedit. Euphrat.* vol. i. p. 511; Capt. Newbold, *Land. Geog. Journ.* vol. xvi. p. 333.) [E. B. J.]

A'SIA (*ἡ Ἀσία*, sc. *γῆ*; Poet. *Ἀσίς*, *-ίδος*, *Ἀεσχ.* *Pers.* 763, *Ἀσίς ἀτὴν*, Dion. Perieg. 20, *Ἀσίδος ἡπειρὸς*; *Asia*, Ov. *Met.* v. 648, ix. 448; *Eth.* and *Adj.* *Ἀσιανός*, *Ἀσιδίτης*, Ion. *Ἀσίδιτης*, *Ἀσιος*? frequent in Homer as a proper name; *Ἀσιαίος*, Steph.; *Ἀσιακός*, Strab.; *Ἀσιατογῆς*, *Ἀεσχ.* *Pers.* 12; *Ἀσιαγῆς*, Dio Chrysost., *Lob. Phryg.* 646; Fem. *Ἀσιανή*, *Ἀσιδίς*, and *Ἀσίδις*, with *χθών*, *γῆ*, *γαῖα*, *op. Trag.*; *Ἀσίς*, *Ἀσίδς*, *-ίδος*, *op. Trag.*, with *πόρις*, and especially with *κίθαρα*, for the three-stringed lyre of the Lydians, called simply *ἡ Ἀσίδς* by Aristoph. *Theom.* 120, comp. Schol., Suid., Hesych., *Etyim. Mag.*, s. v. *Ἀσιανός*; *Asius*, Poets and Varr. *ap. Non.* 466. 3; *Asiaticus*, *adj.* *Asiagenes*, not only in poets, but in old Latin, for *Asiaticus*, applied to Scipio, Liv. xxxvii. 58, *Inscr.*, and to Sulla, *Sidon. Carm.* vii. 80, see

Forellini, *s. v.*; Gronov. *Obs.* iv. 391, p. 531, Frotsch; lastly, the form *Asiadus*, *Ov. Met.* xii. 588, rests only on a false reading. On the quantity of the *A*, see Jahn, *ad Ov. Met.* v. 648).

This most important geographical name has the following significations. 1. The continent of Asia. — 2. *ASIA MINOR* (see below). — 3. The kingdom of Troy (*Poet. a. g. Ov. Met.* xiii. 484). — 4. The kingdom of *PERGAMUS*. — 5. The Roman province of Asia (see the Article). — 6. A city of Lydia (see below, No. 1.). — 7. An island of Aethiopia, according to Steph. B., who gives *Ἀσάριος* for a citizen, and *Ἐθ. Ἀσείος*. This article is on the continent of Asia.

I. Origin and Applications of the Name. — The origin of the names, both of Europe and Asia, is lost in antiquity, but perhaps not irrecoverably. The Greek writers give two derivations. First, on their system of referring the names of tribes and countries to a person as eponymy, they tell us of a nymph Asia as one of the Oceanids, daughters of Oceanus and Tethys (*Hes. Theog.* 359), the wife of Iapetus, and mother of Prometheus (Apollod. i. 2. § 2; Eustath. *ad Dion. Per.* 270, 620; *Etyim. Mag.* *s. v.*; Schol. *Lycophr.* 1412), or, according to others, the wife of Prometheus. (*Herod.* iv. 25; Schol. Apollon. i. 444; Steph. B. *s. v.*) In this mythical genealogy, it should be noticed that Asia is connected with the Titanic deities, and Europe with the race of Zeus. (*Ritter, Vorhalle*, p. 456.)

The other class of derivations connects Asia, in the first instance, with Lydia, which some of the grammarians distinctly state to have been at first called Asia; an opinion which Strabo ascribes to the school of Demetrius of Scepsis. (*Strab.* xiii. p. 627; Schol. *Aristoph. Thesm.* 120; Schol. *Apoll. Rhod.* ii. 779.) We are told of a city called Asia, near M. Tmolus, where the Lydian lyre was invented (*Etyim. Mag.* *s. v.*; Steph. B. *s. v.*), and to which Eckhel (vol. iii. p. 93) refers the Lydian coins bearing the inscription *ΑΣΙΕΩΝ*.

Herodotus says that the Lydians themselves derived the name of Asia from one of their ancient kings, Asias, the son of Cotys, the son of Manes, whose name continued to be borne by the *φυλὴ Ἀσείας* in the city of Sardis (*Herod.* iv. 45; Eustath. *ad Dion. Perieg.* 270, 620), and whose chapel near the Cayster was still shown in Strabo's time. (*Strab.* xiv. p. 650.) A similar account is given by Dionysius of Halicarnassus, in his discussion respecting the Etruscans, the supposed emigrants from Lydia (i. p. 21, ed. Sylburg). Another instance of the connection of the name with Lydia is furnished by the passage of Homer, in which we have also the first example of the word Asia in a Greek writer (*Il.* ii. 461): — *Ἀσία ἐν λειμῶνι, Καϊστήριον ἀμφὶ πέτρᾳ*. (*Comp. Dion. Perieg.* 836–838.) In this passage, the ancient grammarians read *Ἀσεία* as the genitive of *Ἀσείας*, not *Ἀσείη* the dative of *Ἀσείος*. (*Schol. Aristoph. Ach.* 68; *Strab.* xiv. p. 650, comp. xiii. p. 627; Steph. B. *s. v.*; Eustath. *ad Dion. Perieg.* 620, *ad Hom.* pp. 204. 10; *Etyim. Mag.* *s. v.*) But even if, with some of the best modern scholars, we adopt the reading thus rejected by the ancients, *Ἀσείη* should still be taken as the adjective connected with *Ἀσείας*, i. e. the meadow sacred to the hero Asias. (Hermann, *ad Hymn. in Apoll.* 250; Thiersch, *Gramm.* § 178, No. 26; Spitzner, *ad loc.*: of course, no argument can be drawn from Virgil's *Asia prout Capseti*, *Georg.* i. 383, 384, which is a mere imitation; comp. *Aen.* vii. 701,

Asia palus. The explanation of *Ἀσείη* as the adjective of *Ἀσείας*, mud or slime, barely requires mention. (*Steph. B. s. v.*; Eustath. *ad Dion. Perieg.* 620.) The text of Homer confirms the statement of ancient writers, that Homer knows nothing of *Asia*, as one of the divisions of the world, any more than of *Europa* or *Libya*, and that such a system of division, among the Greeks at least, was probably subsequent to the Homeric poems. (*Strab.* xii. p. 554; Steph. B. *s. v.*) He also uses *Ἀσείος* or *Ἀσείας* as a proper name of more than one hero among the Trojan allies (see *Dict. of Biog. art. Asius*), and it deserves notice that one tradition derived the name of the continent from the sage and seer Asius, who presented the palladium to Tros (Eustath. *ad Dion. Perieg.* 620; *Suid.* *s. v. Παλλᾶδιον*); indications that the root was known in other parts of W. Asia besides Lydia. Another tradition of considerable importance is preserved by Strabo from the poet Callinus; namely, that when the Cimmerians invaded Asia, and took Sardis, the people whom they drove out of the city were called *Ἰσκιονες*, which the grammarians of the school of Demetrius of Scepsis interpreted as the Ionic form of *Ἀσείος*. (*Strab.* xiii. p. 627.) Neither should we altogether overlook the frequency of the syllable *As* in Trojan and other Asiatic names, such as *Ἀσδάρακος*, *Ἀσκάριος*, and several others.

Scholars who are accustomed to regard antiquity only from a Grecian point of view, are content to draw from these premises the conclusion, that Asia was the name first applied by the Greeks, whether borrowed from the natives or not, to that part of the region east of the Aegean Sea with which they first became acquainted, namely, the plains of Lydia; that the Greek colonists, who settled on the coasts of that region, were naturally distinguished from those of the mother country, as the Greeks of *Asia*; and that the name, having thus become common, was extended with their extending knowledge of the country, first to the regions within the Helys and the Taurus, and ultimately to the whole continent. It is important to observe that this is confessedly a mere *hypothesis*; for the expression of an *opinion* on such a subject by an ancient writer, who *could not* possess the means of *certain knowledge*, must not be taken as *positive evidence*, simply because it comes to us in the form of a statement made by one whom we accept as an authority on matters within the range of his knowledge; may more, such statements, when reduced to their true value, as opinions, are often deserving of much less regard than the speculations of modern scholars, based on a wider foundation, and guided by a sounder criticism. There is a *science* of ancient history, even as to its *facts*, which is ever advancing, like all other sciences, and for similar reasons. Least of all can it be permitted to the inquirer, wilfully to restrict himself to one kind of evidence; as, for example, to take the assertions and hints of classical writers at their utmost value, while rejecting the results of Oriental and other learning.

If the primeval history of Asia is ever to be settled on a basis of probability (and few objects of learning yield in interest to this), it must be by a comprehensive and patient criticism, cautious but not timid, of all the existing sources of information, in history, ethnography, philology, mythology, and antiquities; whether derived from the West, the East, or the North; from direct testimony, indirect evidence, or well conducted speculation; from sacred or secular

authorities; from ancient records, or from modern scholarship. The choice is between the use of this method by competent inquirers, and its abuse by sciolists; for the third course, of keeping within the imaginary confines (for certain limits there are none) of "positive" knowledge, is not likely to be followed till men forget their natural thirst for information concerning past ages.

In such a spirit, the question of the origin of the name of *Asia* has been discussed by various writers, especially by Carl Ritter, in his *Vorhalle Europäische Völkergeschichten vor Herodotus*, Berlin, 1820, 8vo. Even an outline of the discussion, as thus conducted, is impossible within the limits of this article. It must suffice to indicate the result.

In the first place, the statements of the Greek writers already quoted point to a wider use of the name in the West of Asia Minor than the limits of Lydia Proper; and moreover, they clearly indicate that the name was in use among the Asiatics themselves. Going from one extreme to another, some Orientalists seek for a purely Phœnician origin of the name; a view as narrow as that which would make it purely Greek. (See, for both views, Pott, *Etymol. Forschungen*, vol. ii. pp. 190, 191.) But a wider inquiry shows us the root AS, among various peoples whose origin may be traced to Asia, from India, through Scythia, round the shores of the Euxine, up to Scandinavia, and among the Etruscans and other peoples of Southern Europe, as well as in W. Asia, in such connections as leads to the strong presumption that its primary reference is to the *Sun*, especially as an object of religious worship; that the *Asians* are the *people of the Sun*, or, in the secondary form of the notion, the *people from the East*; and that of Asia itself, it is as good etymology as poetry to say:—

"'Tis the clime of the East, 'tis the land of the Sun."

The correlative derivation of EUROPA, from the Phœnician and Hebrew root *Ereb*, *Oreb* or *Erob* (not unknown also to the Indo-European languages), signifying the *evening*, *sunset*, and hence the *West*, is admitted even by philologists who are cautious of idealisms. At all events, be the *etymology* sound or not, the *fact* seems to be beyond doubt, that the earliest distinction between the two continents made by the Greeks was expressed with reference to the relative positions of the known parts of each, as to the *East*, and to the *West*. (Ritter, *Vorhalle*, pp. 300, foll., 456, foll.; Pott, *l. c.*; Sprengel, *Gesch. d. Geogr. Entdeck.* p. 59; Sickler, *Alte Geogr.* p. 58, 61; Bernhardt, *ad Dion. Perieg.* 836, p. 754; Ukert, vol. i. pt. ii. pp. 207—211.)

Proceeding now to the use of the word by Greek writers, as the name of the continent, we find the applications of it very different. As already stated, Homer knows nothing of the division of the world into Europe, Asia, and Africa (Libya). The earliest allusions to this division are found in the writers of the first half of the fifth century B. C., namely Pindar, Aeschylus, and the logographers Hecataeus and Pherecydes. Pindar merely refers to the part of the continent opposite to Rhodes as a "promontory of Asia" (*Ἀσίας ἐπὶ δόρυ*, *Ol.* vii. 33. s. 18); but, in several passages, he speaks of Libya in a manner which clearly shows a knowledge of the tripartite division. (*Pyth.* iv. 6, 42, 259, v. 52, ix. 57, 71, 109, 121, *Isth.* iii. 72.) Aeschylus speaks of "the abode of pure Asia" as adjacent to the place where

Prometheus suffers (*Prom.* 412; *ἑρῶον Ἀργῆς Ἀσίας ἔδος*, where the epithet inclines us to think that 'Aolias is the nymph Asia, and the 'Aolias ἔδος the country named from her). In vv. 730—735, he distinguishes between the *land of Europe* and the *continent Asia*, as divided by the Cimmerian Bosphorus; but elsewhere he makes the river Phasis the boundary (*Fr.* 177). He also mentions Libya (*Supp.* 284, *Eum.* 292). Hecataeus and Pherecydes seem to have regarded the whole earth as divided into two equal parts—Europe on the N., and Asia with Libya on the S.—by the strait of the Pillars of Hercules in the W., and the Phasis (or Araxes) and Caucasus on the E., the subdivision of the southern half into Asia and Libya being made by the Nile; and they keep to the old notion of the poets, that the earth was enclosed by the ocean, as a river circulating round it (*Frag.* ed. Didot; Ukert, *Untersuch. über die Geogr. des Hekataios u. Demost.*, Weimar, 1814; *Id. Geogr.* vol. i. pt. i. p. 213; Forbiger, vol. i. pp. 49—63); and this, with some variation as to the boundaries, appears to have been the common view down to the time of Herodotus, who complains of the division as altogether arbitrary. "I wonder," he says (iv. 42), "at those who distinguish and divide Libya and Asia and Europe [i.e. as if they were equal or nearly so], for there is no small difference between them. For, in length, Europe extends along both the others; but, as to its breadth, it does not seem to me worth while to compare it with the others." He seems to mean that they are so much narrower, which he illustrates by relating the circumnavigation of LIBYA, and the voyage of Scylax, under Darius I., from the Indus to the head of the Arabian gulf. He proceeds: "But, as for Europe, it does not appear that any have discovered whether it is surrounded by water, either on the E. or towards the N., but it is ascertained to extend in length all along both the other parts (i.e. Libya and Asia). Nor am I able to conjecture who gave to the earth, which is one, three different names, derived from the names of women, and assigned as their boundaries the Egyptian river Nile and the Colchian river Phasis; but others say they are the Maeotic river Tanais and the Cimmerian Straits" (iv. 45). He rejects with ridicule the idea of the river Ocean flowing round the earth, and laughs at those who drew maps showing the earth rounder than if it had been struck out with a pair of compasses, and making Asia equal to Europe (iv. 36, comp. iv. 8, ii. 21, 23). His notion of Asia is somewhat as follows:—The central part of the continent extends from the Southern Sea, also called the Red Sea (*Ἐρυθρὴν*; *Indian Ocean*), to the Northern Sea (i.e. the Mediterranean, with the Euxine), into which the river Phasis falls, forming the N. boundary of Asia (iv. 37). This central portion is inhabited by four peoples: namely, from S. to N., the Persians, the Medes, the Suspeirians, and the Colchians. (See the articles.) On the W. of this central portion, two peninsulas (*ἡμῆραι*) run out into the sea. The first begins on the N. at the Phasis, and extends along the Pontus and the Hellespont, as far as Sigeum in Troas, and, on the S. side, from the Myriandrian gulf, adjacent to Phœnicia, to the Triopian promontory (iv. 38); namely, it is the peninsula of Asia Minor: he adds that it is inhabited by thirty peoples. The other peninsula extends into the Southern Sea, including Persis, Assyria, and Arabia, and ending at Egypt and the Arabian gulf, according to the common notion of it (c. 39; comp.

ARABIA, p. 180, col. 1); but Libya really forms a part of this same peninsula (c. 41). As to the boundary between Asia and Libya, he himself would place it on the W. border of Egypt; but he tells us that the boundary recognized by the Greeks was the Nile; the Ionians, however, regarded the Delta of Egypt as belonging neither to Asia nor to Libya (ii. 16, 17). On the other side of the central portion, the parts beyond the Persians, Medes, Saspierians, and Colchians, extend eastward along the Red Sea (*Indian Ocean*), and northward as far as the Caspian Sea and the river Araxes (by which he seems to mean the Oxus). Asia is inhabited as far as India, to the east of which the earth is desert and unknown (c. 40). For this reason he does not attempt to define the boundary between Europe and Asia on the east; but he does not, at least commonly, extend the latter name beyond India.

From the time of Herodotus to that of Strabo, various opinions prevailed as to the distinction of the three continents. These opinions Eratosthenes divided into two classes: namely, some made *river*s the boundaries, namely the Nile and the Tanais, thus making the continents *islands*; while others placed the boundaries across *isthmuses*, namely, that between the Euxine and the Caspian, and that between the Arabian gulf and the Serbonian lake,—thus making the continents *peninsulas*. Eratosthenes, like Herodotus, made light of the whole distinction, and cited this disagreement as an argument against it; but Strabo maintains its utility. (Strab. i. pp. 65—67.) The boundaries adopted by Strabo himself, and generally received from his time, and finally settled by the authority of Ptolemy, were, on the side of Europe, the Tanais (*Don*), Maeotis (*Sea of Azov*), Cimmerian Bosphorus (*Straits of Kaffa*), the Pontus or Euxine (*Black Sea*), the Thracian Bosphorus (*Channel of Constantinople*), Propontis (*Sea of Marmora*), Hellespont (*Dardanelles*), Aegean (*Archipelago*), and Mediterranean; and, on the side of Libya, the Arabicus Sinus (*Red Sea*) and the isthmus of Arsinoë (*Suez*). The opinion had also become established, in Strabo's time, that the E. and N. parts of Asia were surrounded by an ocean, which also surrounded the outer parts of Libya and Europe; but some, and even Ptolemy, reverted to the old notion, which we find in the early poets, that the south-eastern parts of Asia and of Libya were united by continuous land, enclosing the Indian Ocean on the E. and S.: this "unknown land" extends from Cattigara, the southernmost city of the Sinae, to the promontory Prasum, his southernmost point on the E. coast of Libya, in about the parallel of 20° S. lat. (Ptol. vii. 3. § 6, 5. §§ 2, 5—8.)

II. *Particular Knowledge of Asia among the Greeks and Romans.*—Such were the general notions attached by the Greeks and Romans at different times, to the word Asia, as one of the three great divisions of the then-known world. In proceeding to give a brief account of the more particular knowledge which they possessed of the continent, it will be necessary to revert to the history of their intercourse with its inhabitants, and the gradual extension of their sources of information respecting its geography.

The first knowledge which the Greeks possessed of the opposite shores of the Aegean Sea dates before the earliest historical records. The legends respecting the Argonautic and Trojan expeditions and other mythical stories, on the one hand, and the allusions to commercial and other intercourse with the peoples of Asia Minor, Syria, and Egypt, on the

other hand, indicate a certain degree of knowledge of the coast, from the mouth of the Phasis, at the E. extremity of the Black Sea, to the mouth of the Nile. The Homeric poems show a familiar acquaintance with the W. coast of Asia Minor, and a vaguer knowledge of its N. and S. shores, and of the S.E. coasts of the Mediterranean; as far as Colchis and the land of the Amazons on the former side, and Phoenicia and Lower Egypt on the latter. Hesiod had heard of the river Phasis, and of the Nile, which was known to Homer under the name of Aegyptus (*Theog.* 338, 339). The cyclic poets indicate a gradually increasing knowledge of the shores of western Asia. (For the details, see Ukert, vol. i., and Forbiger, vol. i.)

This knowledge was improved and increased by the colonization of the W., N., and S. coasts of Asia Minor, and by the relations into which these Greek colonies were brought, first with the Lydian, and then with the Persian Empires. Under the former, their knowledge does not seem to have been extended beyond the W. parts of Asia Minor, as far as the Hælye,—and that not in any accurate detail; but the overthrow of the Lydian empire by Cyrus, in B. C. 546, and the conquest of the Asiatic Greeks by the Persians, opened up to their inquiries all Asia, as far at least as the Caspian on the N. and the Indus on the E.; and their collision with the Persian Empire made it their interest to gain information of its extent and resources. The court of Persia was visited by Greeks, who there found, not only means of satisfying their curiosity, but of obtaining employment, as in the case of the physician Democedes. (Herod. iii. 129.) In B. C. 501—500 Aristagoras of Miletus was able to exhibit at Sparta a map, on copper, of the countries between Ionia and Susa. (Herod. v. 49.) The settlement of the Persian Empire under Darius, the son of Hystaspes, was accompanied by the compilation of records, of which the still extant cuneiform inscriptions of *Behistun* may serve as an example. It must have been by the aid of such records that Herodotus composed his full account of the twenty satrapies of the Persian Empire (iii. 89, vii. 61); and his personal inquiries in Egypt and Phoenicia enabled him to add further details respecting the SW. parts of Asia; while, at the opposite extremity of the civilized world, he heard from the Greek colonists on the N. shores of the Euxine marvellous stories of the wandering tribes of Northern Asia. His knowledge, more or less imperfect, extends as far as the Caucasus and Caspian, the Sauromatæ (Sarmatians), the Massagetae, and other northern peoples, the Oxus (probably), Bactria, W. India, and Arabia. The care which Herodotus takes to distinguish between the facts he learnt from records and from personal observation, and the vague accounts which he obtained from travellers and traders, entitles him to the appellation of Father of Geography, as well as History.

The expedition of Cyrus and the retreat of the Ten Thousand added little in the way of *direct* knowledge, except with respect to the regions actually traversed; but that enterprise involved, in its indirect consequences, all the fruits of Alexander's conquests. Meanwhile, the Greek physician Ctesias was collecting at the court of Artaxerxes the materials of his two works on Persia and India, of which we have, unfortunately, only fragments.

A new epoch of geographical discovery in Asia was introduced by the conquests of Alexander. Besides the personal acquaintance which they enabled the Greeks to form with these provinces of

the Persian Empire hitherto only known to them by report, his campaigns extended their knowledge over the regions watered by the Indus and its five great tributaries (*the Panjab and Seinde*), and, even further than his arms actually penetrated, to the banks of the Ganges. The lower course of the Indus, and the shores between its mouth and the head of the Persian Gulf, were explored by Nearchus; and some further knowledge was gained of the nomad tribes which roamed (as they still do) over the vast steppes of Central Asia by the attempt of Alexander to penetrate on the NE. beyond the Jaxartes (*Sikou*); while, on all points, the Greeks were placed in advanced positions from which to acquire further information, especially at Alexandria, whither voyagers constantly brought accounts of the shores of Arabia and India, as far as the island of Taprobane, and even beyond this, to the Malay peninsula and the coasts of Cochinchina. The knowledge acquired in the campaigns of Alexander was embodied in a map by Diacarchus, a disciple of Aristotle.

On the E. and N. the wars and commerce of the Greek kingdom of Syria carried Greek knowledge of Asia no further, except to a small extent in the direction of India, where Seleucus Nicator (B.C. 314) led an expedition as far as the Ganges, and sent ambassadors to PALIBOTRA, where their prolonged residence enabled them to learn much of the peninsula of India. The voyage of Patrocles round the shores of the Indian Ocean also deserves mention. (*Dict. of Biog.* art. *Patrocles*.) Of course more acquaintance was gained with the countries already subdued, until the conquests of the Parthians shut out the Greeks from the country E. of the Tigris-valley; a limit which the Romans, in their turn, were never able to pass.

Meanwhile, in the other great seat of his Eastern Empire, Alexander's genius was bearing fruits which we are still reaping. Whatever judgment may be formed of the conqueror of Greece and Persia, the founder of Alexandria demands an exalted place among those who have benefited mankind by the extension of their knowledge. There, in a position accessible by sea from all the coasts of the east and of the west, commerce was maintained and extended by the advance of science, whose aid she rewarded by contributions of fresh knowledge from remote countries; and, under the protection of the first Ptolemies, mathematical and physical theories, and the observations of travellers and merchants, advanced hand in hand, and laid the first foundation of a real system of geographical science. Whatever aid the records of past inquiries could furnish was provided for by the foundation of the celebrated library, which we may safely assume to have contained accounts of Phœnician voyages, which the conquest of Tyre transferred to the Macedonians. Aristotle had already established the globular figure of the earth, and now Eratosthenes (about B.C. 270—240) made the great stride forwards in mathematical geography, of drawing lines upon its surface, to which to refer the positions of places, namely, from E. to W. the Aequator and Tropic of Cancer, and seven other parallels of latitude through important places; and from N. to S., two boundary lines, marking the limits of the known world, and, between these, seven meridians through important places. (See *Dict. of Biog.* art. *Eratosthenes*.) Instruments having been invented for taking latitudes, and those latitudes being compared with the standard parallels,

the positions of places were now laid down with an accuracy previously unattainable. Still, however, the geographer was dependent, for the determination of *longitudes*, on computations by days' journeys, and so forth. During the same period the means of information were increased, not only by the increase of commerce in the Indian Ocean, but by the establishment of the Greek kingdom of Bactria in Central Asia. Accordingly we find that the knowledge of Eratosthenes and his followers embraces the great mountain-chains N. of India, the PAKOPAMISUS, EMODUS, and IMAUS, and extends E. as far as the SERES. The mathematical geography of Eratosthenes was greatly improved by Hipparchus, B.C. 150. (See art. in *Dict. of Biog.*)

The extension of the Roman empire over Asia Minor and Syria, and their wars with Mithridates and the Parthians, not only added greatly to the accuracy of their information respecting Western Asia, but extended it, on the N., into the heart of the Caucasian countries, a region of which the Greeks had scarcely any knowledge; while, at the opposite extremity, the expedition of Aelius Gallus made them far better acquainted with the peninsula of Arabia. [ARABIA.] The fruits of these discoveries were stored up by the administrative ability of Julius Caesar, Augustus, and Agrippa, who caused measurements and observations to be taken, and recorded in maps and itineraries; and by the literary labours of the great geographer Strabo, whose immortal work is founded on an extensive knowledge and diligent criticism of the writings of the Greek geographers, on the further discoveries made up to his time, and on his own personal observations in extensive travels. (See the art. in the *Dict. of Biog.*) The brief epitome of Pomponius Mela, who wrote under Claudius, and the elaborate compilation of the elder Pliny, complete the exhibition of Greek and Roman knowledge of Asia (as of the other continents), under the first Cæsars.

Meanwhile, though the Tigris and Euphrates had become the final limit of the Roman empire to the E., further advances were made in Armenia and the Caucasus; the Caspian Sea, and the nomad tribes of the North became better known; and information was obtained of a great caravan route between India and the shores of the Caspian, through Bactria, and of another commercial track, leading over the high table-land of Central Asia to the distant regions of the SERES. The wealth and luxury of Rome and her chief provinces were making continually new demands on the energies of commerce, which led to constant accessions of knowledge, especially in the extreme regions of SE. Asia. Meanwhile, a fresh step in the scientific part of geography was made by Marinus of Tyre, under Antoninus Pius, A.D. 150. (See art. in *Dict. of Biog.*)

Under M. Aurelius, the geography of the ancients reached its highest point, in the celebrated work of Ptolemy, A.D. 160, which remained the text-book of the science down to the Middle Ages. (See art. in *Dict. of Biog.*) He improved the system of Marinus; constructed a map of the world on a new projection; and tabulated the results of all the geographical knowledge of his time in a list of countries, and the chief places in them, with the longitude and latitude of each appended to its name. His diligence and judgment have received continual confirmation from new discoveries; the greatest defect of his work being that which resulted necessarily from the want of a method for fixing the *longitude*

of places. His chief extension of the knowledge of Asia refers to the peninsula of India beyond the Ganges, and a small portion of the adjacent part of China [THINAR], and some of the islands of the Eastern Archipelago; to the large rivers and great commercial cities in the N. of China [SERES]; to some of the mountain ranges of the table-land of Central Asia [IMAU, &c.]; and to the names of Scythian tribes in the North. [SCYTHIA.]

Some further discoveries were made in parts of Asia, of which we have the records in the works of Agathemerus, Dionysius Periegetes, Marcian of Heracleia, and other Greek and Roman writers, various *Περίηλοι*, and especially in the geographical lexicon of Stephanus Byzantinus; but the only additions to the knowledge of Asia worth mentioning, are the embassy of Justinian II. to the Turks in the steppes W. and S. of the Altai mountains, A. D. 569, and in the increased knowledge of India, Ceylon, and China, gained by the visits of Cosmas Indicopleustes. (See art. in *Dict. of Biog.*)

On many points there was a positive retrogression from knowledge previously secured; and this may be traced more or less through the whole history of ancient geography. Thus, Herodotus had a better knowledge of the Arabian Gulf than some later writers, who took it for a lake; and he knew the Caspian to be a lake, while Strabo and Mela make it a Gulf of the Northern Ocean. Herodotus, Eratosthenes and Strabo, knew that the Great Southern Ocean surrounded the continent of Africa, and yet many eminent writers, both before and after Strabo, Hipparchus, Polybius, and Marinus, for example, fall into the error of connecting India and Africa by a Southern Continent, which was at last perpetuated by the authority of Ptolemy in the Middle Ages, and only dispelled by the circumnavigation of Africa.

The notions of the ancients respecting the size and form of Asia were such as might be inferred from what has been stated. Distances computed from the accounts of travellers are always exaggerated; and hence the S. part of the continent was supposed to extend much further to the E. than it really does (about 60° of long. too much, according to Ptolemy), while to the N. and NE. parts, which were quite unknown, much too small an extent was assigned. However, all the ancient geographers, subsequent to Herodotus, except Pliny, agreed in considering it the largest of the three divisions of the world.

Pliny believed Europe to contain 11-24ths, Asia 9-28ths, and Africa 13-60ths of the land of the earth.

Eratosthenes reckoned the distance from the Canopic mouth of the Nile to the E. point of India, 49,300 stadia. (Strab. i. p. 64.) Strabo makes the chain of Taurus from Issus to the E. extremity of Asia, 45,000 stadia (xi. p. 490); Pliny gives the length of the continent as 5375 M.P., or 43,000 stadia (v. 27. s. 28); and Ptolemy assigns to it above 120° of longitude, or, measuring along the parallel of Rhodes, above 48,000 stadia. Ptolemy makes its greatest breadth 60°, or 30,000 stadia; Eratosthenes and Strabo, 28,000 stadia; while Artemidorus and Isidorus calculated the breadth from the S. frontier of Egypt to the Tanais, at 6375 M.P., or 51,000 stadia. (Plin. v. 9.)

III. *Subdivisions of the Continent.*—The most general division of Asia was into two parts, which were different at different times, and known by different names. To the earliest Greek colonists, the

river Halys, the E. boundary of the Lydian kingdom, formed a natural division between *Upper* and *Lower Asia* (*ἡ ἄνω Ἀσία*, or *τὰ ἄνω Ἀσίης*, and *ἡ κάτω Ἀσία*, or *τὰ κάτω τῆς Ἀσίας*, or *Ἀσία ἐντὸς Ἄλως ποταμοῦ*; and afterwards the Euphrates was adopted as a more natural boundary. Another division was made by the Taurus into *Asia intra Taurum*, i. e. the part of W. Asia N. and NW. of the Taurus, and *Asia extra Taurum*, all the rest of the continent. (*Ἀσία ἐντὸς τοῦ Ταύρου*, and *Ἀσία ἐκτὸς τοῦ Ταύρου*.) The division ultimately adopted, but apparently not till the 4th century of our era, was that of *A. Major* and *A. Minor*.—(1.) *ASIA MAJOR* (*Ἀ. ἡ μεγάλη*) was the part of the continent E. of the Tanais, the Euxine, an imaginary line drawn from the Euxine at Trapezus (*Trebizond*) to the Gulf of Issus, and the Mediterranean: thus it included the countries of Sarmatia Asiatica, with all the Scythian tribes to the E., Colchis, Iberia, Albania, Armenia, Syria, Arabia, Babylonia, Mesopotamia, Assyria, Media Susiana, Persis, Ariana, Hyrcania, Margiana, Bactriana, Sogdiana, India, the land of the Sinus, and Serica; respecting which, see the several articles.—(2.) *ASIA MINOR* (*Ἀσία ἡ μικρά*: *Anatolia*), was the peninsula on the extreme W. of Asia, bounded by the Euxine, Aegean, and Mediterranean, on the N., W., and S.; and on the E. by the mountains on the W. of the upper course of the Euphrates. It was, for the most part, a fertile country, intersected with mountains and rivers, abounding in minerals, possessing excellent harbours, and peopled, from the earliest known period, by a variety of tribes from Asia and from Europe. For particulars respecting the country, the reader is referred to the separate articles upon the parts into which it was divided by the later Greeks, namely, Mysia, Lydia, and Caria, on the W.; Lycia, Pamphylia, and Cilicia, on the S.; Bithynia, Paphlagonia, and Pontus, on the E.; and Phrygia, Pisidia, Galatia, and Cappadocia, in the centre; see also the articles *ASIA* (the Roman Province), *TROAS*, *ÆOLIA*, *IONIA*, *DORIS*, *LYCAONIA*, *PERGAMUS*, *HALYS*, *SANGARIUS*, *TAURUS*, &c.

IV. *General Form and Structure of Asia.*—The description of the outlines and internal structure of the several countries of Asia is given in the respective articles upon them. As a kind of index to the whole, we now give a description of the continent in its most striking general features.

The boundaries of the continent are defined on all sides by its coast line, except at the narrow isthmus (of *Suez*) where it touches Africa, and the far wider track on the NW., which unites it to Europe. On this side the boundary has varied. Among the ancients, it was the river Tanais (*Don*); it is now formed by the *Ural* mountains and the river *Ural*, from the Arctic Ocean to the Caspian, and by the Caucasus between the Caspian and the Euxine; two boundaries across two different isthmuses.

On looking at a map of the eastern hemisphere, and comparing the three continents, two things will strike an intelligent observer; their inequality of size, and their difference of form. Asia is nearly five times the size of Europe, and one-third greater than Africa: their estimated areas being: Europe, 3,595,000 sq. miles; Africa, 12,000,000 sq. miles; Asia, 16,000,000 sq. miles. In comparing their forms, we may adopt the obvious resemblance of a great mass of land, with its peninsulas and promontories, to a body and its limbs. In this view, Africa is a body without limbs; Europe has numerous

limbs, its E. part forming only a small body, which is in fact a part of that of Asia; while Asia forms a huge body, from which limbs project E., S., and SW., the body forming about 4-5ths of the whole. Of course the outlying islands must be regarded as detached limbs, and with these Asia is far more abundantly provided than either of the other continents. To trace in detail the features thus indicated is the province of a more general work than the present; but, in connection with ancient geography, it is important to observe the vast influence on the history and civilization of the world, which has resulted from the manner in which the adjacent parts of W. Asia, S. Europe, and N. Africa, with their projecting members and intersecting seas, are related to one another.

The structure of the great mass of the Asiatic continent is peculiarly interesting. Its form is that of a four-sided figure, extending in length E. and W., and in breadth N. and S., but much wider on the eastern than on the western side. The reason of this is soon made evident. The map shows that the continent may be roughly divided into three portions, by two great mountain chains, running from W. to E., and continually diverging from each other. Both may be regarded, in a first rough view, as beginning from the N. and S. extremities of the Caspian. The N. chain, which we may call the *Altai* from the name of its chief portion, at first interrupted by extensive plains, follows a general, though irregular, direction, not far from the parallel of 50° N. lat., till about 110° E. long., where it strikes off NE. towards the extremity of the continent at *Behring Strait*. The other (which, for a like reason, we may call the *Himalaya* chain) diverges more steadily to the southward of its eastern course, till it reaches 100° E. long., where it meets a transverse chain running down from a still more easterly point of the N. chain, and extending southwards till it runs out into the ocean in the form of the Malay peninsula. These two great chains and the one which unites them on the east, are the margins or walls of a vast elevated plateau or table-land, attaining in some places a height of 10,000 feet, for the most part desert, included under the general name of *Tartary*, outside of which the other portions of the continent slope down to the surrounding seas, but in different modes. The Northern portion descends gradually in a wide and nearly unbroken tract of land to the Arctic Ocean; on the E., the masses of land, though more broken, are large, and round in their outlines; but on the south, where the mountain wall is highest, the descent from it is also the most sudden, and the tract of intervening land would be exceedingly narrow, were it not prolonged in the vast peninsula of India. How much of the natural advantages and political importance of India results from this formation, it is not our province to do more than hint at. But, westward of India, the descent from the great central plateau needs particular attention. Instead of falling in a gradual slope to the Arabian Sea and the Persian Gulf, the land forms a distinct and much lower plateau (about 4000 feet high), called that of *Iran*, bordered on the S. by the mountains of *Beloochistan* and *Persia*, whence the range skirts the E. margin of the Tigris and Euphrates valley, to the mountains of *Armenia*. This lower table-land (of *Iran*) is separated on the E. from the valley of the Indus and the great plain of NW. India (the *Panjab*), by a range of mountains (the *Soliman M.*), which run N., meeting that part of the Himalaya

range, which is called the Indian Caucasus or *Hindoo Koshi*, at the NW. corner of the *Panjab*, NE. of Cabool, whence it continues towards the Altai range, cutting the plateau of *Tartary* into the two unequal parts of *Independent* and *Chinese Tartary*. The plateau of *Iran* is continued on the SW. in the highlands of Arabia, where it is terminated (for the present: for it ascends again in Africa) by the range of mountains which run parallel to the Red Sea, and are continued, in the Lebanon range, along the E. coast of the Mediterranean, till they join the Taurus and Amanus, which belong to the chain which borders the plateau of *Iran* on the south. Finally the peninsula of Asia Minor is formed by the western prolongations of the last-named chain, and of that of the Himalaya, under the names respectively of Taurus, for the chain along the S. side of the peninsula, and Antitaurus, Olympus, and other names, for the more broken portions of the northern chain. In fact the peninsula, from the Caucasus and Caspian to the Aegean, may be regarded as an almost continuous highland, formed by the union of the two chains. To what extent the ancients were acquainted with this mountain system, and by what names they designated its several parts, will be seen by reference to the articles *Taurus*, *Antitaurus*, *Caucasus*, *Imatus*, *Emodus*, &c. The general view now given will suffice to indicate the reasons why the history of Asiatic civilization has always been confined to so small a portion of the continent.

The seas, lakes, and rivers of Asia are described under the respective countries. [P. S.]

ASIA (Asia), a Roman provincial division of the country, which we call Asia Minor. The Roman province of Asia originated in the testamentary bequest of Attalus (B. C. 133), the last king of Pergamum, to the Romans; and after the rising of Aristonius (B. C. 131—129) was put down, the province was formed (B. C. 129) in the usual way, by the consul M. Aquilius with the assistance of ten Roman commissioners. (Strab. p. 645.) Strabo observes that the province was reduced to the same form of polity which existed in his time; but this gives no exact information as to the limits. Cicero (*pro Flacco*, c. 27) mentions "Phrygia, Mysia, Caria, and Lydia" as the component parts of the province. Within these limits Aeolis and Ionia were of course included; and probably the Dorian towns on the mainland. But the province was not originally so extensive. Phrygia, which had been in the possession of Mithridates VI., was declared free after it was taken from him. (Appian, *Mithrid.* c. 57.) Cicero (*Verr. Act.* ii. l. c. 38) speaks of Phrygia (Phrygia totam) as one of the countries which Dolabella and his quaestor Verres plundered; and the province of Dolabella was Cilicia (B. C. 80).

In the republican period the province of Asia was generally governed by a Proprætor, who, however, is often called Prætor, and sometimes Proconsul. Upon the division of the provinces between Augustus and the Senate, the Senate had Asia, which was governed by a Proconsul. (Strab. p. 840.; Dion Cass. lii. 12.)

L. Cornelius Sulla, after the close of the Mithridatic war (B. C. 84), divided Asia into 40 *Regiones*, a division which was made apparently for the purpose of raising money, and particularly the heavy contribution which Sulla laid on Asia. (Plut. Sulla, c. 25; Cic. *ad Q. Fr.* i. l. 11, *pro Flacco*, c. 14.) This province contained a large number of rich towns; five hundred are mentioned in the first

century of our aera, a number which must have included, as one may suppose, every place that could be called a town. These 40 regions contained as many chief towns, and they also included all the smaller towns; and the vectigalia for these several regions seem to have been let at their respective chief towns. But in consequence of the extortions of the Publicani, the dictator Caesar no longer allowed the Publicani to farm the taxes. He remitted to the Asiatic cities one third of the payments, which used to be made to the Publicani, and allowed the cities to collect the decumae from the cultivators (Appian, *B.C.* v. 4; Dion Cass. xlii. 6). Under this arrangement many smaller towns were placed under the larger towns, as contributory places, and reduced to the rank of dependent places (*ὑπεκτάτοι κῶμαι*). In these chief towns were the offices (*ἀρχαί, γραμματεῖα, γραματοφυλάκεια*) which contained the documents that related to the taxes on produce, the titles to land, and the contracts of hypothecation.

There was another division, later than that of Sulla, into "conventus iuridici," as in other Roman provinces, for judicial purposes, as Cicero says (*pro Flacco*, c. 29; 'ubi . . . jus a nostro magistratu dicitur'), and for other business which it was necessary to do before a court. These were much larger than the 40 districts, and quite independent of them. The following were the chief places of these conventus, so far as we know them: Ephesus, Tralles, Alabanda, Laodicea (or the Jurisdicte Cibyratica, which contained 25 towns: see *Plin.* v. 28), Apamea Cibotus, Synnada; Sardes containing all Lydia, but Philadelphia in the second century was also the chief town of a Conventus; Smyrna; Adramyttium, and Pergamum. These Conventus were also called *dioceses* (*διοκλήσεις*: Strab. p. 629). Cicero (*ad Fam.* xiii. 67), when he was governor of Cilicia, mentions three dioceses of Asia, Cibyratica, Apamensis, and Synnadenensis, which belonged to Phrygia, as attached to his province of Cilicia; but this arrangement appears to have been only temporary. (Strab. p. 631, mentions the Cibyratica as belonging to Asia.) The 40 regions probably disappeared altogether, for the division into Conventus seems to have been the division for all administrative purposes.

Under the empire there was a division of the cities of Asia according to rank. The chief cities were called Metropoleis (Modestinus, Dig. 27, tit. 1. s. 6, *De Excusationibus*). Besides Ephesus, there are mentioned as Metropoleis — Smyrna, Sardes, Pergamum, Lampascus, and Cyzicus. Ephesus, which was always considered the chief place of the Province, was called "first of all and the greatest," and "the Metropolis of Asia." Metropolis (*μητρόπολις*) in this sense of chief town is quite different from the earlier Greek meaning of "mother" or "parent city." As one province contained several of these Metropoleis, the name seems to have been conferred merely as a title of honour, at least in the case of these cities of Asia. If any privilege was connected with the name, it is conjectured that the cities which had the title of Metropolis were in turns the places at which were held the great festival of Asia (*τὸ κοινὸν Ἀσίας*).

There were also autonomous towns in Asia, towns which had the self-government (*ἀστυνομία*). The term *ἀστυνόμοι* corresponds to the Latin "libera civitas." Such towns are sometimes described as having "freedom and immunity from taxation" (*ἀεὶνομία καὶ ἀρεσεία*). The second term is expressed by the Latin "immunitas." The following list of autonomous towns in Asia has been made out:

Alabanda, Apollonis, Aphrodisias, the island Astypalaea, Caunus, Chios, Halicarnassus (doubtful), Cnidus, Cos, Cyzicus, Ilium, Magnesia ad Sipylum, Mytilene, Mylasa, Phocaea, Samos, Stratonicea, Terneria in Caria, and Teos. These places received their privileges at various times and under various circumstances, so that this list, which is also probably incomplete, may not be exact as to any one time. Alexandria Troas, and Parium, were made Roman coloniae, and, as it appears, Tralles also.

The limits of the province Asia have been determined from the classical writers. In the *Acts of the Apostles* (ii. 9, xvi. 6), Phrygia is excluded from Asia, which means the province Asia; and in the *Apocalypse* (i. 4), when the seven churches of Asia are addressed, the term also seems to have a limited signification. This discrepancy may arise from Phrygia having been divided, the south and east part of it being attached to Galatia. (Strab. pp. 568, 569.) But there appears to be some difficulty about this matter of Phrygia.

At the close of the 4th century Asia was divided into six divisions. 1. Asia preconsularis, a strip along the coast from Assus to the Maeander, with Ephesus the capital. 2. Hellespontus, with Cyzicus the capital. 3. Lydia, with Sardes the capital. 4. Phrygia Salutaris, the north-east part of Phrygia, with Eucarpia the capital. 5. Phrygia Pacatiana, the west part of Phrygia, extending to Ancyra of Phrygia and Aezani or Azani, with Laodicea the capital. 6. Caria, with Aphrodisias the capital.

The islands which belonged to the province of Asia were formed into a Provincia Insularum (*ἐπαρχία νήσων*), by Vespasian as it appears. In the time after Constantine it contained 53 islands, of which Rhodes was the Metropolis. (Becker, *Röm. Alterth.* vol. iii. pt. i. by J. Marguarde. [G. L.]

ASIA'NI, ASII (*Ἀσιανοί, Ἀσίοι*), a Scythian tribe in the part of Asia E. of the Caspian, who made war upon the Greek kings of Bactria. (Strab. xi. p. 511; Trog. Pomp. xli. *Arg.*; Ukert, vol. iii. pt. 2, p. 343.) [P. S.]

ASIDO (prob. *Xeres de la Frontera*), an inland city of Hispania Baetica, belonging to the conventus of Hispalis. It was a colony, with the epithet Caesariana, and appears to be the *Ἀσίδων* of Ptolemy (ii. 4. § 13.). Numerous coins, and other Roman antiquities, have been found at Xeres, its supposed site. Some, however, take Xeres for the ancient ASTA, and Medina Sidonia for Asido. (Plin. iii. 1. s. 3; Florez, *Esp. S.* x. 15, *Med. de Esp.* i. p. 164, iii. p. 13; Ukert, ii. 1. pp. 356, 357.) [P. S.]

ASINAEUS SINUS. [ASINE, No. 2.]

ASINARUS, or ASSINARUS (*Ἀσινάριος*, Diod. Plut. *Ἀσινάριος*, Thuc.), a small river on the E. coast of Sicily, between Syracuse and Helorus; memorable as the scene of the final catastrophe of the Athenian armament in Sicily, and the surrender of Nicias with the remains of his division of the army. (Thuc. vii. 84, 85; Diod. xiii. 19; Plut. *Nic.* 27.) It is clearly identified by the circumstances of the retreat (as related in detail by Thucydides), with the river now called the *Falcomara*, but more commonly known as the *Fiume di Noto*, from its proximity to that city. It rises just below the site of the ancient Nectum (*Noto Vecchio*), and after flowing under the walls of the modern Noto, enters the sea in a little bay called *Ballata di Noto*, about 4 miles N. of the mouth of the Helorus (*F. Abisso*). Being supplied from several subterranean and parental sources it has

a considerable body of water, as described by Thucydides in the above passage. A curious monument still extant near Helorum is commonly supposed to have been erected to commemorate the victory of the Syracusans on this occasion; but it seems too far from the river to have been designed for such an object. [HELORUM.] Plutarch tells us (Nic. 28), that the Syracusans instituted on the occasion a festival called *Asinaria*; and it is said that this is still celebrated at the present day, though now converted to the honour of a saint. (Smyth's *Sicily*, p. 179; Fazell. *de Reb. Sic.* iv. 1. p. 198; Cluver. *Sicil.* p. 184.) [E. H. B.]

ASINDUM. [ASINDO.]

ASINE (*Ἀσίνη*: *Ἔθ.* *Ἀσινῶν*, *Ἀσινέως*).
1. A town in the Argolis, on the coast, is mentioned by Homer (*Il.* ii. 560) as one of the places subject to Diomedes. It is said to have been founded by the Dryopes, who originally dwelt on Mt. Parnassus. In one of the early wars between the Lacedaemonians and the Argives, the Asinaeans joined the former when they invaded the Argive territory under their king Nicaander; but as soon as the Lacedaemonians returned home, the Argives laid siege to Asine and razed it to the ground, sparing only the temple of the Pythæus Apollo. The Asinaeans escaped by sea; and the Lacedaemonians gave to them, after the end of the first Messenian war, a portion of the Messenian territory, where they built a new town. Nearly ten centuries after the destruction of the city its ruins were visited by Pausanias, who found the temple of Apollo still standing. (Paus. ii. 36. § 4, iii. 7. § 4, iv. 14. § 3, 34. § 9, seq.; Strab. viii. p. 373.) Leake places Asine at *Tolón*, where a peninsular maritime height retains some Hellenic remains. The description of Pausanias, who mentions it (ii. 36. § 4) immediately after Didymi in Hermionis, might lead us to place it further to the east, on the confines of Epidauria; but, on the other hand, Strabo (viii. p. 373) places it near Nauplia; and Pausanias himself proceeds to describe Lerna, Temenium, and Nauplia immediately after Asine. Perhaps Asine ought to be placed in the plain of *Iri*, which is further to the east. The geographers of the French Commission place Asine at *Kándia*, a village between *Tolón* and *Iri*, where they found some ancient remains above the village, and, at a mile's distance from it towards *Iri*, the ruins of a temple. But, as Leake observes, "the objection to *Kándia* for the site of Asine is, that it is not on the sea-shore, as Pausanias states Asine to have been; and which he repeats (iv. 34. § 12) by saying that the Messenian Asine, whither the Asinaei of Argolis migrated, after the destruction of their city by the Argives, was situated on the sea-side, in the same manner as Asine in Argolis." (Leake, *Peloponnesiaca*, p. 290, seq.; Boblaye, *Recherches*, &c. p. 51.)

2. A town in Messenia, which was built by the Dryopes, when they were expelled from Asine in the Argolis, as related above. (Paus. *Il.* cc.) It stood on the western side of the Messenian gulf, which was sometimes called the Asinean gulf, from this town (*Ἀσινῶν κόλπος*, Strab. viii. p. 359; Asinaeus Sinus, Plin. iv. 5. s. 7). Asine was distant 40 stadia north of the promontory Acritus, 40 stadia from Ocolonides (Paus. iv. 34. § 12), 15 miles from Methana, and 30 miles from Messene (*Tab. Pent.*). Its site is now occupied by *Koróni*, which is situated upon a hill jutting out into the sea above *C. Gallo* (the ancient Acritus). The ancient town of Corone was situated further north; and it has been reasonably con-

jectured that the inhabitants of Corone removed from their town to the deserted site of Asine, and carried with them their ancient name,—such a migration of names not being uncommon in Greece. (Boblaye, *Recherches*, &c. p. 112; Leake, *Peloponn.* p. 195.)

The Messenian Asine continued to be a place of considerable importance from its foundation at the close of the first Messenian war till the sixth century of the Christian era, when it is mentioned by Hierocles. It is spoken of by Herodotus (viii. 73) as a town of the Dryopes, and its name occurs in the history of the Peloponnesian war, and in subsequent events. (Thuc. iv. 13, 54, vi. 93; Xen. *Hell.* vii. 1. § 25.) When the Messenians returned to their own country after the battle of Leuctra, b. c. 371, the Asinaeans were not molested by them; and even in the time of Pausanias they still gloried in the name of Dryopes. (Paus. ii. 34. § 11.)

3. An Asine in Laconia is mentioned by Strabo (viii. p. 363) as situated between Amathus (a false reading for Pamathus) and Gythium; and Stephanus B. (s. v.) speaks of a Laconian as well as of a Messenian Asine. Polybius (v. 19) likewise relates that Philip, in his invasion of Laconia, suffered a reverse before Asine, which appears from his narrative to have been near Gythium. But notwithstanding these authorities, it may be questioned whether there was a town of the name of Asine in Laconia. Pausanias, in describing the same event as Polybius, says that Philip was repulsed before *Las*, which originally stood on the summit of Mt. "Asia." (Paus. iii. 24. § 6.) There can therefore be no doubt that the "Las" of Pausanias and the "Asine" of Polybius are the same place; and the resemblance between the names "Asia" and "Asine" probably led Polybius into the error of calling Las by the latter name, an error which was the more likely to arise, because Herodotus and Thucydides speak of the Messenian Asine as a town in Laconia, since Messenia formed a part of Laconia at the time when they wrote. The error of Polybius was perpetuated by Strabo and Stephanus, and has found its way into most modern works. (Boblaye, *Recherches*, &c. p. 87; Leake, *Morea*, vol. i. p. 279.)

ASI'SIUM (*Ἀσιῶν*: but *Asiῶν*, Ptol. iii. 1. § 53, and *Asiῶν* in Strab. v. p. 227, is probably a corruption of the same name: *Ἔθ.* *Ἀσιῶν*, *Ἀσιῶν*, -*αῖς*), a town of Umbria, situated on the western side of the Apennines, about 12 miles E. of Perugia, and 20 S. of Iguvium. Its name is found both in Pliny and Ptolemy, and its municipal rank and consideration are attested by inscriptions. Procopius (iii. 12. p. 326) mentions it as a strong fortress, which was besieged and taken by Totila. The modern city of *Assisi* (celebrated as the birth-place of St. Francis) retains the ancient site, as well as name, and contains, besides numerous inscriptions and other minor antiquities, the well-preserved portico of an ancient temple, now converted into that of a church. Some remains of a Roman aqueduct and baths are also visible. (Plin. iii. 14. s. 19; Ptol. iii. 1. § 53; Orell. *Inscr.* 1250; Rampoldi, *Corografia dell'Italia*, vol. i. p. 139.) [E. H. B.]

ASMABAEUS. [TYANA.]

ASMIRAEA (*Ἀσμιραία*), a district of Serica, N. of the Asmiraei M. (*ῥὰ Ἀσμιραίων ὄρος*), with a city of the same name (Ptol. vi. 16. §§ 2, 3, 5, 6; Anni. Marc. xxiii. 6); perhaps *Khamul* or *Hami*, a considerable emporium of Chinese Tartary, in 42° 30' N. lat., and 93° 40' E. long. [P. S.]

ASNAUS. [AKROPUS.]

ASOPIA or ASOPUS. [ASOPUS, No. 2.]

ASOPUS (Ἀσῶπις). 1. A river of Boeotia, flowing through the southern part of this country, in an easterly direction, and falling into the Euripus in the territory of Attica, near Oropus. It is formed by the confluence of several small streams, one rising near Thespieae, and the others in Mount Cithaeron. Its principal sources are at a spot just under the village of *Kriakiki*, where are two trees, a well, and several springs. In the upper part of its course it forms the boundary between the territories of Thebes and Plataeae, flowing through a plain called PARASOPIA. (Strab. ix. p. 409.) It then forces its way through a rocky ravine of no great length into the plain of Tanagra, after flowing through which it again traverses a rocky defile, and enters the maritime plain of Oropus. In the upper part of its course the river is now called *Vuriēni*, in the lower *Vuriēdi*. Homer describes it as "deep grown with rushes, and grassy" (*Βαθύρονον, λεχέροισιν*, *Il. iv. 383*). It is frequently dry in summer, but after heavy rains was not easy to ford. (Thuc. ii. 5.) It was on the banks of the Asopus that the memorable battle of Plataeae was fought, B.C. 479. (Herod. vi. 108, ix. 51; Strab. ix. p. 408, seq.; Paus. v. 14. § 3; Ov. *Am. iii. 6. 33*; Leake, *Northern Greece*, vol. ii. pp. 326, 424, 442, 448.)

2. (*River of St. George*), a river of Peloponnesus, rising in the mountains S. of Phlius, and flowing through Sicyonia into the Corinthian gulf. Hence the plain of Sicyonia was called Asopis or Asopia. Its principal sources are at the foot of Mt. *Gaerida*. In the upper part of its course it is a clear tranquil stream, but in passing through Sicyonia it becomes rapid, white, and turbid. It flows past the city of Sicyon on the east, and joins the sea a little eastward of a round height in the plain. (Strab. vii. p. 271, viii. p. 382, ix. p. 408; Paus. ii. 5. § 2, 15. § 1; Plin. iv. 5. s. 6; Leake, *Morea*, vol. iii. pp. 343, 355, seq.; Bohtay, *Recherches*, p. 31.)

Respecting the river-god Asopus, who frequently occurs in mythology, see *Dict. of Biogr. and Myth.*

3. A river of Phthiotis in Thessaly, rising in Mt. Oeta, and flowing into the Malic gulf at the pass of Thermopylae. For details see THERMOPYLAE.

4. A river in Paros, mentioned only by Strabo (viii. p. 382).

5. A town of the Eleuthero-Lacones in Laconia, on the eastern side of the Laconian gulf, and 60 stadia south of Aegiae. It possessed a temple of the Roman emperors, and on the citadel a temple of Athena Cyprissia. At the distance of 12 stadia above the town there was a temple of Asclepius. (Strab. vii. p. 364; Paus. iii. 21. § 7, 22. § 9; Ptol. iii. 16. § 9; *Asopodis*, Hierocl. p. 647.) Strabo (*l. c.*) speaks of Cyprissia and Asopus as two separate places; but it appears that Asopus was the later name of Cyprissia. Pausanias (iii. 22. § 9) says that at the foot of the acropolis of Asopus were the ruins of the city of the Achaei Paracyprissii. Strabo describes Cyprissia as "a town with a harbour, situated upon a chersonese," which corresponds to the site of *Bütra*. The latter is on the high rocky peninsula of *Kavo Xyli*, east of which there is a deep inlet of the sea and a good harbour. The acropolis of Cyprissia or Asopus must have occupied the summit of *Kavo Xyli*. (Leake, *Morea*, vol. i. p. 225, seq., *Peloponnesiaca*, p. 169.)

6. [LAODICEA AD LYCUM.]

ASPA LUCA, in Aquitania, is mentioned in the

Anton. Itin., on the road between Caesaraugusta (*Saragossa*), and Beneharmum, on the Gallic side of the Pyrenees. Walckenaer (*Geog. &c.*, vol. i. p. 304) fixes this place at *Accous*, in the valley of *Aspe*; the river *Aspe* is a branch of the *Adour*. At *Pont Lesquit*, near *Accous*, the valley contracts, but it opens again, and forms a pass into Spain. Walckenaer conjectures that the Apiates, mentioned by Dion Cassius (xxxix. 46), among the people of Aquitania, whom P. Crassus subdued during Caesar's Gallic wars, are the Aspiates, or inhabitants of the valley of *Aspe*, and that there is no reason to correct Apiates into Sotiates. But Caesar's narrative (*B. G. iii. 20*) applies to the Sotiates, and Dion has the same story in substance with the name Apiates in the present text, instead of Sotiates. [G. L.]

ASPA BOTA (Ἀσπαβότα), a town of Scythia intra Inaun, on the Caspian (*Sea of Aral*), N. of the mouth of the Oxus. (Ptol. vi. 14. § 2, viii. 23. § 15; Amm. Marc. xxiii. 6.) [P. S.]

ASPA CARA, ASPACARAE (Ἀσπακάραι, Ἀσπακάραι), a city and people of Serica, S. of the Isselones. (Ptol. vi. 16. §§ 5, 7; Amm. Marc. xxiii. 6, Asparata.) [P. S.]

ASPASTACAE. [ASPISIT.]

ASPARAGIUM, a town of Illyria, in the territory of Dyrrhachium, where Pompey was encamped for some time in his campaign against Caesar, B.C. 48. (Caes. B. C. iii. 30, 41, 76.)

ASPASII (Ἀσπασίαι, V. R. Ἀσπίαι), a tribe of the Paropamisadae at the S. foot of the Paropamisus (*Hindoo Koosh*), about the river Choes or Chosopas (*Kamsh*), whom Alexander subdued on his march into India, B.C. 327. (Arrian. *Anab. iv. 23, 24*.) Strabo calls them Hippasii (*Ἰππασίαι*, xv. pp. 691, 698), according to Casaubon's emendation of the unmeaning text; and modern scholars have observed that the names are identical, both meaning horse-men, for the root *asp* in Sanscrit and Persian is equivalent to *hix* in Greek. (Schmiedel, *ad Arrian. Ind. 6*; Groskur, *German Translation of Strabo*, p. 119.) Their chief cities were GORYLEA and ARIGAEUM. [P. S.]

ASPAVIA, a fortress in the S. of Spain, mentioned in the account of Caesar's campaign against Sext. Pompeius (*Bell. Hisp. 24*) as 5 M. P. from Uebis. The places here referred to should probably be sought in the mountains of Baetica (*Sierra Morena*) above Cordoba (Ukert, vol. ii. pt. 1. pp. 351, 352.) [P. S.]

ASPENDUS (Ἀσπένδος; *Eth. Ἀσπένδος*), a city of Pamphylia, on the Euxynedon, 60 stadia from the mouth of the river, and an Argeian colony (Strab. p. 667). It is mentioned by Thucydides (viii. 81, 87, 108) as a port, or at least a place up to which ships might ascend. The town was situated on high ground; on a mountain, as Pliny (v. 27) calls it; or a very lofty hill, which commands a view of the sea. (Mela, l. 14.) The site must be easily determined by an examination of the lower part of the Euxynedon. From an extract in Spratt's *Lycaea* (vol. ii. p. 32) it may be collected that the name is still Aspendus; it is described as 6 or 8 miles from the sea, and a lofty city. One argument that is urged to prove the identity is, that a great marsh near it is still called *Capria*, a name identical with that of the ancient marsh or lake Capria. Strabo mentions the lake Capria, and then the Euxynedon; and he may mean that the lake or marsh is near the river. The brief extract as to Aspendus in Spratt is rather obscure. Pliny (xxxii. 7) mentions a lake

at Aspendus, where salt was produced by evaporation. In the neighbourhood the olive was much cultivated.

Thasybulus lost his life at Aspendus; being surprised in his tent by the Aspendians, on whom he had levied contributions. (Xen. *Hell.* iv. 8; Diod. xiv. 99.) Alexander, in his Asiatic expedition, visited Aspendus, and the place surrendered upon preparation being made by the king to besiege it. (Arrian, *Anab.* i. 26.) It was a populous place after Alexander's time, for it raised on one occasion 4000 hoplites. (Polyb. v. 73.) The consul Cn. Manlius, when moving forward to invade Galatia, came near Termessus, and made a show of entering Pamphylia, which brought him a sum of money from the Aspendii and other Pamphylians. (Liv. xxxviii. 15; Polyb. xxii. 18.)

The old medals of Aspendus have the epigraph ΕΞ. ΕΣΤ. ΕΣΤΦ. ΕΣΤΦΑΝΤΞ, but those of more recent date have the common form ΑΣ. ΑΣΠΕΝΔΙΩΝ. (Cramer, *Asia Minor*, vol. ii. p. 282.) [G. L.]



COIN OF ASPENDUS.

ASPHALTITES LACUS. [MORTUUM MARE.] ASPIS. [PROCONNEUS.]

ASPIS (Ἀσπίς), aft. known by the Roman translation CLUPEA, CLYPEA (Κλύπεια, Strab. *Pol.* *Kalibiah*, Ru.), an important fortified city of the Carthaginian territory, and afterwards of the Roman province of Africa (Zengitana). It derived its Greek and Roman names from its site, on a hill of shield-like shape, adjoining the promontory, which was sometimes called by the same name, and also Taphitis (Ἰσπα Τάπις, Strab. xvii. p. 834), and which forms the E. point of the tongue of land that runs out NE., and terminates in Mercurii Pr. (C. Bon), the NE. headland of N. Africa. The island of Cossyra lies off it to the E., and Lilybaeum in Sicily is directly opposite to it, to the NE. (Strab. vi. p. 277.) At the S. foot of the promontory is a small bay, forming a harbour protected on every side, and giving access to a large open plain. No spot could be more favourable for an invader; and a mythical tradition chose it as the landing-place of Cadmus (Nonn. *Dionys.* iv. 386), while another made it the scene of the struggle of Heracles with Antaeus (Procop. *Vand.* ii. 10). We are not informed whether there was a Punic fortress on the spot: it is incredible that the Carthaginians should have neglected it; but, at all events, Agathocles, who landed on the other side of the peninsula (see AQUILARIA), perceived its importance, and built the city known to the Greeks and Romans B. C. 310 (Strab. xvii. p. 834). In the First Punic War it was the landing-place of Manlius and Regulus, whose first action was to take it, B. C. 256; and its possession afforded the survivors of the unfortunate army a place of refuge, from which they were carried off in safety by the victorious fleet of Aemilius and Fulvius B. C. 255. (Polyb. i. 29, 36; Appian. *Pun.* 3.)

In the Second Punic War, passing over a naval skirmish off Clupea, B. C. 208 (Liv. xxvii. 29), the plain beneath the city became famous for Masinissa's narrow escape after his defeat by Bocchar, when the wounded prince was only saved by the supposition that he had perished in the large river which flows through the plain (*Wady-el-Adich*), but to which the ancients give no name, B. C. 204 (Liv. xxix. 32). In the Third Punic War, the consul Piso, B. C. 148, besieged it by land and sea, but was repulsed. (Appian. *Pun.* 110.) It is mentioned more than once in the Julian Civil War. (Caes. *B. C.* ii. 23; Hirt. *B. Afr.* 2.) It stood 30 M. P. from Curubis. Under the Romans it was a free city (Plin. v. 4. s. 3; Ptol. iv. 3. § 7, 8), where ΚΑΥΣΕΙΑ and Ἀσπίς are distinguished by 15' of long.: probably the former is meant for the town and the latter for the cape (Mela, i. 7. § 3; Stadiasm. p. 452; Sil. iii. 243; Solin. 27; *Itin. Ant.* pp. 55, 57, 493, 518; *Tab. Pent.*). It was a distinguished episcopal see, A. D. 411—446, and the last spot on which the African Christians made a stand against the Mohammedan conquerors. (Morcelli, *Africa Christiana*, s. v.; Arab writers, referred to by Barth, p. 186.)

Its interesting ruins, partly on and partly below the hill, and among them a remarkable Roman fort, are described by Barth (*Wanderungen*, pp. 134—137, Shaw, p. 89, 2d ed. [P. S.]

ASPIS (Ἀσπίς; *Maria Zaffran*), a town and promontory of N. Africa, on the coast of the Great Syrtis, with the best harbour in the Syrtis, 600 stadia N. of Turris Euphrantis near the bottom of the Syrtis. (Strab. xvii. p. 836; Beechey, p. 140; Barth, p. 369.) [P. S.]

ASPISII (Ἀσπισιοὶ Σκύθαι), a people of Scythia intra Imaum, N. of the Jaxartes, and W. of the Aspisii Montes (τὰ Ἀσπισία ὄρη; Ptol. vi. 14. §§ 6, 12). They appear to be the same as the Ἀσπιδάκται Νομάδες, between the Oxus and the Tanais, mentioned by Polybius (x. 45). [P. S.]

ASPLE'DON (Ἀσπληδών; *Eth.* Ἀσπληδώνος), also called SPLEDON, an ancient city of Boeotia, mentioned by Homer (*Il.* ii. 510), distant 20 stadia from Orchomenus. The river Melas flowed between the two cities. (Strab. ix. p. 416; Plin. iv. 7. s. 12; Steph. B. s. v.; Etym. M. s. v.) Strabo says (*l. c.*) that it was subsequently called EUDIELUS (Εὐδιέλος), from its sunny situation; but Pausanias (ix. 38. § 9) relates that it was abandoned in his time from a want of water. The town is said to have derived its name from Aspledon, a son of Poseidon and the nymph Mideia. The site of Aspledon is uncertain. Leake (*Northern Greece*, vol. ii. p. 162) places it at Tanuli, but Forchhammer (*Hellenica*, p. 177), with more probability, at Arrokastro.

ASPONA or ASPUNA (Ἀσπωνα), a place in Galatia, named in all the Itineraries. Ammianus Marcellinus (xxv. 10) calls it a small municipium of Galatia. It lay on the road from Ancyra to Caesarea Mazaca. The site does not seem to be determined. [G. L.]

ASPURGIANI (Ἀσπουργιανοί, Y.R. Ἀσπουργιανοί), a tribe of the Asiatic Maecotae, on the E. side of the Cimmerian Bosphorus, in the region called Sindice, between Phanagoria and Gorgippia. They were among the Maecotic tribes whom Polemon I., king of Pontus and the Bosphorus, in the reign of Augustus, attempted to subdue; but they took him prisoner and put him to death. (Strab.

xi. p. 495, xii. p. 556; Steph. B. s. v.; see Ritter's speculations on the name, in connection with the origin of the name of Asia, *Vorhalle*, pp. 296, foll.). They seem to be the Asturicani of Ptolemy (v. 9. § 7).

[P. S.]

ASSA (*Ἀσσα*; *Eth.* *Ἀσσαίος*), a town of Chalcidice, in Macedonia, on the Singitic gulf. (Herod. vii. 122.) It is probably the same town as the ASSERA of Theopompus (Steph. B. s. v. *Ἀσσονα*), and the CASSERA of Pliny (iv. 10), its territory being called ASSYRYTIS (*Ἀσσυρίτις*) by Aristotle (*Hist. An.* iii. 12). Here was a river which was called the *Ψυχρὸς* from its coldness. (Aristot. *l. c.*) Lenke places Assa at the head of the Singitic gulf, at some ruins called *Puleokastro*, about midway, by land, between *Erissio* and *Vurwuri*. (*Northern Greece*, vol. iii. p. 153.)

ASSACANI (Curt vii. 10. s. 38), ASSACENI (*Ἀσσαννοί*, Arrian, *Anab.* iv. 25, v. 20; *Ἀσσαννοί*, Strab. xv. p. 698; but Arrian distinguishes the names as those of separate tribes, *Ind.* i., and Strabo distinguishes his Astaceni from the subjects of Assacenus; if the distinction be real, it is now impossible to draw it definitely), one of the tribes, and apparently the largest of them, whom Alexander encountered in the district of the Parapanisadae, in the lateral valleys on the S. of the Parapanisus (*Hindoo Koosh*), between the Cophen (*Cabul*) and the Indus; and whom he subdued on his march into India, B.C. 327. The others were the ASPASII and GURAEI, to whom Strabo (*l. c.*) adds the MASIANI and NYSAEI.

The territory of the Assaceni appears to have lain between the Indus and Cophen, at and about their junction, as far W. as the valley of the Guraeus (*Panjnore*). Their chief cities were MASSACA or MAZAGA, their capital, and PRUCELA (Arrian, *Ind.* i. § 8), besides the fortresses of ORA, BEZIRA, AORNUS, OROBATIS, EMBOLIMA, and DYRTA. At the time of Alexander's invasion, they were governed by a prince whom the Greeks called by the name of his tribe, Assacenus (like Taxiles, the king of Taxila), or by his mother Cleophs (Curt.).

They brought into the field an army of 30,000 foot, 20,000 horse, and 30 elephants; but this force measured their numbers and wealth, rather than their real strength. They were the least hardy and courageous of all the mountaineers of N. India, and had already been the subjects of the successive Asiatic empires, Assyrian, Median, and Persian, before they were subdued by Alexander.

Some modern scholars think that the *Affghans* preserve the name.

[P. S.]

ASSE'DONES. [ISSE'DONES.]

ASSERA. [ASSA.]

ASSE'SUS (*Ἀσσησός*; *Eth.* *Ἀσσησός*), a town in the territory of Miletus (Herod. i. 19, 22; Steph. B. s. v. *Ἀσσησός*), with a temple of Athena, which was destroyed by fire in a war between the Milesians and Alyattes, king of Lydia. The king, following the advice of the Pythia, built two temples at Assesus, in place of that which was destroyed. [G. L.]

ASSORUS (*Ἀσσορος*, and *Ἀσσορίος*, Steph. B.; *Ἀσσορος*, Ptol.; *Eth.* *Ἀσσορῶσις*, Assorinas; *Assuro*), a city of the interior of Sicily, situated about half way between Agrigum and Enna. It was a city of the Siculi, and appears never to have received a Greek colony. In N. c. 396 it is mentioned by Diodorus as the only Sicilian town which remained faithful to Dionysius of Syracuse, at the time of the great Carthaginian expedition under

Himilco. In consequence, we find Dionysius, after the defeat of the Carthaginians, concluding a treaty of alliance with the Assorini, and leaving them in possession of their independence. (Diod. xiv. 58, 78.) At this time it would seem to have been a place of some importance; but no subsequent mention of it occurs until the days of Cicero, in whose time it appears to have been but a small town, though retaining its municipal independence, and possessing a territory fertile in corn. It suffered severely, in common with the neighbouring towns, from the exactions of Verres. (Cic. in *Verr.* iii. 18, 43, iv. 44.) We learn from Pliny and Ptolemy, that it continued to exist under the Roman empire (Plin. iii. 8. s. 14; Ptol. iii. 4. § 13), and the modern town of *Assaro* undoubtedly occupies the site, as well as retains, with little alteration, the name of Assorus. According to Fazello, the remains of the ancient walls, and one of the gates, were still visible in his time. It was situated on a lofty hill, at the foot of which flowed the river Chrysas (now called the *Dittaino*), the tutelary deity of which was worshipped with peculiar reverence by the Assorini, and inhabitants of the neighbouring cities. His temple was situated, as we learn from Cicero, at a short distance from the town, on the road to Enna; and so sacred was it deemed, that even Verres did not venture openly to violate it, but his emissaries made an unsuccessful attempt to carry off the statue of the deity in the night. (Cic. *Verr.* iv. 44.) Fazello asserts that considerable remains of this temple were still extant in his day; but the description he gives of them would lead us to suppose that they must have belonged to an ancient edifice of a different class. (Fazell. *de Reb. Sic.* x. 2. p. 440.)

The coins of Assorus bear on the reverse a standing figure, with the name annexed of Chrysas. They are found only of copper, and are evidently of late date, from the fact that the legends are in Latin.

[E. H. B.]



COIN OF ASSORUS.

ASSURAE (*It. Ant.* pp. 49, 51; *Tab. Pent.*; *Ἀσσυρος*, Ptol. iv. 3. § 30; Oppidum Azuritanum, Plin. v. 4. § 4; *Zanfou*, Ra.), a considerable inland city of the Roman province Africa, in the N. of Byzacena, near the Bagradas and the confines of Numbidia, 12 M. P. north of Tucca Terebinthina, and 20 M. P. south of Masti. It was the station of a Roman garrison. It is identified by inscriptions, one of which, on a gate or triumphal arch, dedicates the edifice to the emperor Septimius Severus, by the title *divus optimus Severus*, and to his wife *Julia Domna*, who is styled *mater Augusti*, which fixes the date of the inscription to the reign of Caracalla. There are other considerable ruins, among which are a small temple with Corinthian pilasters, and a theatre, the latter outside the walls. (Barth, *Wanderungen*, &c., pp. 229, 230.) [P. S.]

ASSUS (*Ἀσσοῦς*; *Eth.* *Ἀσσοῦσις* and *Ἀσσοῦσις*, *Assu*), a city of Mysia, on the gulf of Azaniyrium,

between Cape Lectum and Antandros. It was situated in a strong natural position, was well walled, and connected with the sea by a long, steep ascent. (Strab. p. 610.) The harbour was formed by a great mole. Myrsilus stated that Assus was a settlement of the Methymnaei. Hellanicus calls it an Aeolic city, and adds that Gargara was founded by Assus. Pliny (v. 32) gives to Assus also the name Apollonia, which it is conjectured that it had from Apollonia, the mother of Attalus, king of Pergamus. That Assus was still a place visited by shipping in the first century of the Christian aera, appears from the travels of St. Paul. (*Acts*, xx. 13.)

The neighbourhood of Assus was noted for its wheat. (Strab. p. 735.) The *Lapis Assius* was a stone that had the property of consuming flesh, and hence was called *sarcophagus*: this stone was accordingly used to inter bodies in, and was pounded and thrown upon them. (Steph. B. s. v. *Assos*; Plin. ii. 96.)

Hermias, who had made himself tyrant of Assus, brought Aristotle to reside there some time. When Hermias fell into the hands of Memnon the Rhodian, who was in the Persian service, Assus was taken by the Persians. It was the birthplace of Cleanthes, who succeeded Zeno of Citium in his school, and transmitted it to Chrysippus.

The remains of Assus, which are very considerable, have often been described. The name *Asso* appears to exist, but the village where the remains are found is called *Berian Kaleisi*, or other like names. From the acropolis there is a view of Mytilene. The wall is complete on the west side, and in some places is thirty feet high: the stones are well laid, without cement. There is a theatre, the remains of temples, and a large mass of ruins of great variety of character. Outside of the wall is the cemetery, with many tombs, and sarcophagi, some of which are ten or twelve feet long. Leake observes, "the whole gives perhaps the most perfect idea of a Greek city that any where exists." (*Asia Minor*, p. 128; see also Fellows's *Asia Minor*, p. 46.)

Autonomous coins of Assus, with the epigraph *ΑΣΣΙΩΝ*, are rare. The coins of the Roman imperial period are common. [G. L.]



COIN OF ASSUS.

ASSUS (*Assos*; *Kineto*), a river of Boeotia, flowing into the Cephissus on its left bank, near the city of the Parapotamii and Mount Edyllium. (Plut. *Sull.* 16; Leake, *Northern Greece*, vol. ii. p. 195.)

ASSYRIA (*Assyria*; *Assyria*, Herod. ii. 17, iv. 39; Ptol. vi. i. § 1; Steph. B.; Arrian, *Anab.* vii. 21: Assyria, Tacit. *Ann.* xii. 13; Amm. Marc. xxiii. 6; *Assyria*, Strab. xvi. p. 736; Steph. s. v. *Nivos*; Dion. Cass. lxxviii.; Athura, on Pers. Cun. Inscr., and Assura, on the Median, Rawl. *J. As. Soc.* xi. pt. i. p. 10; *Eth. Assyrii*, *Assyrioi*, Steph.; Herod. i. 193; *Assyrius*, Steph.; Eustath. in *Dion. de Situ Orbis*, p. 70), a district of Asia, the boundaries of which are variously given in the Greek and Roman writers, but which, in the strictest and most original sense, comprehended only a long narrow territory, divided on the N. from Armenia by M. Niphates, on the W. and SW. from Mesopotamia and Babylonia by the Tigris; on the SE. from Susiana, and on the E.

from Media, by the chain of the Zagrus. It was, in fact, nearly the same territory as the modern Pacha-lik of *Mosul*, including the plain land below the *Kurdistan* and *Persian* mountains. Its original name, as appears from the Cuneiform Inscriptions, is best represented by Aturia (*Assyria*), which Strabo (xvi. 736) says was part of Assyria (as understood at the time when he wrote): although Dion Cassius seems to consider that this form of the name was a barbarous mispronunciation. In later times, as appears from Pliny (vi. 12) and Ammianus Marcellinus (xxiii. 6), it bore the name of Adiabene, which was properly a small province between the Tigris, Lycus (or Zabatus), and the Gordiæan mountains. (Dion Cass. lxxviii.; Ptol. vi. i. § 2.)

In the wider sense Assyria comprehended the whole country which was included in Mesopotamia and Babylonia (Strab. xvi. p. 736), while it was often confounded with adjoining nations by the Greek and Roman writers: thus, in Virg. (*Georg.* ii. 465), "*Assyrio veneno*" is used for "*Tyrio*;" in Nonn. *Dionys.* (xii. 19) the Libanus is called *Assyrian*; and in Dion. Perieg. (v. 975) the Leuco-Syrians of Pontus and Cappadocia are termed *Assyrians*. It is curious that Scylax of Caryanda placed Assyria among the nations on the Pontus Euxinus, between the Chalybes and Paphlagonia, and includes in it the river Thermodon and the Greek towns of Thermodon, Sinope, and Harmene. (Scyl. Car. ap. Hudson. *Geogr. Graec. Min.* p. 33.) The author of the *Etymologicum Magnum* has preserved a tradition (*Etym. Magn. in voc.*) from Xenocrates, that this land was originally called *Euphratis*, then *Chaldaea*, and lastly, from Assyria the son of Suses, *Assyria*; he appears also to consider it as the same as *Babylonia*.

The chief mountains of ancient Assyria are known under the general name of the chain of *Zagrus*, which extended, under various denominations, along the whole of its eastern frontier from N. to S., and separated it from Media and Persia.

Its rivers may be all considered as feeders of the Tigris, and bore the names of *Zabatus* (*Zābaros*), *Zabus*, *Zerbis*, or *Lycus*, which rose in the N. mountains of Armenia; the *Bunodus* or *Bunodus*; the *Caprus*; the *Tornadotus* or *Physcus* (*Φύσκος*); the *Silla* or *Delas*,—probably the same stream which elsewhere bears the names of *Diabias*, *Durus* (*Δούρος*), and *Gorgus* (*Γόργος*); and the *Gyndes*. Its provinces are mentioned by Ptolemy and Strabo under the following names: *Aturia*, *Calacene* or *Calacene*, *Chazene*, *Arrhaphacitis*, *Adiabene*, *Arbelitis*, *Apolloniatis* or *Chalonitis*, and *Sittacene*; though there is some difference between the two geographers, both as to their relative extent and as to their positions.

Its chief cities were: *Ninus* (*ἡ Νίρος*), its most ancient and celebrated capital, *Nineveh*; *Ctesiphon* (*ἡ Κτησιφών*), the seat of government under the Parthian rulers; *Arbela* (*τὰ Ἀρβηλα*), *Guagamela* (*τὰ Γαυγαμήλα*), *Apollonia* (*Ἀπολλωνία*), *Artemita* (*Ἀρτέμιτα*), *Opis* (*Ὀπίς*), *Chala* (*Χάλα*) or *Coloniae* (*Κολωνίαι*), and *Sittace* (*Σιττάκη*) or *Sitta* (*Σίττα*).

A full description of these mountains, rivers, provinces, and towns is given under their respective names.

It is of considerable importance to distinguish as accurately as we can between the land or territory comprehended under the name of *Assyria*, and the kingdom or empire which was established in that country. The former, as we have seen, was, strictly

speaking, only a small province, at first probably little more than the district to the NE. of the junction of the Tigris and the Zabatus. The latter varied very much, both in power and extent, according to the individual influence and successful conquests of particular kings. For the history of the Assyrian empire the materials at our command are extremely limited, and the sources from which we must draw our conclusions have not—with the exception of the Bible, which only describes the later portion of Assyrian history—been preserved to us in the works of the original writers. Considerable discrepancy, therefore, prevails in the accounts which the copyists of the more ancient documents have left to us; so that it is by no means easy to derive from their comparison a satisfactory view of the origin or progress of this ancient empire.

It seems, however, useful to put together as concisely as possible the results of the narratives which occur in the three principal and differing authorities; so that the amount of real knowledge to be obtained from them may be more readily perceived. We shall therefore state what is known of Assyrian history from: 1. The Bible. 2. Herodotus. 3. Ctesias, and others who have more or less borrowed from his work.

1. *The Bible.* There is no reason to doubt that the earliest notice which we have of Assyria is that in *Gen. x. 10*, et seq., in which Nimrod, the grandson of Ham, is mentioned as possessing a kingdom at the cities of Babel, Erech, Acad, and Calneh, in the land of Shinar; and Assur as having gone out from that land, and founded the cities of Nineveh, Rehoboth, Calah, and Resen. The inference from this statement is that the country round Babel (afterwards called Babylonia) was the elder empire, and Assyria (which, according to universal opinion, has derived its name from Assur) a colony or dependency of Nimrod's original kingdom. After this first notice a long period elapsed, during which the Bible has no allusion to Assyria at all; for the passages where that name occurs (*Num. xxiv. 22; Psal. lxxlii. 9*) have no historical importance; and it is not till the reign of Menahem, king of Israel, B. C. 769, that we have any mention of an Assyrian king. From that time, however, to the absorption of the empire of Assyria Proper into that of Babylon, we have a line of kings in the Bible, who shall be briefly mentioned here, together with the dates during which they reigned, according to the general consent of chronologists. 1. Pul, the first king of Assyria in Holy Scripture, invaded Palestine about the fortieth year of Uzziah, B. C. 769 (*2 Kings, xv. 19*), but was induced by Menahem to retire, on receiving a present of 1000 talents. 2. Tiglath-pileser, who succeeded Pul, was on the throne before the death of Pekah, king of Israel, B. C. 738, and had previously conquered Syria (*2 Kings, xv. 29, xvi. 5—9*); though the precise date of his accession is not determinable. 3. About ten years later Shalmaneser was king, in the beginning of the reign of Hoshea, B. C. 730, and he was still living at the capture of Samaria, B. C. 721. (*2 Kings, xvii. 1—9, xviii. 9—11*). 4. Sennacherib was on the throne eight years after the fall of Samaria, and must therefore have succeeded his father between B. C. 721 and 713. (*2 Kings, xviii. 13; Is. xxxvi. 1*). He was slain by his sons fifty-five days after his flight from Palestine, B. C. 711. (*Clinton, F. H. p. 273; Tobit, i. 21*). 5. Esarhaddon, his son, succeeded Sennacherib (*2 Kings, xix. 37*), but we have no means of determining from the Bible

to what length his reign extended. During some portion of it, it may be inferred from the story of Manasseh (*2 Chron. xxxiii. 11*) that he was master of Babylon. 6. Nabuchodonosor is the last king of Assyria mentioned in the Bible; but whether he immediately succeeded Esarhaddon we have no means of telling. The date of his accession is fixed to B. C. 650, as it coincided with the forty-eighth year of Manasseh. His reign is remarkable for the overthrow of the Median king Arphaxad (Phraortes), B. C. 634, and the expedition of Holopernes against Judaea in B. C. 633. During the last part of it, also, the invasion of the Scythians must have occurred. Subsequently to Nabuchodonosor no king of Assyria Proper appears in Holy Scripture, and the Empire of the East is in the hands of the rulers of Babylon. The fall of Nineveh itself may be determined to the year B. C. 606. [NINUS.]

2. *Herodotus.* The notice in Herodotus of the history of Assyria is very brief; and there seems reason to suppose that it is so because he had already treated of Assyria in another work which is now lost (*Her. i. 106—184*); if, indeed, we may infer from those passages that Herodotus really did compose a separate work on Assyrian history.

According to him (*Her. i. 95*), the Assyrian empire had lasted 520 years, when the Medians revolted. Now, it may fairly be inferred, that the Median revolt did not take place till after the death of Sennacherib, in B. C. 711. According, therefore, to this theory, the Assyrian empire must have dated from about, B. C. 1231. Josephus (*Ant. x. 2*) confirms this for the period of the independence of the Medes; though the subsequent evidence of the Bible proves that the Assyrian empire was not overthrown, as he supposes, by the Median defection. Herodotus mentions afterwards (*Her. i. 106*) the capture of Ninus (Nineveh) by Cyaxares the Mede; the date of which—allowing for the twenty-eight years of the nomad Scythian invasion—coincides, as we shall see hereafter [NINUS], with the year B. C. 606. Herodotus says little more about Assyria Proper. When, as in *i. 177—178*, he speaks of Assyria and the great cities which it contained, it is clear from the context that he is speaking of Babylonia; and when, as in *vii. 63*, he is describing the arms of the Assyrians in the army of Xerxes, he evidently means the inhabitants of N. W. Mesopotamia, for he adds that the people whom the Greeks called Syri, were termed by the Barbarians, Assyrii.

3. *Ctesias.* The remains of Assyrian history in Ctesias, preserved by Diodorus (*ii. 1—31*), differ widely from the Bible and Herodotus. According to him, Ninus, the first king, was succeeded by Semiramis, and she by her son Ninus, who was followed by thirty kings, of whom Sardanapalus was the last. A period of 1306 years is given to these thirty-three reigns, the last of which, according to his chronology, must have been in B. C. 376,—as Ctesias adds four reigns (158 years) to the 123 years which Herodotus gives for the continuance of the separate kingdom of Medes. On this theory, the commencement of the Assyrian empire must have been in B. C. 2182; and, to make the story in Ctesias harmonize at all with the Bible and Herodotus, we must suppose that there were two Median revolts: the first, a partial one, in B. C. 876, when the Medes became independent of Assyria, but did not destroy the seat of government; and the second, and more complete one, in B. C. 606, when, in conjunction with the Babylonians, they sacked Ninus (Nineveh), and put an end to the

separate existence of the Assyrian empire. Ctesias himself imagined that Nineveh was destroyed at the time of the first Median revolt (Diod. ii. 7),—the only one, indeed, mentioned by him.

Many writers have more or less followed Ctesias in assigning a very high antiquity to the Assyrian empire. Thus Strabo (xvi. p. 737)—grouping Assyria and Babylonia together, as countries inhabited by those whom the Greeks called generically Syrians—states that Ninus founded Nineveh, and his wife Semiramis Babylon; and that he bequeathed the empire to his descendants to the time of Sardanapalus and Arbaces. He adds that it was overthrown by the Medes, and that Ninus (its capital) ceased to exist in consequence (*ἡφανίσθη παρὰ χρόνον μετὰ τὴν τῶν Σέρων κατὰλυσιν*).

Nicolaus Dam. (*ap. Excerpt. Vales.* p. 229) makes Ninus and Semiramis the first rulers of Ninus. *Amatius Sura* (*ap. Velleium*, i. 1, 6) gives 1995 years as the time from Ninus to Antiochus, which would place the commencement of the empire at *n. c.* 2185. *Justin* (i. 1, 3) mentions Ninus, Semiramis, and Ninyas, in succession, and adds that the Assyrians, who were afterwards called Syrians, ruled 1300 years, and that Sardanapalus was their last king. *Velleius* (i. 6) gives 1070 years for the duration of the Assyrian empire, and makes its transference to the Medes occur 770 years before his time. *Duris* (*ap. Athenaeum*, xii. p. 529, a.) mentions the names of Arbaces and Sardanapalus, but describes the fate of the latter differently from other writers. *Abydenus* (*ap. Euseb. Chron.* i. 12, p. 86) speaks of Ninus and Semiramis, and places the last king Sardanapalus 67 years before the first Olympiad, or *n. c.* 840. *Caeter* (*ap. Euseb. Chron.* i. 13, p. 86) calls Belus the first Assyrian king in the days of the Giants; and names Ninus, Semiramis, Zames (or Ninyas), and their descendants in order, to Sardanapalus.

Cephalion—according to *Stridas*, an historian in the reign of Hadrian (*Euseb. Chron.* i. 15, p. 41)—followed Ctesias in most particulars, but made Sardanapalus the twenty-sixth king, and placed his accession in the 1013th year of the empire, throwing back the period of the revolt of Arbaces 270 years. According to him, therefore, the Median independence began in *n. c.* 1150, and the Assyrian empire in *n. c.* 2184. *Eusebius* himself mentions thirty-six kings, and gives 1240 years from Ninus to Sardanapalus; placing the Median revolt forty-three years before *Ol. 1*, or at *n. c.* 813. (*Euseb. Chron.* i. p. 114.) *Georgius Syncellus* (p. 92, B.) commences with Belus, and reckons forty-one reigns, and 1460 years; placing the commencement in *n. c.* 2285, and the termination in *n. c.* 826. His increased number is produced by interpolating four reigns after the twenty-seventh king of *Eusebius*. Lastly, *Agathius* (ii. 25, p. 120) gives 1806, and *Augustine* (*Civ. Dei*, xvii. 21) 1805 years, for the duration of the Assyrian empire.

We have been thus particular in mentioning the views of Ctesias and his successors on the subject of the duration of the Assyrian empire, because it seemed of importance that all which has been handed down to us should be made accessible to students. We do not pretend to maintain that Ctesias has given us the history as it really was, because it is contrary to universal experience that there should be so numerous a succession of kings, reigning in order for the number of years which must on the average have fallen to each,—and this, too, in an Oriental land, where the per-

petuity of any one dynasty is far less common than in Europe. Yet, though the list of kings and their number may be wholly imaginary, though there may never have been either a Ninus or Semiramis, the statement of Ctesias—who, as *Court Physician* to Artaxerxes Mnemon had abundant opportunity of consulting, and did consult the royal records (*βασιλικὰ βιβλία*)—is valuable, as indicating a general belief that the Assyrian empire ascended to a far remoter antiquity than that assigned to it by Herodotus. It is not, indeed, necessary to suppose that the records of Herodotus and Ctesias contradict each other; though, as we have shown, there is considerable discrepancy between them. A very acute writer (*Fergusson, Palaces of Nineveh and Persepolis*, Lond. 1851, p. 43) has conjectured, and, we think with some probability on his side, that the two accounts confirm and elucidate one another, and that one is the necessary complement to the other; though we confess we are not wholly convinced by some of the chronological arguments which he adduces.

According to Mr. Fergusson, the earlier period given by Ctesias to the Median revolt, which that author says took place by the agency of Arbaces the Mede and Beleys the Babylonian, is to be accounted for on the supposition, that the result of the outbreak was the establishment of Arbaces and his descendants on the throne of Ninus, under the name of Arbacidæ; and that Herodotus does not allude to this, because he is speaking only of a native revolution under Deioeces, which he placed 100 years later. Mr. Fergusson considers that this theory is proved by a passage which Diodorus quotes from (possibly some lost work of) Herodotus, in which Herodotus states that between the overthrow of the Assyrian empire by the Medes, and the election of Deioeces an interregnum of several generations occurred (Diod. ii. 32). We confess, however, that, though much ingenuity has been shown in its defence, we are not converts to this new theory, but are content to believe that the Median revolt did not take place till after the death of Sennacherib *n. c.* 711, and that even then, agreeably with what the Bible would naturally lead us to suppose, no change of dynasty took place—and that, though Media continued for some years independent of the Assyrian power, it was not till the final overthrow of Ninus (Nineveh) about *n. c.* 606, that the Medes succeeded in completely subduing the territory which had belonged for so many years to the Elder Empire.

With regard to the kings of Assyria mentioned in the Bible, commencing with Pul, it may be worth while to state briefly some of the identifications with classical names which have been determined by chronological students. Mr. Clinton (*F. H.*, vol. i. p. 263—283) has examined this subject with great learning, and to him we are indebted for the outline of what follows. According to Mr. Clinton, it is clear that the Sennacherib of Holy Scripture does not correspond with the Sennacherib of Polybius and Abydenus, who have ascribed to him many acts which are much more likely to be true of his son Esarhaddon. Esarhaddon (under the name of Sardanapalus) loses the Median Empire, and is commemorated as the founder of Tarsus and Anshale (Schol. in *Aristoph. Aves*, v. 1092; *Athen.* xii. p. 529). Again, the Sardanapalus of *Abydenus* is most likely the Nabuchodonosor of the Book of Judith, who reigned 44 years, and invaded Judea 27 years before the destruction of Nineveh. The combined testimony of *Hellanicus*, *Callisthenes*,

and Clitarchus, go to establish the fact that the ancients believed in two Sardanapali—one, a warlike prince who was reigning when the Medes revolted, and who seems to correspond with the Scriptural Esarhaddon; and the other, named Saracus by Abydenus, but by Ctesias, Sardanapalus, who was luxurious and effeminate in his habits, but who, when his capital was attacked, made a gallant defence, and was burnt in his palace, on the capture of his city. The Bible, as we have seen, does not mention the name of the king who was on the throne at the time of the fall of Nineveh. Again, it appears from Alexander Polyhistor and the Astronomical Canon, that Babylon had always kings of her own from the earliest times: that they were sometimes subject to the Assyrians, and sometimes independent—and that they never acquired extensive dominion till the time of Nebuchadnezzar. The same view is confirmed as we have seen from the narrative in the Bible (2 Kings xvii. 24.; *Ezra* iv. 2).

It may be remarked, that Clinton, agreeing with Usher and Prideaux, attempts to distinguish between what he and they call the Assyrian Empire and the Assyrian monarchy, supposing that the first terminated in the revolts of the Medes, but that the latter was continued to the time of the final destruction of Nineveh. We confess that we see no advantage in maintaining any such distinction. It is clear that an Assyrian Royal house continued exercising great power till the fall of Nineveh, whether we term that power an empire or a monarchy; and we are not convinced that there is any statement of weight in any ancient author from which it may be satisfactorily inferred that there was any change in the ruling dynasty. One great impediment to the correct comparison of the account in the Bible with those in profane authors, is the great variety of names under which the Assyrian rulers are named—add to which the strong probability that at the period of the compilation of the records of the Bible, the name Assyria was not used with its proper strictness, and hence that some rulers who are there called kings of Assyria were really chief governors of Babylonia or Mesopotamia.

The late remarkable discoveries in Assyria, many of them, as may fairly be presumed, upon the site of its ancient capital Ninus, have thrown an unexpected light upon the manners and customs of the ancient people of that land. The world are greatly indebted to the zeal with which the excavations in that country have been carried on by Mr. Layard and M. Botta, and it is probably only necessary that the numerous inscriptions which have been disinterred should be fully deciphered, for us to know more of the early history of Assyria than we do at present of any other Eastern nation. Already a great step has been made towards this end, and Col. Rawlinson, who has been so honourably distinguished for his remarkable decipherment of the Rock Inscriptions of Darius the son of Hystaspes, with other scholars in England and France, has made considerable progress in determining the correct interpretation of the Assyrian Cuneiform records. It is premature here to attempt to lay before the public the results of their investigations, as the constant discovery of new inscriptions tends almost necessarily to change, or at least to modify considerably, previous statements, and earlier theories. It may, however, be stated generally, that all that has yet been done appears to show that the monuments of ancient Assyria ascend

to a very early period; that many towns, known from other sources to have been of very ancient foundation, have been recognised upon the inscriptions, and that it is quite clear that the ruling city Ninus and the kings resident in it possessed a very extensive empire at least as early as the 15th century B.C. Those who wish to consider the bearing of the discoveries of the inscriptions will find all that has yet been done in Rawlinson, *Journ. of As. Soc.* vol. xii. pt. 2, vol. xiv. pt. 1; Hincks, *Ibid.* vol. xii. pt. 1; Botta, *Mém. sur l'Écriture Assyrienne*, Paris, 8vo. 1848; Löwenstein, *Essai de déchiffrement de l'Écriture Assyrienne*, Paris, 4to. 1850. [V.]

ASTA (*Ἀστα*), a considerable city in the interior of Liguria, on the river Tanarus, still called *Asti*. It is mentioned both by Pliny and Ptolemy; the former reckons it among the "*nobilis oppida*" of Liguria, while the latter assigns it the rank of a colony. It probably became such under the emperor Trajan. (Plin. iii. 5. s. 7; Ptol. iii. 1. § 45; Zumpt, *de Colonis*, p. 403.) We learn from Pliny that it was noted for its manufacture of pottery (xxxv. 12. s. 46). Claudian alludes to a victory gained by Stilicon over the Goths under the walls of Asta, but we have no historical account of such an event. (*De VI. Cons. Honor.* 204.) It appears, however, to have been a place of importance in the latter ages of the Roman empire, and we learn from Paulus Diaconus, who terms it "*Civitas Astensis*," that it still continued to be so under the Lombards. (P. Diac. iv. 42.) The name is corrupted in the Tabula to *Hasta* or *Hasia*. The modern city of *Asti* is one of the most considerable places in Piedmont, and gives the name of *Astigiana* to the whole surrounding country. It is an episcopal see, and contains a population of 24,000 souls. [E. H. B.]

ASTA (*Ἀστα*: *Astensis*: Ru. at *Mesa de Asta*), an ancient city of the Celtici in Hispania Baetica, on an estuary of the *Gulf of Cadix*, 100 stadia from the port of Gades. (Strab. iii. pp. 140, 141, 143.) The Antonine Itinerary (p. 406) places it on the high road from Gades to Hispalis and Corduba, 16 M. P. from the Portus Gaditanus, and 27 from Ugia. Mela (iii. 1. § 4) speaks of it as *procul a litore*. It was the ancient and usual place of meeting for the people of the territory of Gades (Strab. p. 141), and its importance is confirmed by its very antique autonomous coins. The old Spanish root *AST*, found also in *ASTAPA*, *ASTIGI*, *ASTURA*, *ASTURES*, *ASTURICA*, is supposed to signify a *hill-fortress*.

Under the Romans, Asta became a colony, with the epithet *Regia*, and belonged to the conventus of Hispalis. (Plin. iii. 1. s. 3; coin with epigraph P. COL. ASTA. RE. F.) It is mentioned twice in Roman history. (Liv. xxxix. 21, A. C. 186; *Bell. Hisp.* 36, A. C. 45.)

Its ruins, and the remains of the old Roman road through it, are seen on a hill between *Xerez* and *Tribugena*, which bears the name of *Mesa de Asta*. Some place it at *Xerez*, which is more probably the ancient *Asmo*. (Flores, *Exp. S. xlii.* p. 60, *Mad. Exp.* iii. 98; Eckhel, vol. i. p. 15; Ukert, ii. 1, p. 356.) [P. S.]

ASTABENE (*Ἀσταβηνή*, *Ibid.* Charax: *Eth.* *Astabeni*; *Ἀσταβηνή*, or *Ἀσταβηνή*, or *Ἀσταβηνή*, Ptol. vi. 9. § 5, vi. 17. § 3), according to Isidore, a district between Hyrcania and Parthia, containing twelve villages and one town of note called *Anac*, or, more probably, *Arsacia*. It seems doubtful

whether the name of the region and its inhabitants ought not to be Artabene and Artabeni respectively. According to Ptolemy the Astabeni were a people of Hyrcania, on the coast of the Caspian. The *ASTACENI* of Plin. (ii. 105, 109) are probably the same people. [V.]

ASTABORAS. [NILUS.]

A'STACUS (Ἀστακός: *Eth.* Ἀστακός, Ἀσδάκιος), a town on the W. coast of Acaernania, on the bay now called *Dragnanesti*, one side of which is formed by the promontory anciently named *Crithote*. The ruins of *Astacus* are probably those described by *Leake* as below a monastery of *St. Elias*, and which he supposes to be those of *Crithote*. There was, however, no town *Crithote*, but only a promontory of this name; and *Leake* has misunderstood the passage of *Strabo* (p. 459), in which *Crithote* is mentioned.* *Astacus* is said to have been a colony of *Cephallenia*. At the commencement of the Peloponnesian war, it was governed by a tyrant, named *Evarchus*, who was deposed by the Athenians (B.C. 481), but was shortly afterwards restored by the Corinthians. It is mentioned as one of the towns of Acaernania in a Greek inscription, the date of which is subsequent to B.C. 219. (*Strab.* l. c.; *Steph. Byz.* s. v.; *Thuc.* ii. 30, 33, 102; *Scylax*, p. 13; *Ptol.* iii. 14; *Böckh, Corpus Inscript.*, No. 1793; *Leake, Northern Greece*, vol. iv. p. 4, seq.)

A'STACUS (Ἀστακός: *Eth.* Ἀστακός, Ἀσδάκιος), a city of Bithynia, on the gulf of *Astacus*, and a colony from *Megara* and *Athens*. (*Strab.* p. 563.) *Mennou* (*Phot. Bibl.* 224) says that the first colonists came from *Megara*, in the beginning of the seventeenth Olympiad, and those from *Athens* came afterwards. *Mela* (i. 19) calls it a colony of *Megara*. It appears that this city was also called *Olbia*; for *Scylax* (p. 35), who mentions the gulf of *Olbia* and *Olbia*, does not mention *Astacus*; and *Strabo*, who names *Astacus*, does not mention *Olbia*. The mythical story of *Astacus* being founded by *Astacus*, a son of *Poseidon* and the nymph *Olbia*, favours the supposition of the identity of *Astacus* and *Olbia*. (*Steph.* s. v. Ἀστακός.) *Astacus* was seized by *Diodotus*, the first king of Bithynia. In the war between *Zipoetes*, one of his successors, and *Lysimachus*, the place was destroyed or damaged. *Nicomedes II.*, the son of *Zipoetes*, transferred the inhabitants to his city of *Nicomedia* (*Jemidj*), B.C. 264. *Astacus* appears to have been near the head of the gulf of *Astacus*, and it is placed by some geographers at a spot called *Uvashik*, and also *Bashikele*.

Nicomedia was not built on the site of *Astacus* [*NICOMEDIA*]; it is described by *Mennou* as opposite to *Astacus*. [G. L.]

A'STAPA (Ἀσταπά: *Eth.* Ἀσταπαί, Ἀσταπέες: *Estepa*, Bu.), an inland city of *Hispania Baetica*, in an open plain on the S. margin of the valley of the *Baetis*, celebrated for its fate in the Second Punic War. Its firm attachment to *Carthage* had made it so obnoxious to the Romans, that, though it was perfectly indefensible, its inhabitants resolved to hold out to the last, when besieged by *Marcus*, the lieutenant of *Scipio*, and destroyed themselves and their city by fire, rather than fall into his hands. (*Apian, Hist.* 33; *Liv.* xxviii. 22.) A coin is extant, bear-

ing its name, the genuineness of which, however, is questionable. It was not, as *Harduin* thought, the *Ostropo* of *Pliny*: its total destruction accounts for the absence of its name from the *Itineraries* and the pages of the geographers. (*Morales, Ant.* vi. 28; *Florez*, vol. iii. p. 16; *Sestini*, p. 33; *Eckhel*, vol. i. p. 15; *Ukert*, i. 2, p. 360.) [P. S.]

ASTAPUS. [NILUS.]

ASTE'LEPHUS (Ἀστέλεφος), one of the small rivers of *Colchis*, rising in the *Caucasus*, and falling into the *Euxine* 120 stadia S. of *Dioscurias* or *Sebastopolis*, and 30 stadia N. of the river *Hippus*. (*Arrian, Perip. Pont. Eur.* 9, 10; *Plin.* vi. 4.) It is also called *Stelippion* (*Geogr. Bar.*) and *Stenpeu* (*Tab. Pent.*). Different modern writers attempt to identify it with different streams of the name on this coast; namely, the *Markhoula* or *Tamisch*, the *Mokri* or *Aksu*, the *Shijam* or *Krdeahol*, and the *Kodor*. (*Ukert*, vol. iii. pt. 2, p. 204; *Mannert*, vol. iv. p. 394; *Forbiger*, vol. ii. p. 443.) [P. S.]

ASTERIA. [DELOS.]

ASTERION. [*ARGOS*, p. 201, a.]

ASTERIS (Ἀστερίς, *Honn.* Ἀστέρα), an island between *Ithaca* and *Cephallenia*, where the suitors laid in wait for *Telemachus* on his return from *Peloponnesus* (*Honn. Od.* iv. 846). This island gave rise to considerable dispute among the ancient commentators. *Demetrius* of *Scpeas* maintained that it was no longer in existence; but this was denied by *Apollodorus*, who stated that it contained a town called *Alalcomenae*. (*Strab.* i. p. 59, x. pp. 456, 457.) Some modern writers identify *Asteris* with a rocky islet, now called *Dyscallio*; but as this island lies at the northern extremity of the strait between *Ithaca* and *Cephallenia*, it would not have answered the purpose of the suitors as a place of ambush for a vessel coming from the south. (*Mure, Tour in Greece*, vol. i. p. 62; *Kruse, Hellas*, vol. ii. pt. ii. p. 454.)

ASTERIUM (Ἀστερίον: *Eth.* Ἀστερίων), a town of *Thessaly*, mentioned by *Homer*, who speaks of "Asterium and the white summits of *Titanus*." (*Ἀστερίον Τίτανον τε λευκὰ κάπνα, Il.* ii. 735.) *Asterium* was said to be the same city as *Peiresia* or *Peiresiae* (*Steph.* B. s. v. Ἀστερίον), which is described by *Apollonius Rhodius* (i. 35) as placed near the junction of the *Apidanus* and the *Enipeus*, and by the author of the *Orphica* as near the confluence of the *Apidanus* and *Enipeus*. (*Orphic, Argon.* 164.) *Leake* remarks that both these descriptions may be applied to the hill of *Volkho*, which is situated between the junction of the *Apidanus* and the *Enipeus* and that of the united stream with the *Peireus*, and at no great distance from either confluence. There are some ruins at *Volkho*, which represent *Asterium* or *Peiresiae*; while the white calcareous rocks of the hill explain and justify the epithet which *Homer* gives to *Titanus*. *Strabo* (ix. p. 439), who places *Titanus* near *Arne*, also speaks of its white colour. *Peiresiae* is said by *Apollonius* (l. c.) to have been near *Mount Phyleum*, which *Leake* supposes to be the heights separated by the river from the hill of *Volkho*. Near *Mount Phyleum* *Strabo* (ix. p. 435) places a city *Phyllus*, noted for a temple of *Apollo Phyleus*. *Stadias* (*Theb.* iv. 45) calls this city *Phylli*. The town of *IRENIAE*, mentioned by *Livy* (xxxii. 13), is perhaps a false reading for *Peiresiae*. (*Leake, Northern Greece*, vol. ix. p. 322, seq.)

ASTIGI, *ASTIGIS* (Ἀστίγης, *Ptol.* ii. 4. § 14; *Strab.* iii. p. 141, corrupted into Ἀστίγης in all the

* The word *πολιχνη* in this passage refers to the place of this name in the Thracian Chersonesus, which *Strabo* mentions cursorily, on account of its bearing the same name as the promontory in Acaernania. (*Hoffmann, Griechenland*, p. 450.)

MSS.). 1. *ASTIGITANA COLONIA AUGUSTA FIRMA* (*Ecija*), was, under the Romans, one of the chief cities of Hispania Baetica, and the seat of a *conventus juridicus*. It stood in the plain of the Baetis, some distance S. of the river, on its tributary the Singulis (*Genil*), which began here to be navigable. It was at the junction of the roads from Corduba (*Cordoba*) and Emerita (*Merida*) to Hispania (*Seville*), at the respective distances of 36 M. P., 105 M. P., and 58 M. P. (*Itin. Ant.* pp. 413, 414; *Mela*, ii. 6. § 4; *Plin.* iii. 1. s. 3; *Florez, Esp. S. x.* p. 72.)

2. *ASTIGI VETUS* (*Alameda*), a free city of Hispania Baetica, N. of Antiquaria (*Antequera*), belonging to the *Conventus Astigitanus* [see No. 1]. (*Plin.* iii. 1. s. 3; *Florez, Esp. S. x.* p. 74.)

3. *JULIENSES*. [*ARTIGI*]. [P. S.]

ASTRAEUM (*Liv.* xl. 24; *Ἀστραία*, *Steph. B. s. v.*; *Ἀστραίων*, *Ptol.* iii. 13. § 27), a town of Paonia in Macedonia, which *Leake* identifies with *Strimiza*. *Aelian* (*H. An.* xv. 1) speaks of a river *Astraeus*, flowing between Thessalonica and Berrhoea, which *Leake* supposes to be the same as the *Vistritza*. *Tafel*, however, conjectures that *Astraeus* in *Aelian* is a false reading for *Axis*. (*Leake, Northern Greece*, vol. iii. pp. 293, 466, seq.; *Tafel, Thessalonica*, p. 312, seq.)

ASTRUM (*Ἀστρον*: *Astrô*). 1. A town in Cynuria on the coast, and the first town in Argolis towards the frontiers of Laconia. It is mentioned by *Ptolemy* alone (*iii.* 16. § 11), but is conjectured by *Leake* to have been the maritime fortress in the building of which the *Aeginetæ* were interrupted by the Athenians in the eighth year of the Peloponnesian war. (*Thuc.* iv. 57.) The place was situated on a promontory, which retains its ancient name. Here there are still considerable remains of an ancient wall. (*Leake, Morea*, vol. ii. p. 484, seq.; *Ross, Peloponnes*, p. 162.)

ASTURA (*Ἀστυρα*). 1. A small islet on the coast of Latium, between Antium and Circeii, at the mouth of a river of the same name, which rises at the southern foot of the Alban hills, and has a course of about 20 miles to the sea. It is called *Storas* (*Στόρας*) by *Strabo*, who tells us that it had a place of anchorage at its mouth (*v.* p. 232). It was on the banks of this obscure stream that was fought, in B. C. 338, the last great battle between the Romans and the Latins, in which the consul C. Maenius totally defeated the combined forces of Antium, Lannuvium, Aricia and Velitrae. (*Liv.* viii. 13.) At a much later period the little island at its mouth, and the whole adjacent coast, became occupied with Roman villas; among which the most celebrated is that of *Cicero*, to which he repeatedly alludes in his letters, and which he describes as "locus amoenus et in mari ipso," commanding a view both of Antium and Circeii (*ad Att.* xii. 19, 40, *ad Fam.* vi. 19). It was from thence that, on learning his proscription by the triumvirs, he embarked, with the intention of escaping to join *Brutus* in Macedonia; a resolution which he afterwards unfortunately abandoned. (*Plut. Cic.* 47.) We learn from *Suetonius* also that *Astura* was the occasional resort both of *Augustus* and *Tiberius* (*Suet. Aug.* 97, *Tib.* 72), and existing remains prove that many of the Roman nobility must have had villas there. (See *Nibby, Diarioni di Roma*, vol. i. pp. 267—277.) But it does not appear that there ever was a town of the name, as asserted by *Servius* (*ad Aen.* vii. 801). The island was at some time, or other, joined to the mainland by a bridge or

causeway, and it thus became, as it now remains, a peninsula projecting into the sea. It is surmounted by a fortified tower, called the *Torre di Astura*, a picturesque object, conspicuous both from Antium and the *Circean* headland, and the only one which breaks the monotony of the low and sandy coast between them. The *Tab. Pent.* reckons *Astura* 7 miles from Antium, which is rather less than the true distance.

There is no doubt that the *STORAS* of *Strabo* is the same with the *Astura*, which *Festus* also tells us was often called *Stura* (p. 317, *ed. Müll.*); but there is no ground for supposing the "Saturae palus" of *Virgil* (*Aen.* vii. 801) to refer to the same locality. [E. H. B.]

2. (*Ezla* or *Estola*), a river of Hispania Tarraconensis, in the NW., which, rising in the mountains of the Cantabri, the prolongation of the Pyrenees, flows S. through the country of the *ASTURES*; and, after receiving several other rivers that drain the great plain of *Leon*, it falls into the *Durius* (*Douro*) on its N. side. (*Florus*, iv. 12; *Oros.* vi. 21; *Isidor. Etym.* ix. 2.) [P. S.]

ASTURES (sing. *Astur*, in poets; *Ἀστυρες*, *Strab.* iii. pp. 153, 155, 167; *Dion Cass.* liii. 25; *Plin.* iii. 3. s. 4; *Flor.* iv. 12; *Gruter, Inscript.* p. 193, No. 3, p. 426, No. 5, &c.; *Adj.* *Astur* and *Asturicus*; *Asturica* gens, *Sil. Ital.* xvi. 584; *Ἀστυρῖοι*, *Strab.* p. 162; *Ἀστυροί*, *Ptol.* ii. 6. § 28; i. e. *Highlanders*, see *ASTA*), a people in the NW. of Hispania Tarraconensis, extending from the N. coast to the river *Durius* (*Douro*), between the *Gallaeci* on the W. and the *Cantabri* and *Celtiberi* on the E., in the mountains N. and W. of the great plain of *Leon* and partly in the plain itself. They were divided into two parts by the Cantabrian mountains (*M. Vinnius*); those between the mountains and the coast (in the *Asturias*) being called *TRANSMONTANI*, and those S. of the mountains (in *Leon* and *Valladolid*) *AUGUSTANI*, names, which clearly indicate the difference between the Roman subjects of the plain and the unsubdued tribes of the mountains and the coast. They comprised a population of 240,000 free persons, divided into 22 tribes (*Plin.* l. c.), of which *Ptolemy* mentions the following names: *Lanciatii* (*Lancienses*, *Plin.*), *Brigacini* (*Trigacini*, *Flor.*), *Bedunnenses*, *Omiaci*, *Langones*, *Saelini*, *Superatii*, *Amaci*, *Tibures*, *Egurri* or *Gigurri* (*Cigurri*, *Plin.*), and the *Pasici*, on the peninsula of *C. de Peñas* (*Plin.* iv. 20. s. 34), to which *Pliny* adds the *Zoelae*, near the coast, celebrated for their flax. (*Plin.* iii. 4. xix. 2.)

The country of the *Astures* (*Asturia*, *Plin.*: *Ἀστυρία*, *Ptol.*), was for the most part mountainous and abounded in mines. More gold was found in *Asturia* than in any other part of Spain, and the supply was regarded as more lasting than in any other part of the world. (*Plin.* xxxiii. 4. s. 21.) To this the poets make frequent allusions: e. g. *Sil. Ital.* i. 231:

Astur avarus,

Comp. vii. 753.

Callaeis quidquid fudit Astur in arvis,

Mart. x. 16.

Merserit Asturii scrutator pallidus auri,

Lucan. iv. 298.

(according to *Oudendorp's* emendation: *comp. Stat. Silv.* iv. 7. 13, *Pallidus fassor* *emolitor auro*, and *Claudian. Cena. Prob. et Olybr.* 50.)

Asturia was also famous for its breed of horses,

the small ambling Spanish jennet, described by Pliny (viii. 42. s. 67), *Silius Italicus* (iii. 335—337; in the preceding lines the poet derives the name of the people from Astur the son of Memnon), and Martial (xiv. 199):

"Hic brevis, ad numerum rapidos qui colligit ungues,
Venit ab auriferis gentibus, Astur equus."

The species of horse was called *Asturco*, and the name was applied to horses of a similar character bred elsewhere, as *Asturco Macedonicus*. (Petr. Sat. 86: comp. Senec. Ep. 87.)

The Asturians were a wild, rugged, and warlike race. (Strab. l. c.; Sil. Ital. i. 252, *exercitus Astur*; xii. 748, *belliger Astur*; Flor. iv. 12, *Cantabri et Astures validissimae gentes*.) Their mountains have always been the stronghold of Spanish independence. In the war of Augustus against the Cantabri, B. C. 25, the Asturians, anticipating the attack of the Romans, were defeated with great slaughter on the banks of the river Astura, and retreated into Lancia, which was taken, after some resistance. (Dion Cass. l. c.; Flor. iv. 12. § 56, ed. Duker; Oros. vi. 21; Clinton, s. a.) These actions ended the Cantabrian war, as the result of which the country south of the mountains became subject to Rome; but the highlands themselves, and the strip of land between the mountains and the coast (the modern *Asturias*), still furnished a retreat to the natives, and afterwards sheltered the remnants of the Goths from the Arab invasion, and became the cradle of the modern Spanish monarchy. In its retired position, its mountainous surface, and in a certain resemblance of climate, the *Asturias* is the *Wales* of Spain; and, in imitation of our principality, it gives to the heir apparent his title.

Under the Romans, Asturia possessed several flourishing cities, nearly all of which were old Iberian towns: most of them were situated in the S. division, the valleys and plain watered by the *ASTURA* and its tributaries. The capital, *ASTURICA AUGUSTA* (*As-torga*), the city of the Amaci, was the centre of several roads, which, with the towns upon them, were as follows (comp. Ptol. ii. 6. § 29):—(1) On the road SW. to *BRACARA AUGUSTA* (*Braga*, in *Portugal*; *Ilin. Ant.* p. 423): *ARGENTIOIUM*, 14 M. P. (*Toranzo* or *Torneras*? *La Medulas*, Ford); *Petavonium*, 15 M. P. (*Pogbueno* or *Congosta*?). (2) NW. also to *Bracara*, branching out into three different roads through *Gallaecia* (*It. Ant.* pp. 423, 429, 431): *Interamnium Flavium*, 30 M. P. (*Ponferrada* or *Bembibre*?); *Bergidum*, 16 M. P. (prob. *Castro de la Ventosa*, on a hill near *Villa Franca*, in a Swiss-like valley at the foot of the mountain pass leading into *Gallaecia*), beyond which, the following places on the same road, which would seem to belong properly to *Gallaecia*, are assigned by Ptolemy to *Asturia*: *Forum Cigururum* (*Fryyôpav*, corrected from *Eryôpav*), the Forum of the Itinerary, the chief city of the *Ciguri* (Plin.), now *Cigarroza* or *S. Estevan de Val de Orreca*, with ruins and a Roman bridge, where the people preserve a tradition that an old town once stood there, named *Gnigara*: *Nemetobriga* (*Mendoya*), the city of the *Tiburi*. (3) E. to *CARRARAUGUSTA* (*Zaragoza*; *It. Ant.* pp. 445, 453): *Vallata*, 16 M. P. (prob. *Puente de Orreaga*): *Interamnium*, 18 M. P. (*Villarvane*): *Palantia*, 14 M. P. (*Valencia de S. Juan*): *Viminacium*, 31 M. P. (*Valderaduey* or *Becerril*?); as the next station, *LACORIOA*, 10 M. P., in the *VACCARI*, this road was joined by that from the military sta-

tion of *LEGIO VII. GEMINA* (*Leon*), NE. of *Asturia* (*It. Ant.* p. 395): between *Legio VII.* and *Lacobriga* were *LANCÆ* or *Lancia*, 9 M. P. (*Sollanco* or *Mansilla*?), and *Camala* (*Cea*?); (4) A lower road to *Caesaraugusta* (*It. Ant.* pp. 439, 440): *Budunia*, 20 M. P. (prob. *La Bañeza*), city of the *Budunenses*: *Brigaecium*, 20 M. P. (prob. *Benavente*), the capital of the *Brigaecini*. In the district between the mountains and the coast, the chief cities were *Lucus Asturum* (Ptol.: prob. *Oviedo*), perhaps the *Ovetum* of Pliny (xxxiv. 17. s. 49); *NOEGIA*, and *Flavinavia* (Ptol.: *Aviles*), on the coast. To these may be added, in the S. district, *Interantia*, the city of the *Orniaci*; *Pelontium*, city of the *Lungones*; *Nardinium*, city of the *Saelini* (coins, *Sestii*, *Med. Isp.* p. 172); *Petavonium*, city of the *Superadi*; and two or three more, too insignificant to name. (Ukert, vol. ii. pt. i. pp. 440—443; Forbiger, vol. iii. pp. 83—85.) [P. S.]

ASTURIA. [ASTURES.]

ASTURICA AUGUSTA (*Αἰστυρικὰ Ἀστυπικα*, Ptol.: *Ἀστυρικῶσι*, *Asturicani*: *As-torga*, Ru.), the chief city of the *ASTURES*, in *Hispania Tarracoenensis*, belonging to the tribe of the *Amaci*, stood in a lateral valley of the NW. mountains of *Asturia*, on the upper course of one of the tributaries of the *Astura* (*Es-la*). Under the Romans, it was the seat of the *conventus Asturicanus*, one of the seven *conventus* of *Hispania Tarracoenensis*. Respecting the roads from it see *ASTURES*. It obtained the title *Augusta*, doubtless, after the Cantabrian war, when the southern Astures first became the subjects of Rome; and from it the people S. of the mountains were called *Augustani*. Pliny calls it *urbis magnifica*; and, even in its present wretched state, it bears traces of high antiquity, and "gives a perfect idea of a Roman fortified town." (Ford, p. 308.) "The walls are singularly curious, and there are two Roman tombs and inscriptions, near the *Puerta de Hierro*." (*Ibid.*) The mythical tradition of the descent of the Astures from Astur, son of Memnon (Sil. Ital. iii. 334), is still cherished by the people of *As-torga*, who make the hero the founder of their city. There are two coins ascribed to *Asturica*: one, of uncertain application, inscribed *COL. AST. AUGUSTA*, which may belong to *ASTA* or *ASTIGI*; the other, of doubtful genuineness, with the epigraph *COL. ASTURICA. AMAKUR. AUGUSTA*.

Asturica is one of Ptolemy's points of astronomical observation, being 3 hrs. 25 min. W. of *Alexandria*, and having 15 hrs. 25 min. for its longest day. (Plin. iii. 3. s. 4; Ptol. ii. 6. § 36, viii. 4. § 5; *It. Ant.*; *Sestini*, p. 104; *Eckhel*, vol. i. p. 35.) [P. S.] *ASTYCUS* (*Ἀστυκός*: *Ψρανδία*, or river of *Isid.*), a river of *Paconia*, flowing into the *Axius*, on which was situated the residence of the *Paconian* kings. (Polyaen. *Strat.* iv. 12; *Leake*, *Northern Greece*, vol. iii. pp. 464, 475.)

ASTYPALAEA (*Ἀστυπάλαια*). 1. A promontory on the W. coast of *Attica*, between the promontories *Zoster* and *Sunium* and opposite the island of *Elenusa*. (Strab. ix. p. 398; *Steph. B. s. v.*; *Leake*, *Demi*, p. 89.)

2. (*Eth.* *Ἀστυπάλαια*, *Ἀστυπάλαιος*, *Astypalaeensis*: called by the present inhabitants *Astypalaea*, and by the Franks *Stamplia*), an island in the *Carpathian* sea, called by *Strabo* (x. p. 392) one of the *Sporades*, and by *Stephanus B.* (s. v.) one of the *Cyclades*, said to be 125 (Roman) miles from *Castles* in *Crete* (Plin. iv. 12. s. 23), and 800 stadia from *Obolcia*, an island near *Rhodes*. (Strab. l. c.) *Pliny*

describes Astypalaea (*L. c.*) as 88 miles in circumference. The island consists of two large rocky masses, united in the centre by an isthmus, which in its narrowest part is only 450 or 500 feet across. On the N. and S. the sea enters two deep bays between the two halves of the island; and the town, which bore the same name as the island, stood on the western side of the southern bay. To the S. and E. of this bay lie several desert islands, to which Ovid (*Ar. Am. ii. 82*) alludes in the line:—"cinctaque piscosis Astypalaea radia." From the castle of the town there is an extensive prospect. Towards the E. may be seen Cos, Nisyros, and Telos, and towards the S. in clear weather Casas, Carpathus, and Crete.

Of the history of Astypalaea we have hardly any account. Stephanus says that it was originally called Pyrrha, when the Carians possessed it, then Pylaea, next the Table of the Gods (*Θεῶν τράπεζα*), on account of its verdure, and lastly Astypalaea, from the mother of Anceaus. (Comp. Paus. vii. 4. § 1.) We learn from Scymnus (551) that Astypalaea was a colony of the Megarians, and Ovid mentions it as one of the islands subdued by Minos. ("Astypaleia regna," *Mel. vii. 461*.) In B. c. 105 the Romans concluded an alliance with Astypalaea (Böckh, *Inscr. vol. ii. n. 2485*), a distinction probably granted to the island in consequence of its excellent harbours and of its central position among the European and Asiatic islands of the Aegean. Under the Roman emperors Astypalaea was a "libera civitas." (Plin. *L. c.*) The modern town contains 250 houses and not quite 1500 inhabitants. It belongs to Turkey, and is subject to the Pashah of Rhodes, who allows the inhabitants, however, to govern themselves, only exacting from them the small yearly tribute of 9500 piastres, or about 60*l.* sterling. This small town contains an extraordinary number of churches and chapels, sometimes as many as six in a row. They are built to a great extent from the ruins of the ancient temples, and they contain numerous inscriptions. In every part of the town there are seen capitals of columns and other ancient remains. We learn from inscriptions that the ancient city contained many temples and other ancient buildings. The favourite hero of the island was Cleomedes, of whose romantic history an account is given elsewhere. (*Dict. of Biogr. art. Cleomedes.*) Cicero probably confounds Achilles with this Cleomedes, when he says (*de Nat. Deor. iii. 18*) that the Astypalaeans worship Achilles with the greatest veneration.

Herodotus related that a couple of hares having been brought into Astypalaea from Anaphe, the island became so overrun with them that the inhabitants were obliged to consult the Delphic oracle, which advised their hunting them with dogs, and that in this way more than 6000 were caught in one year. (Athen. ix. p. 400, d.) This tale is a counterpart to the one about the brace of partridges introduced from Astypalaea into Anaphe. [ANAPHE.] Pliny (viii. 59) says that the mules of Astypalaea were very celebrated; and we learn from Ross that they are still taken off the coast. (Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 56, seq.; for inscriptions, see Böckh, *Inscr. n. 2483*, seq.; Ross, *Inscr. ined. ii. 153*, seq.)

3. A town in Samos, according to Stephanus (*s. v.*), said by others to be either the acropolis of the city of Samos (Polyaen. *Strat. i. 23. § 2*), or the name of half of the city. (Etym. M.)

4. A town in the island of Cos, which the inha-

bitants abandoned in order to build Cos. (Strab. xiv. p. 658; Steph. B.)

5. A promontory in Caria, near Myndus. (Strab. xiv. p. 657.)

ASTYRA (*Ἀστύρα, Ἀστύρων; Eth. Ἀστύρη-νός*), a small town of Mysia, in the plain of Thebes, between Antandros and Adramyttium. It had a temple of Artemis, of which the Antandrii had the superintendence. (Strab. p. 613.) Artemis had hence the name of Astyrene or Astirene. (Xen. *Hell. iv. 1. § 41*.) There was a lake Sapra near Astyra, which communicated with the sea. Pausanias, from his own observations (iv. 35. § 10), describes a spring of black water at Astyra; the water was hot. But he places Astyra in Atarneus. [ATARNEUS.] There was, then, either a place in Atarneus called Astyra, with warm springs, or Pausanias has made some mistake; for there is no doubt about the position of the Astyra of Strabo and Mela (i. 19). Astyra was a deserted place, according to Pliny's authorities. He calls it Astyre. There are said to be coins of Astyra.

Strabo (pp. 591, 680) mentions an Astyra above Abydus in Troas, once an independent city, but in Strabo's time it was a ruined place, and belonged to the inhabitants of Abydus. There were once gold mines there, but they were nearly exhausted in Strabo's time. [G. L.]

ATABYRIUM (*Ἀταβύριον*, Steph. B. Hesych.; *Ῥαβύριον* LXX.; *Θαβέρ*: *Jebel-el-Tür*), or TABOR, a mountain of Galilee, on the borders of Zebulun and Issachar. (*Josh. xix. 22*; Joseph. *Antiq. v. 1. § 22*.) It stands out alone towards the SE. from the high land around Nazareth; while the north-eastern arm of the great plain of Esdraelon sweeps around its base, and extends far to the N, forming a broad tract of table-land, bordering upon the deep Jordan valley and the basin of the Lake Tiberias. It was before Mount Tabor that Deborah and Barak assembled the warriors of Israel before their great battle with Sisera. (*Judges, iv. 6, 12, 14*; Joseph. *Antiq. v. 5. § 3*.) The beauty of this mountain aroused the enthusiasm of the Psalmist, when he selected Tabor and Hermon as the representatives of the hills of his native land; the former as the most graceful; the latter as the loftiest. (*Psalms, lxxxix. 12*; comp. *Jer. xli. 18*; *Ios. v. 1*.) In B. c. 218 Antiochus the Great ascended the mountain, and came to Atabyrium, a place lying on a breast-formed height, having an ascent of more than 15 stadia; and by stratagem and wile got possession of the city, which he afterwards fortified. (Polyb. v. 70. § 6.) About 53 B. c. a battle took place here between the Roman forces under the praetor Gabinus, and the Jews under Alexander, son of Aristobulus, in which 10,000 of the latter were slain. (Joseph. *Antiq. xiv. 6. § 3, B. J. i. 8. § 7*.) In the New Testament Mount Tabor is not mentioned. In later times Josephus (*B. J. ii. 20. § 6; Vita, § 37*) relates that he had himself caused Mt. Tabor to be fortified, along with various other places. He describes the mountain as having an ascent of 30 stadia (Rufinus reads 20 stadia, which corresponds better with the 15 stadia of Polybius, and is nearer the truth). On the N. it was inaccessible, and the summit was a plain of 26 stadia in circumference. The whole of this circuit Josephus enclosed with a wall in forty days, in which time the inhabitants had to bring water and materials from below, since they had only rain-water. (*B. J. iv. 1. § 8*.) Still later, when Josephus had himself fallen into the hands of the

Romans, a great number of the Jews took refuge in this fortress; against whom Vespasian sent Placidus with 600 horsemen. By a feint he induced the great body to pursue him into the plain, where he slew many, and cut off the return of the multitude to the mountain; so that the inhabitants, who were suffering from want of water, made terms, and surrendered themselves and the mountain to Placidus. (Joseph. l. c.) Nothing further is heard of Mount Tabor till the 4th century, when it is often mentioned by Eusebius (*Onomast.* s. v. Thabor Itabyrium), but without any allusion to its being regarded as the scene of the Transfiguration. About the middle of this century, the first notice of Tabor as the place where our Lord was transfigured appears as a passing remark by Cyril of Jerusalem (*Cat.* xii. 16, p. 170); and Jerome twice mentions the same thing, though he implies that there was not yet a church upon the summit. (Hieron. *Ep.* 44, *ad Marcell.* p. 522, *Ep.* 86; *Epitaph. Paulae*, p. 677.) Lightfoot (*Hor. Hebr. in Marc.* ix. 2) and Reland (*Palaest.* pp. 334—336) have inferred, from the narrative of the Evangelists, that the Mount of Transfiguration is to be sought somewhere in the neighbourhood of Caesarea Philippi. Rosenmüller (*Bibl. Alt.* vol. ii. pt. i. p. 107) adheres to the ancient traditions connected with this mountain. The existence of a fortified city upon the spot so long before and after the event of the Transfiguration would seem, as Robinson (*Palaestine*, vol. iii. p. 294) argues, to decide the question. At the foot of this mountain, in the time of the Crusades, many battles were fought between the Christians and Moslems; and in modern times a victory was here gained by Napoleon over the Turks. Mount Tabor consists wholly of limestone; standing out isolated in the plain, and rising to a height of about 1,000 feet, it presents a beautiful appearance. Seen from the SW., its form is that of the segment of a sphere; to the NW. it more resembles a truncated cone. The sides are covered up to the summit with the valonia oak, wild pistachios, myrtles, and other shrubs. Its crest is table-land of some 600 or 700 yards in height from N. to S., and about half as much across. Upon this crest are remains of several small half-ruined tanks. Upon the ridges which enclose the small plain at the summits are some ruins belonging to different ages; some are of large bevelled stones, which cannot be of later date than the Romans. (Robinson, *Palaestine*, vol. iii. p. 213; Burkhardt, *Travels*, p. 332.) Lord Nugent describes the view as the most splendid he had ever seen from any natural height. (*Lands Classical and Sacred*, vol. ii. p. 204; Ritter, *Erkunde, West Asien*, vol. xv. p. 391; Raumer, *Palaestina*, p. 37.) [E. B. J.]

ATABYRIS MONS. [RIBODUS.]

ATABRIS. [ATHRIS.]

ATALANTA (Ἀταλάντη; *Eth.* Ἀταλάνταιος.) l. (*Talandinot*), a small island off Locris, in the Opuntian gulf, said to have been torn asunder from the mainland by an earthquake. In the first year of the Peloponnesian war it was fortified by the Athenians for the purpose of checking the Locrians in their attacks upon Euboea. In the sixth year of the war a part of the Athenian works was destroyed by a great inundation of the sea. (Strab. i. p. 61, ix. pp. 395, 425; Thuc. ii. 32, iii. 89; Diod. xii. 44, 59; Paus. x. 20, § 3; Liv. xxxv. 37; Plin. ii. 88, iv. 13; Sen. Q. N. vi. 24; Steph. B. s. v.; Leake, *Northern Greece*, vol. ii. p. 172.)

2. A small island off the western coast of Attica,

between Salamis and Peimeus. (Strab. ix. pp. 395, 425; Steph. B. s. v.)

3. A town in Macedonia, in the upper part of the valley of the Axios. (Thuc. ii. 100.) Cramer (*Ancient Greece*, vol. i. p. 230) suggests that the Atalanta of Thucydides is probably the town called Allante by Pliny (iv. 12), and Stephanus B. (s. v. Ἀλλάντη); the latter says that Theopompus named it Allantium.

ATARANTES (Ἀτάραντες), a people of Inner Libya, in the N. part of the Great Desert (*Sahara*), in an oasis formed by salt hills, between the Garamantes and Atlantes, at a distance of ten days' journey from each (Herod. iv. 184), apparently in Fezzan. They used no individual names; and they were accustomed to curse the Sun for its burning heat (ἥλιω υπερβάλλουσι, the sun as it passes over their heads, or when its heat is excessive; the commentators differ about the meaning). In all the MSS. of Herodotus, the reading is Ἀτλαρες. But, as Herodotus goes on to speak separately of the Atlantes, the editors are agreed that the reading in the first passage has been corrupted by the common confusion of a name comparatively unknown with one well known; and this view is confirmed by the fact that Mela (i. 8. § 5) and Pliny (v. 8) give an account of the Atlantes, copied from the above statements of Herodotus, with the addition of what Herodotus affirms in the second passage of the Atlantes (where the name is right), that they saw no visions in their sleep. The reading Ἀτάραντες is a correction of Salmastius (*ad Solin.* p. 292), on the authority of a passage from the *Achaica* of the Alexandrian writer Rhianus (*ap.* Eustath. *ad Dion. Alex.* 66; comp. Steph. B. s. v. Ἀτλαρες; Nicod. Damasc. *ap.* Stob. Tit. xiv. vol. ii. p. 226; Gaist.; Diod. Sic. iii. 8; Solin. l. c.; Baehr, *ad Herod. l. c.*; Meimke, *Anal. Alex.* pp. 181, 182.) [P. S.]

ATARNEUS or ATARNA (Ἀτάρνεος, Ἀτάρνα; *Eth.* Ἀτάρνεος, Ἀτάρνεος), a city of Mysia, opposite to Lesbos, and a strong place. It was on the road from Adramyttium to the plain of the Caicus. (Xen. *Anab.* vii. 8. § 8.) Atarneus seems to be the genuine original name, though Atarna, or Atarna, and Aterne (Pliny) may have prevailed afterwards. Stephanus, who only gives the name Atarna, consistently makes the ethnic name Atarneus. Herodotus (i. 160) tells a story of the city and its territory, both of which were named Atarneus, being given to the Chians by Cyrus, for their having surrendered to him Pactyes the Lydian. Stephanus (s. v. Ἀτάρνεος) and other ancient authorities consider Atarneus to be the Tarne of Homer (*Il.* v. 44); but perhaps incorrectly. The territory was a good corn country. Histiaeus the Milesian was defeated by the Persians at Malene in the Atarnetis, and taken prisoner. (Herod. vi. 28, 29.) The place was occupied at a later time by some exiles from Chios, who from this strong position sallied out and plundered Ionia. (Diod. xiii. 65; Xen. *Hell.* iii. 2. § 11.) This town was once the residence of Hermenias the tyrant, the friend of Aristotle. Pausanias (vii. 2. § 11) says that the same calamity befel the Atarnetiae which drove the Myusii from their city [Myus]; but as the position of the two cities was not similar, it is not quite clear what he means. They left the place, however, if his statement is true; and Pliny (v. 30), in his time, mentions Atarneus as no longer a city. Pausanias (iv. 85. § 10) speaks of hot springs at Astyra, opposite to Lesbos, in the Atarneus. [ATTARNA.]

The site of Atarneus is generally fixed at Dikeli-

Koi. There are autonomous coins of Atarneus, with the epigraph ATA. and ATAP.

There was a place near Pitane called Atarneus. (Strab. p. 614.) [G. L.]

ATAK (Ἀταξ: *Aude*), or ATTAGUS, a river of Gallia Narbonensis, which rises on the north slope of the Pyrenæes, and flows by *Carcassonne* and Narbo (*Narbonne*), below which it enters the Mediterranean, near the *Etang de Vendres*. Strabo (p. 182) makes it rise in the *Cevennes*, which is not correct. Mela (ii. 5) and Pliny (iii. 4) place its source in the Pyrenæes. It was navigable to a short distance above Narbo. A few miles higher up than *Narbonne* the stream divides into two arms; one arm flowed into a lake, *Rubresus* or *Rubrensis* (the *λίμνη Ναρβοννίτις* of Strabo); and the other direct into the sea. The *Rubresus* is described by Mela as a very large piece of water, which communicated with the sea by a narrow passage. This appears to be the *Etang Sigean*; and the canal *Robine d'Aude*, which runs from Narbonne to this Etang, represents the Atax of the Romans.

The inhabitants of the valley of the Atax were called *Atacini*. Mela calls Narbo a colony of the *Atacini* and the *Decumani*, from which *Walckenaer* (vol. i. p. 140) draws the conclusion that this place was not the original capital of the *Atacini*. But Mela employs like terms, when he speaks of "Tolosa *Tectosagum*" and "Vienna *Allobrogum*;" so that we may reject *Walckenaer's* conclusion from this passage. There may, however, have been a "Vicus Atax," as *Eusebius* names it, or *Vicus Atacinus*, the birth-place of *P. Terentius Varro*; and the *Scholast* on *Horace*. (*Sat.* i. 10. 46) may not be correct, when he says that *Varro* was called *Atacinus* from the river Atax. *Polybius* (iii. 37, xxiv. 10) calls this river Narbo. [G. L.]

ATELLA (Ἀτέλλα: *Eth.* Ἀτελλάρος, *Atellanus*), a city of Campania, situated on the road from Capua to Neapolis, at the distance of 9 miles from each of those two cities. (*Steph. B. s. v.*; *Tub. Pent.*) Its name is not found in history during the wars of the Romans with the Campanians, nor on occasion of the settlement of Campania in a. c. 336: it probably followed the fortunes of its powerful neighbour Capua, though its independence is attested by its coins. In the second Punic war the *Atellani* were among the first to declare for the Carthaginians after the battle of Cannæ (*Liv.* xxii. 61; *Sil. Ital.* xi. 14): hence, when they fell into the power of the Romans, after the reduction of Capua, n. c. 211, they were very severely treated: the chief citizens and authors of the revolt were executed on the spot, while of the rest of the inhabitants the greater part were sold as slaves, and others removed to distant settlements. The next year (210) the few remaining inhabitants were compelled to migrate to Calabria, and the citizens of *Nucerina*, whose own city had been destroyed by *Hannibal*, were settled at Atella in their stead. (*Liv.* xxvi. 16, 33, 34, xxvii. 3.) After this it appears to have quickly revived, and *Cicero* speaks of it as, in his time, a flourishing and important municipal town. It was under the especial patronage and protection of the great orator himself, but we do not know what was the origin of this peculiar connection between them. (*Cic. de Leg. Agr.* ii. 31, *ad Fam.* xiii. 7, *ad Q. Fr.* ii. 14.) Under *Augustus* it received a colony of military settlers; but continued to be a place only of municipal rank, and is classed by *Strabo* among the smaller towns of Campania. *Plin.* iii. 5. s. 9; *Strab.* v. p. 249; *Pol.* iii. 1. § 68;

Orell. Inscr. 130.) It continued to exist as an episcopal see till the ninth century, but was then much decayed; and in A. D. 1030 the inhabitants were removed to the neighbouring town of *Aversa*, then lately founded by the Norman Count *Raimulphus*. Some remains of its walls and other ruins are still visible at a spot about 2 miles E. of *Aversa*, near the villages of *S. Arpino* and *S. Elpidio*; and an old church on the site is still called *Sa Maria di Atella*. Numerous inscriptions, terracottas, and other minor antiquities, have been found there. (*Holsten. Not. in Cluv.* p. 260; *Romanelli*, vol. iii. p. 592.)

The name of Atella is best known in connection with the peculiar class of dramatic representations which derived from thence the appellation of "Fabulæ Atellanæ," and which were borrowed from them by the Romans, among whom they enjoyed for a time especial favour, so as to be exempt from the penalties and disqualifications which attached to the actors of other dramatic performances. At a later period, however, they degenerated into so licentious a character, that in the reign of *Tiberius* they were altogether prohibited, and the actors banished from Italy. These plays were originally written in the *Oscan* dialect, which they appear to have mainly contributed to preserve in its purity. (*Liv.* vii. 2; *Strab.* v. p. 233; *Tac. Ann.* iv. 14. For further particulars concerning the *Fabulæ Atellanæ* see *Bernhardy, Römische Literatur*, p. 379, &c.) The early importance of Atella is further attested by its coins, which resemble in their types those of *Capua*, but bear the legend, in *Oscan* characters, "Aderi,"—evidently the native form of the name. (*Millingen, Numism. de l'Italie*, p. 190; *Friedländer, Ostische Münzen*, p. 15.) [E. H. B.]

ATER or NIGER MONS, a mountain range of Inner Libya, on the N. side of the Great Desert (*Sahara*), dividing the part of Roman Africa on the Great Syrtis from Phazania (*Fezzan*). It seems to correspond either to the *Jebel-Soudan* or *Black Mountains*, between 28° and 29° N. lat. and from about 10° E. long. eastward, or to the SE. prolongation of the same chain, called the *Black Harusch*, or both. The entire range is of a black basaltic rock, whence the ancient and modern names (*Plin.* v. 5, vi. 30. s. 35; *Hornemann, Reisen von Kairo nach Fezzan*, p. 60.) [P. S.]

ATERNUM (Ἀτερνιον: *Pescara*), a city of the Vestini, situated on the coast of the Adriatic, at the mouth of the river Aternum, from which it derived its name. It was the only Vestinian city on the sea-coast, and was a place of considerable trade, serving as the emporium not only of the Vestini, but of the *Peligni* and *Marrucini* also. (*Strab.* v. pp. 241, 242.) As early as the second Punic war it is mentioned as a place of importance: having joined the cause of *Hannibal* and the Carthaginians, it was retaken in a. c. 213 by the prætor *Sempronius Tuditanus*, when a considerable sum of money, as well as 7000 prisoners, fell into the hands of the captors. (*Liv.* xxiv. 47.) Under *Augustus* it received a colony of veterans, among whom its territory was portioned out (*Liv. Colon.* p. 253), but it did not obtain the rank of a colony. Various inscriptions attest its municipal condition under the Roman Empire. One of these mentions the restoration of its port by *Tiberius* (*Romanelli*, vol. iii. p. 82); another, which commemorates the continuation of the *Via Valeria* by *Claudius* to this point (*Orell. Inscr.* 711), speaks only of the "Ostia Aterni," without mentioning the town of that name; and the same expression is found both in

Mela and Ptolemy, as well as in the Itinerary. (Mel. ii. 4; Ptol. iii. 1. § 20; Itin. Ant. p. 313, but in p. 101 it is distinctly called "Aterno civitas.") From existing remains we learn that the ancient city occupied both banks of the river close to its mouth, which was converted by artificial works into a port. Some vestiges of these still remain, as well as the ruins of an ancient bridge. (Romanelli, vol. iii. pp. 79—82.) The modern city of *Pescara*, a very poor place, though a strong fortress, is situated wholly on the S. side of the river: it appears to have been already known by its modern appellation in the time of P. Diaconus, who mentions it under the name of *Piscaria* (ii. 21).

[E. H. B.]

ATERNUS (*Ἀτερνός*: *Aterno*), a considerable river of Central Italy, flowing into the Adriatic Sea between Adria and Ortona. Strabo correctly describes it (v. p. 241) as rising in the neighbourhood of Amiternum, and flowing through the territory of the Vestini: in this part of its course it has a SE. direction, but close to the site of Corfinium it turns abruptly at right angles, and pursues a NE. course from thence to the sea, which it enters just under the walls of *Pescara*. At its mouth was situated the town of Aternum, or, as it was sometimes called, "Aterni Ostia." In this latter part of its course, according to Strabo (*l. c.*), it formed the limit between the Vestini and Marrucini; and there is little doubt that this statement is correct, though Pliny and Mela extend the confines of the Frentani as far as the Aternus, and Ptolemy includes the mouths both of that river and the Matrinus in the territory of the Marrucini. (Plin. iii. 12. s. 17; Mela, ii. 4; Ptol. iii. 1. § 20.) In the upper part of its course it flows through a broad and trough-like valley, bounded on each side by very lofty mountains, and itself elevated more than 2000 feet above the sea. The narrow gorge between two huge masses of mountains by which it escapes from this upland valley, must have always formed one of the principal lines of communication in this part of Italy; though it was not till the reign of Claudius that the Via Valeria was carried along this line from Corfinium to the Adriatic. (Inscr. ap. Orell. 711.) Strabo mentions a bridge over the river 24 stadia (3 miles) from Corfinium, near the site of the modern town of *Popoli*; a point which must have always been of importance in a military point of view: hence we find Domitian during the Civil War (B. C. 49) occupying it with the hope of arresting the advance of Caesar. (Caus. B. C. 1. 16.) The Aternus, in the upper part of its course, still retains its ancient name *Aterno*, but below *Popoli* is known only as the *Fiume di Pescara*,—an appellation which it seems to have assumed as early as the seventh century, when we find it called "Piscarius fluvius." (P. Diac. ii. 20.) It is one of the most considerable streams on the E. side of the Apennines, in respect of the volume of its waters, which are fed by numerous perennial and abundant sources.

[E. H. B.]

ATESTE (*Ἀτέστη*, Ptol.: *Eth. Atestinus*: *Este*), a city of Northern Italy, situated in the interior of the province of Venetia, at the foot of the Euganean hills, and about 18 miles SW. of Patavium. (Ptol. iii. 1. § 80; Plin. iii. 19. s. 23; Martial, x. 93; Itin. Ant. p. 281, where the distance from Patavium is reckoned 25 M. P.) We learn from Pliny that it was a Roman colony; and it is mentioned also by Tacitus (*Hist.* iii. 6) in a manner that clearly shows it to have been a place of consideration under the Roman Empire. But an inscription preserved by

Maffei (*Mus. Veron.* p. 108; Orell. *Inscr.* 3110) proves that it was a municipal town of some importance as early as B. C. 136, and that its territory adjoined that of Vicentia. The modern city of *Este* is famous for having given title to one of the most illustrious families of modern Europe; it is a considerable and flourishing place, but contains no ancient remains, except numerous inscriptions. These have been collected and published by the Abbate Furlanetto. (Padova, 1837, 8vo.)

About 5 miles E. of *Este* is *Monselice*, which is mentioned by Paulus Diaconus (iv. 26), under the name of *MONS SULICIS*, as a strong fortress in the time of the Lombards; but the name is not found in any earlier writer.

[E. H. B.]

ATHACUS, a town in the upper part of Macedonia, of uncertain site, probably in Lyncestis. (Liv. xxxi. 34.)

ATHAMA'NIA (*Ἀθαμανία*: *Eth. Ἀθαμνῆς*; in Diod. xviii. 11, *Ἀθθαμνῆς*), a district in the SE. of Epeirus, between Mount Pindus and the river Arachthus. The river Achelous flowed through this narrow district. Its chief towns were Argithea, Tetraphylia, Heraclia, and Theudoria; and of these Argithea was the capital. The Athamanes were a rude people. Strabo classes them among the Thessalians, but doubts whether they are to be regarded as Hellenes. (Strab. ix. p. 434, x. p. 449.) They are rarely mentioned in Grecian history, but on the decay of the Molossian kingdom, they appear as an independent people. They were the last of the Epirot tribes, which obtained political power. The Athamanes and the Aetolians destroyed the Aenianes, and the former extended their dominions as far as Mt. Oeta. (Strab. p. 427.) The Athamanes were most powerful under their king Amynder (about B. C. 200), who took a prominent part in the wars of the Romans with Philip and Antiochus. (*Dict. of Biogr. art. Amynder*.) They were subsequently subdued by the Macedonians, and in the time of Strabo had ceased to exist as a separate people (ix. p. 429). Pliny (iv. 2) erroneously reckons Athamania as part of Aetolia.

ATHAMA'NTIUS CAMPUS (*Ἀθαμαντίων πεδίων*). 1. A plain in Boeotia, between Aeraephium and the lake Copais, where Athamas was said to have formerly dwelt. (Paus. ix. 24. § 1; Leake, *Northern Greece*, vol. ii. p. 306.)

2. A plain in Phthiotis, in Thessaly, round Halus or Alus, so called from Athamas, the founder of Halus. (Apoll. Rhod. ii. 514; Etyim. M. s. v.; Leake, *Ibid.* vol. iv. p. 337.)

ATHANA'GIA, a city of Spain, within the Iberus, the capital of the Illegetes according to Livy (xxi. 61), but not mentioned by any other writer. Ukert (vol. ii. pt. 1. p. 451) takes it for *Agramant*, near the ancient Ilerda. [P. S.]

ATHE'NAE (*Ἀθήναι*). Besides the celebrated city of this name, Stephanus B. (s. v.) mentions eight others, namely in Laconia, Caria, Liguria, Italy, Euboea, Acarnania, Boeotia, and Pontus. Of these three only are known to us from other authorities.

1. DIADES (*Διάδες*), a town in Boeotia, near the promontory Ceneum, founded by the Athenians (Strab. x. p. 446), or according to Ephorus by Dias, a son of Abas. (Steph. B. s. v.)

2. An ancient town of Boeotia, on the river Triton, and near the lake Copais, which, together with the neighbouring town of Eleusis, was destroyed by an inundation. (Strab. ix. p. 407; Paus.

ix. 24. § 2; Leake, *Northern Greece*, vol. ii. pp. 136, 293.)

ATHENÆ (*Atenah*), a city and port of Pontus (Steph. B. s. v. Ἀθήναι), with an Hellenic temple. According to Arrian (p. 4, &c.), it was 180 stadia east of the river Adienus, and 280 stadia west of Apsarus. Brant (*London Geog. Journ.* vol. vi. p. 192) mentions a magnificent place, called *Atenah*, on the coast between *Trebizond* and the mouth of the Apsarus, but the distance on his map between *Atenah* and the mouth of Apsarus is much more than 280 stadia. The distance of Rhezius (*Rezas*), a well-known position, to Athenæ is 270 stadia, which agrees pretty well with the map. If then the Apsarus [APSARUS] is rightly identified, and *Atenah* is Athenæ, there is an error in the stadia between Athenæ and the Apsarus.

Procopius derives the name of the place from an ancient princess, whose tomb was there. Arrian speaks of the place as a deserted fort, but Procopius describes it as a populous place in his time. (*Bell. Pers.* ii. 29, *Bell. Goth.* iv. 2.) Mannert assumes it to be the same place as the Odeinūs of Scylax (p. 32), and Cramer (*Asia Minor*, vol. i. p. 292) assumes the site of Athenæ to be a place called *Ordouna*. [G. L.]

ATHENÆ (Ἀθήναι; in Hom. *Od.* vii. 80, Ἀθήνη; *Eth.* Ἀθηναῖος, fém. Ἀθηναία, Atheniensis), the capital of Attica.

I. Situation.

Athens is situated between four and five miles from the sea-coast, in the central plain of Attica, which is enclosed by mountains on every side except the south, where it is open to the sea. This plain is bounded on the NW. by Mt. Parnes, on the NE. by Mt. Pentelicos, on the SE. by Mt. Hymettus, and on the W. by Mt. Aegaleos. In the southern part of the plain there rise several eminences. Of these the most prominent is a lofty insulated mountain, with a conical peaked summit, now called the *Hill of St. George*, which used to be identified by topographers with the ancient Anchesmus, but which is now admitted to be the more celebrated Lycabettus. This mountain, which was not included within the ancient walls, lies to the north-east of Athens, and forms the most striking feature in the environs of the city. It is to Athens, as a modern writer has aptly remarked, what Vesuvius is to Naples or Arthur's Seat to Edinburgh. South-west of Lycabettus there are four hills of moderate height, all of which formed part of the city. Of these the nearest to Lycabettus, and at the distance of a mile from the latter, was the ACROPOLIS, or citadel of Athens, a square craggy rock rising abruptly about 150 feet, with a flat summit of about 1000 feet long from east to west, by 500 feet broad from north to south. Immediately west of the Acropolis is a second hill of irregular form, the AREIOFAGUS. To the south-west there rises a third hill, the PRYX, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the MUSEION. On the eastern and western sides of the city there run two small streams, both of which are nearly exhausted by the heats of summer and by the channels for artificial irrigation before they reach the sea. The stream on the east, called the ILIUSUS, was joined by the Eridanus close to the Lycæum outside the walls, and then flowed in a south-westerly direction through the southern quarter of the city. The stream on the west, named the Cr-

PHISSUS, runs due south, at the distance of about a mile and a half from the walls. South of the city was seen the Saronic Gulf, with the harbours of Athens.

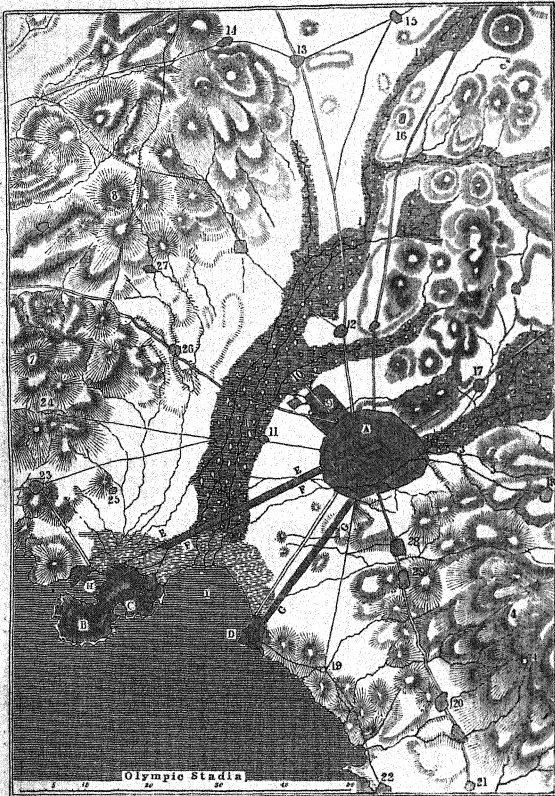
The Athenian soil and climate exercised an important influence upon the buildings of the city. They are characterized by Milton in his noble lines:—

"Where on the Aegean shore a city stands
Built nobly, pure the air, and light the soil!"

The plain of Athens is barren and destitute of vegetation, with the exception of the long stream of olives which stretch from Mt. Parnes by the side of the Cephissus to the sea. "The buildings of the city possessed a property produced immediately by the Athenian soil. Athens stands on a bed of hard limestone rock, in most places thinly covered by a meagre surface of soil. From this surface the rock itself frequently projects, and almost always is visible. Athenian ingenuity suggested, and Athenian dexterity has realized, the adaptation of such a soil to architectural purposes. Of this there remains the fullest evidence. In the rocky soil itself walls have been hewn, pavements levelled, steps and seats chiselled, cisterns excavated and niches scooped; almost every object that in a simple state of society would be necessary either for public or private fabrics, was thus, as it were, quarried in the soil of the city itself." (Wordsworth, *Athens and Attica*, p. 62.)

The surpassing beauty and clearness of the Athenian atmosphere naturally allowed the inhabitants to pass much of their time in the open air. Hence, as the same writer remarks, "we may in part account for the practical defects of their domestic architecture, the badness of their streets, and the proverbial meanness of the houses of the noblest individuals among them. Hence certainly it was that in the best days of Athens, the Athenians worshipped, they legislated, they saw dramatic representations, under the open sky." The transparent clearness of the atmosphere is noticed by Euripides (*Med.* 829), who describes the Athenians as *ἀῖθρ' ἀκρὸς ἀκρὸς ἀλφειῶν*. Modern travellers have not failed to notice the same peculiarity. Mr. Stanley speaks "of the transparent clearness, the brilliant colouring of an Athenian sky; of the flood of fire with which the marble columns, the mountains and the sea, are all bathed and penetrated by an illumination of an Athenian sunset." The epithet, which Ovid (*Art. Am.* iii. 389) applies to Hymettus — "*purpureos colles Hymetti*," is strictly correct; and the writer, whom we have just quoted, mentions "the violet hue which Hymettus assumes in the evening sky, in contrast to the glowing furnace of the rock of Lycabettus, and the rosy pyramid of Pentelicos." (Stanley, in *Classical Museum*, vol. i. pp. 60, 61.)

We draw upon another intelligent traveller for a description of the scenery of Athens. "The great national amphitheatre of which Athens is the centre, possesses, in addition to its beauty, certain features of peculiarity, which render it the more difficult to form any adequate idea of its scenery, but from personal view. The chief of these is a certain degree of regularity, or rather of symmetry, in the arrangement of the principal parts of the landscape, which enables the eye the better to apprehend its whole extent and variety at a single glance, and thus to enjoy the full effect of its collective excellence more per-



ENVIRONS OF ATHENS.

- | | | |
|---|---|---------------------|
| A. The Asty. | 5. Mount Lycabettus. | 17. Alopec. |
| B. Peiraeus. | 6. Mount Anchesmus. | 18. Larissa. |
| C. Munychia. | 7. Mount Corydallos. | 19. Halimus. |
| D. Phalerum. | 8. Mount Pocilum. (This mountain and 7 are parts of the range of Aegaleos.) | 20. Prosalta. |
| EE, FF. The Long Walls; EE the northern wall, and FF the southern wall. | 9. The outer Cerameicus. | 21. Ceiriadae? |
| GG. The Phaleric Wall. | 10. Academia. | 22. Aexone. |
| H. Harbour of Peiraeus. | 11. Oeum Cerameicum? | 23. Thymoetia. |
| I. Phaleric Bay. | 12. Colonus. | 24. Corydallos. |
| 1. The Cephissus. | 13. Acharnae. | 25. Xypete? (Troja) |
| 2. The Ilissus. | 14. Cropsia. | 26. Hermus. |
| 3. The Eridanus. | 15. Paeonidae. | 27. Oia. |
| 4. Mount Hymettus. | 16. Euprydae. | 28. Upper Agryla. |
| | | 29. Lower Agryla. |

factly than where the attention is distracted by a less orderly accumulation even of beautiful objects. Its more prominent characteristics are: first, the wide extent of open plain in the centre; secondly, the three separate ranges of mountain,—Hymettus, Pentelicon, and Parnes,—to the eye of nearly the same height, and bounding the plain at unequal distances on three sides, to the south-east, north-east, and north-west; thirdly, the sea on the remaining side, with its islands, and the distant mainland of Peloponnesus; fourthly, the cluster of rocky protuberances in the centre of the plain, the most striking of which either form part of the site of the city, or are grouped around it; and fifthly, the line of dark dense olive groves, winding like a large green river through the heart of the vale. Any formality, which might be expected to result from so symmetrical an arrangement of these leading elements of the composition, is farther interrupted by the low graceful ridge of Turocovon, extending behind the city up the centre of the plain; and by a few more marked undulations of its surface about the Peirææus and the neighbouring coast. The present barren and deserted state of this fair, but not fertile region, is perhaps rather favourable than otherwise to its full picturesque effect, as tending less to interfere with the outlines of the landscape, in which its beauty so greatly consists, than a dense population and high state of culture." (Mure, *Tour in Greece*, vol. ii. p. 37.)

II. HISTORY.

It is proposed to give here only a brief account of the history of the rise, progress, and fall of the *City*, as a necessary introduction to a more detailed examination of its topography. The political history of Athens forms a prominent part of Grecian history, and could not be narrated in this place at sufficient length to be of any value to the student. The city of Athens, like many other Grecian cities, was originally confined to its Acropolis, and was afterwards extended over the plain and the adjacent hills. The original city on the Acropolis was said to have been built by Cecrops, and was hence called *CECROPOLIS* (*Κεκροπία*) even in later times. (Strab. ix. p. 397; Euri. *Suppl.* 658, *El.* 1289.) Among his successors, the name of Erechtheus I., also called Erichthonius, was likewise preserved by the buildings of Athens. This king is said to have dedicated to Athena a temple on the Acropolis, and to have set up in it the image of the goddess, made of olive wood,—known in later times as the statue of Athena Polias, the most sacred image in all Athens. Erechtheus is further said to have been buried in this temple of Athens, which was henceforth called the *Ερεχθειον*. In his reign the inhabitants of the city, who were originally Pelasgians and called Cnani, and who were afterwards named Cecropidae from Cecrops, now received the name of Athenians, in consequence of the prominence which was given by him to the worship of Athena. (Hærod. viii. 44.) Theseus, the national hero of Attica, is still more celebrated in connection with the early history of the city. He is said to have united into one political body the twelve independent states into which Cecrops had divided Attica, and to have made Athens the capital of the new state. This important revolution was followed by an increase of the population of the city, for whose accommodation Theseus enlarged Athens, by building on the ground, to the south of the Cecropia or Acropolis. (Comp. Thuc. ii. 15.) The

beautiful temple—the *THESEIUM*—erected at a later time in honour of this hero, remains in existence down to the present day. Homer mentions the city of Athens, and speaks of the temple of Athena in connection with Erechtheus. (Hom. *Il.* ii. 546, seq.) It was during the mythical age that the Pelasgians are said to have fortified the Acropolis. Their name continued to be given to the northern wall of the Acropolis, and to a space of ground below this wall in the plain. (Paus. i. 28. § 3; Thuc. ii. 17.)

In the historical age the first attempt to embellish Athens appears to have been made by Peisistratus and his sons (B.C. 560–514). Like several of the other Grecian despots, they erected many temples and other public buildings. Thus we are told that they founded the temple of Apollo Pythius (Thuc. vi. 54), and commenced the gigantic temple of the Olympian Zeus, which remained unfinished for centuries. (Aristot. *Pol.* v. 11.) In B.C. 500, the Dionysiac theatre was commenced on the south-eastern slope of the Acropolis, in consequence of the falling of the wooden construction in which the early dramas had been performed; but the new theatre was not completely finished till B.C. 340, although it must have been used for the representation of plays long before that time. (Paus. i. 29. § 16; Plut. *Vit. X. Orat.* pp. 841, 852.)

A new era in the history of the city commences with its capture by Xerxes, who reduced it almost to a heap of ashes, B.C. 480. This event was followed by the rapid development of the maritime power of Athens, and the establishment of her empire over the islands of the Aegean. Her own increasing wealth, and the tribute paid her by the subject states, afforded her ample means for the embellishment of the city; and during the half century which elapsed between the battle of Salamis and the commencement of the Peloponnesian war, the Athenians erected those masterpieces of architecture which have been the wonder and admiration of all succeeding ages. Most of the public buildings of Athens were erected under the administration of Themistocles, Cimon, and Pericles. The first of these celebrated men could do little towards the ornament of Athens; but Cimon and Pericles made it the most splendid city of Greece. The first object of Themistocles was to provide for the security of Athens by surrounding it with fortified walls. The new walls, of which we shall speak below, were 60 stadia in circumference, and embraced a much greater space than the previous walls; but the whole of this space was probably never entirely filled with buildings. The walls were erected in great haste, in consequence of the attempts of the Spartans to interrupt their progress; but though built with great irregularity, they were firm and solid. (Thuc. i. 93.) After providing for the security of the city, the next object of Themistocles was to extend her maritime power. Seeing that the open roadstead of Phalerum, which had been previously used by the Athenians, was insecure for ships, he now resolved to fortify the more spacious harbours in the peninsula of Peirææus. He surrounded it with a wall, probably not less than 14 or 15 feet thick; but the town was first regularly laid out by Hippodamus, of Miletus, in the time of Pericles.

Under the administration of Cimon the *Theseum* was built, and the *Stoa Poecile* adorned with paintings by Micon, Polygnotus, and Pantæus. Cimon

planted and adorned the Academy and the Agora; and he also built the southern wall of the Acropolis, which continued to be called by his name.

It was to Pericles, however, that Athens was chiefly indebted for her architectural splendour. On the Acropolis, he built those wonderful works of art, the Parthenon, the Erechtheum, and the Propylaea; in the city he erected a new Odeum; and outside the walls he improved and enlarged the Lyceum. The completion of the Erechtheum appears to have been prevented by the outbreak of the Peloponnesian war; but the Parthenon, the Propylaea, and the Odeum, were finished in the short space of 15 years. He also connected Athens with Peiræus by the two long walls, and with Phaleron by a third wall, known by the name of the Phaleric wall.

The Peloponnesian war put a stop to any further public buildings at Athens. On the capture of the city in B.C. 404, the long walls and the fortifications of the Peiræus were destroyed by the Lacedæmonians; but they were again restored by Conon in B.C. 393, after gaining his great naval victory over the Lacedæmonians off Cnidus. (*Xen. Hell.* iv. 8. § 10; *Diod. xiv.* 85.) The Athenians now began to turn their thoughts again to the improvement of their city; and towards the close of the reign of Philip, the orator Lycurgus, who was entrusted with the management of the finances, raised the revenue to 1200 talents, and thus obtained means for defraying the expenses of public buildings. It was at this time that the Dionysiac theatre and the Stadium were completed, and that further improvements were made in the Lyceum. Lycurgus also provided for the security of the city by forming a magazine of arms in the Acropolis, and by building dock-yards in the Peiræus. (*Plut. Vit. X. Orat.* p. 841, seq.)

After the battle of Chaeroneia (B.C. 338) Athens became a dependency of Macedonia,—though she continued to retain her nominal independence down to the time of the Roman dominion in Greece. It was only on two occasions that she suffered materially from the wars, of which Greece was so long the theatre. Having sided with the Romans in their war with the last Philip of Macedonia, this monarch invaded the territory of Athens; and though the walls of the city defied his attacks, he destroyed all the beautiful temples in the Attic plain, and all the suburbs of the city, B.C. 200. (*Liv. xxxi.* 26.) Athens experienced a still greater calamity upon its capture by Sulla in B.C. 86. It had espoused the cause of Mithridates, and was taken by assault by Sulla after a siege of several months. The Roman general destroyed the long walls, and the fortifications of the city and of Peiræus; and from this time the commerce of Athens was annihilated, and the maritime city gradually dwindled into an insignificant place.

Under the Romans Athens continued to enjoy great prosperity. She was still the centre of Grecian philosophy, literature and art, and was frequented by the Romans as a school of learning and refinement. Wherever the Grecian language was spoken, and the Grecian literature studied, Athens was held in respect and honour; and, as Leake has remarked, we cannot have a more striking proof of this fact than that the most remarkable buildings erected at Athens, after the decline of her power, were executed at the expense of foreign potentates. The first example of this generosity occurred in B.C. 275,

when Ptolemy Philadelphus, king of Egypt, built a gymnasium near the temple of Theseus (*Paus.* i. 17. § 2). About B.C. 240 Attalus, king of Pergamus, ornamented the south-east wall of the Acropolis with four compositions in statuary. (*Paus.* i. 25. § 2.) In honour of these two benefactors, the Athenians gave the names of Ptolemæus and Attalus to the two tribes, which had been formed by Demetrius Poliorcetes on the liberation of Athens from Cassander, and which had been named Demetrias and Antigonis in honour of Demetrius and his father Antigonus. (*Paus.* i. 5. § 5, 8. § 1.)

About B.C. 174 Antiochus Epiphanes commenced the completion of the temple of Zeus Olympius, which had been left unfinished by the Peisistratidae, but the work was interrupted by the death of this monarch. Soon after the capture of Athens by Sulla, Ariobarzanes II., king of Macedonia, repaired the Odeum of Pericles, which had been partially destroyed in the siege. Julius Caesar and Augustus contributed to the erection of the portico of Athena Archegetis, which still exists.

But Hadrian (A.D. 117—138) was the greatest benefactor of Athens. He not only completed the temple of Zeus Olympius, which had remained unfinished for 700 years, but adorned the city with numerous other public buildings,—two temples, a gymnasium, a library and a stoæ,—and gave the name of Hadrianopolis to a new quarter of the city, which he supplied with water by an aqueduct. (*Comp. Paus.* i. 18.) Shortly afterwards a private individual emulated the imperial munificence. Herodes Atticus, a native of Marathon, who lived in the reigns of Antoninus and M. Aurelius, built a magnificent theatre on the south-western side of the Acropolis, which bore the name of his wife Regilla, and also covered with Pentelic marble the seats in the Stadium of Lycurgus.

Athens was never more splendid than in the time of the Antonines. The great works of the age of Pericles still possessed their original freshness and perfection (*Plut. Pericl.* 13); the colossal Olympieum—the largest temple in all Greece,—had at length been completed; and the city had yet lost few of its unrivalled works of art. It was at this epoch that Athens was visited by Pausanias, to whose account we are chiefly indebted for our knowledge of its topography. From the time of the Antonines Athens received no further embellishments, but her public buildings appear to have existed in undiminished glory till the third or even the fourth century of the Christian era. Their gradual decay may be attributed partly to the declining prosperity of the city, which could not afford to keep them in repair, and partly to the fall of paganism and the progress of the new faith.

The walls of Athens, which had been in ruins since the time of their destruction by Sulla, were repaired by Valerian in A.D. 258 (*Zosim.* i. 29); and the fortifications of the city protected it from the attacks of the Goths and the other barbarians. In the reign of Gallienus, A.D. 267, the Goths forced their way into the city, but were driven out by Dexippus, an Athenian. In A.D. 396 Alaric appeared before Athens, but not having the means of taking it by force, he accepted its hospitality, and entered it as a friend.

Notwithstanding the many edicts issued against paganism by Theodosius, Arcadius, Honorius, and Theodosius the younger in the fourth and fifth centuries, the pagan religion continued to flourish at

Athens till the abolition of its schools of philosophy by Justinian in the sixth century. It was probably at this time that many of its temples were converted into churches. Thus the Parthenon, or temple of the Virgin-goddess, became a church consecrated to the Virgin-Mother; and the temple of Theseus was dedicated to the warrior St. George of Cappadocia. The walls of Athens were repaired by Justinian. (Procop. *de Aedif.* iv. 2.)

During the middle ages Athens sunk into a provincial town, and is rarely mentioned by the Byzantine writers. After the capture of Constantinople by the Latins in 1204, Boniface, Marquis of Montferrat, obtained the greater part of northern Greece, which he governed under the title of king of Thessalonica. He bestowed Athens as a duchy upon one of his followers; and the city remained in the hands of the Franks, with many alternations of fortune, till its incorporation into the Turkish empire in 1456. The Parthenon was now converted from a Christian church into a Turkish mosque. In 1687 the buildings of the Acropolis suffered severe injury in the siege of Athens by the Venetians under Morosini. Hitherto the Parthenon had remained almost uninjured for 2,000 years; but it was now reduced to a ruin by the explosion of a quantity of powder which had been placed in it by the Turks. "A few years before the siege, when Wheeler, Spon, and De Nointel visited Athens, the Propylaea still preserved its pediment; the temple of Victory Apterus was complete; the Parthenon, or great temple of Minerva, was perfect, with the exception of the roof, and of the central figures in the eastern, and of two or three in the western pediment; the Erechtheum was so little injured that it was used as the harem of a Turkish house; and there were still remains of buildings and statues on the southern side of the Parthenon. If the result of the siege did not leave the edifices of the Acropolis in the deplorable state in which we now see them, the injury which they received on that occasion was the cause of all the dilapidation which they have since suffered, and rendered the transportation of the fallen fragments of sculpture out of Turkey their best preservative from total destruction." (Leake, *Topography of Athens*, p. 86.) Spon and Wheeler visited Athens in 1675; and have left an account of the buildings of the Acropolis, as they existed before the siege of Morosini. In 1834 Athens was declared the capital of the new kingdom of Greece; and since that time much light has been thrown upon the topography of the ancient city by the labours of modern scholars, of which an account is given in the course of the present article.

III. DIVISIONS OF THE CITY.

Athens consisted of three distinct parts, united within one line of fortifications. 1. THE ACROPOLIS or POLIS (ἡ Ἀκρόπολις, Πόλις). From the city having been originally confined to the Acropolis, the latter was constantly called Polis in the historical period. (Thuc. ii. 15.) It is important to bear this fact in mind, since the Greek writers frequently use the word Polis, without any distinguishing epithet, to indicate the Acropolis. (Aesch. *Eum.* 687, Dind.; Aristoph. *Lysistr.* 759, 911; Arrian, *Anab.* iii. 16.) Hence the Zeus of the Acropolis was surnamed Πολιεὺς, and the Athena Πόλις. At the same time it must be observed that *Polis*, like the word *City* in London, was used in a more extended signifi-

cation. (Leake, p. 221, note.) 2. THE ASTY (ἡ Ἀστὺ), the upper town, in opposition to the lower town of Peiraeus (Xen. *Hell.* ii. 4. § 10), and therefore, in its widest sense, including the Polis. Sometimes, however, the Asty is called the Lower City (ἡ κάτω πόλις), in opposition to the Acropolis or Upper City. To prevent confusion we shall confine the term of Polis to the Acropolis, and Asty to the Upper City as distinguished from the Peiraeus. 3. THE PORT-TOWNS, Peiraeus, including Munychia and Phalerum. Peiraeus and Munychia were surrounded by the same fortifications, and were united to the Asty by the Long Walls. Phalerum, the ancient port-town of Athens, was also united for a time to the Asty by the Phaleric wall, but was not included within the fortifications of Peiraeus.

The topography of these three divisions of Athens will be given in succession, after describing the walls and gates, and making some remarks upon the extent and population of the city.

IV. WALLS.

The true position of the Walls of the Asty was first pointed out by Forchhammer, in his able essay on the Topography of Athens (published in the *Kieler philologische Studien*, Kiel, 1841). He successfully defended his views in the *Zeitschrift für die Alterthumswissenschaft* (1843, Noe. 69, 70), in reply to the criticisms of Curtius; and most modern scholars have acquiesced in the main in his opinions. The accompanying map of Athens, taken from Kiepert, gives the direction of the walls according to Forchhammer's views; but as Leake, even in the second edition of his Topography, has assigned a more limited extent to the walls of the Asty, the matter must be examined at some length, as it is one of great importance for the whole topography of the city.

It is in the direction of the western and southern portion of the walls that Forchhammer chiefly differs from his predecessors. Leake supposes that the walls built by Themistocles ran from the gate Diptylum across the crest of the hills of the Nymphs, of the Pnyx, and of the Museum, and then north of the Ilissus, which would thus have flowed outside the walls. This view seems to be supported by the fact that across the crest of the hills of Pnyx and Museum, the foundations of the walls and of some of the towers are clearly traceable; and that vestiges of the walls between Museum and Ermeacrumus may also be distinguished in many places. Forchhammer, on the other hand, maintains that these remains do not belong to the walls of Themistocles, but to the fortifications of a later period, probably those erected by Valerian, when the population of the city had diminished. (Zosim. i. 29.) That the walls of Themistocles must have included a much greater circuit than these remains will allow, may be proved by the following considerations.

Thucydides gives an exact account of the extent of the fortifications of the Asty and the Harbours, including the Long Walls, as they existed at the beginning of the Peloponnesian war. He says (ii. 13) "the length of the Phaleria Wall (ἡ Φαληρικὴν τεῖχος) to the walls of the Asty was 35 stadia. The part of the walls of the Asty which was guarded was 43 stadia. The part that was left unguarded lay between the Long Wall and the Phaleric. Now the Long Walls (τὰ μακρὰ τείχη), running down to the Peiraeus, were 40 stadia in length, of which

the outer one (τὸ ἔξωθεν) was guarded. The whole circumference of Peiraeeus, with Munychia, was 60 stadia, but the guarded part was only half that extent." It is clear from this passage that the Asty was connected with the port-towns by three walls, namely the Phaleric, 35 stadia long, and the two Long Walls, each 40 stadia long. The two Long Walls ran in a south-westerly direction to Peiraeeus, parallel to, and at the distance of 550 feet from one another. The Phaleric Wall appears to have run nearly due south to Phalerum, and not parallel to the other two; the direction of the Phaleric Wall depending upon the site of Phalerum, of which we shall speak under the port-towns. (See plan, p. 256.)

The two Long Walls were also called the *Legs* (τὰ Ἰκέλη, Strab. ix. p. 395; Polyæn. i. 40; Brachia by Livy, xxxi. 26), and were distinguished as the *Northern Wall* (τὸ βόρειον τεῖχος, Plat. de Rep. iv. p. 439) and the *Southern Wall* (τὸ νότιον, Harpocrat. s. v. Διαικίσον; Aeschin. de Fals. Leg. § 51). The former is called by Thucydides, in the passage quoted above, the *Outer* (τὸ ἔξωθεν), in opposition to the *Inner* or the *Intermediate wall* (τὸ διαικίσον τεῖχος, Harpocrat. l. c.; Plat. Gorg. p. 455), which lay between the Phaleric and the northern Long Wall.

The northern Long Wall and the Phaleric Wall were the two built first. They are said by Plutarch to have been commenced by Cimon (Plut. Cim. 13); but, according to the more trustworthy account of Thucydides they were commenced in B. C. 457, during the exile of Cimon, and were finished in the following year. (Thuc. i. 107, 108.) There can be no doubt, that their erection was undertaken at the advice of Pericles, who was thus only carrying out more fully the plans of Themistocles to make Athens a maritime power and to secure an uninterrupted communication between the city and its harbours in time of war. Between B. C. 456 and 431,—the commencement of the Peloponnesian war,—the *Intermediate wall* was built upon the advice of Pericles, whom Socrates heard recommending this measure in the assembly. (Plat. Gorg. p. 455; comp. Plut. Per. 13; Harpocrat. s. v.) The object of building this intermediate wall was to render the communication between the Asty and Peiraeeus more secure. The distance between the northern Long Wall and the Phaleric was considerable; and consequently each of them required the same number of men to man them as the two Long Walls together, which were separated from one another by so small an interval. Moreover, the harbour of Phalerum was no longer used by the Athenian ships of war; and it was probably considered inexpedient to protect by the same fortifications the insignificant Phalerum and the all-important Peiraeeus.

After the erection of the Intermediate Wall, the Phaleric wall was probably allowed to fall into decay. When the Lacedaemonians took Athens, we find mention of their destroying only two Long Walls (Xen. Hell. ii. 2), since the communication of the Asty with the Peiraeeus depended entirely upon the Long Walls. There can be no doubt that when Conon rebuilt the Long Walls after the battle of Cnidus (B. C. 393), he restored only the Long Walls leading to Peiraeeus (Xen. Hell. iv. 8. § 10; Paus. i. 2. § 2); and it is very probable that in their restoration he used the materials of the Phaleric Wall. From the end of the Peloponnesian war, we find mention of only two Long Walls. (Comp. Lys. c. Agorast.

pp. 451, 453; Aeschin. de Fals. Leg. § 51; Liv. xxxi. 26.)

Between the two Long Walls, there was a carriage road (ἀσπις) leading from the Asty to Peiraeeus (Xen. Hell. ii. 4. § 10); and on either side of the road there appear to have been numerous houses in the time of the Peloponnesian war, probably forming a broad street between four and five miles in length. This may be inferred from the account of Xenophon, who relates (Hell. ii. 2. § 3) that when the news of the defeat of the Athenian fleet at Aegospotami reached Peiraeeus, "a sound of lamentation spread from the Peiraeeus through the Long Walls to the Asty, as each person announced the news to his neighbour." Moreover, it appears from a passage of Andocides (de Myst. p. 22, Reiske) that there was a Theseum within the Long Walls, which must be distinguished from the celebrated temple of Theseus in the Asty. In describing the stations assigned to the infantry, when the Boeotians advanced to the frontiers, Andocides says (l. c.), that the troops in the Asty were stationed in the Agora; those in the Long Walls, in the Theseum; and those in Peiraeeus, in the Hippodamian Agora. It is worth noticing that Andocides calls the Long Walls the Long Fortress (τὸ μακρὸν τεῖχος), as one of the three great garrisons of Athens.

The Long Walls were repaired more than once after the time of Conon. A long and interesting inscription, originally published by Müller (*De Munimentis Athenarum*, Gött. 1836), and reprinted by Leake, contains a register of a contract entered into by the treasurer of the state for the repair of the walls of the Asty and Peiraeeus, and of the Long Walls. It is probable that this contract was made about B. C. 335, in order to continue the repairs which had been commenced by Demosthenes after the battle of Chaeroneia (B. C. 338). But between this time and the invasion of Attica by Philip in B. C. 200, the walls had fallen into decay, since we read of Philip making an incursion into the space between the ruined walls ("inter angustias senarum muri, qui brachia duobus Piræna Athenis jungit," Liv. xxxi. 26). Sulla in his siege of Athens (B. C. 87—86) used the materials of the Long Walls in the erection of his mounds against the fortifications of Peiraeeus. (Appian, Mithr. 30.) The Long Walls were never repaired, for Peiraeeus sank down into an insignificant place. (Strab. ix. p. 395.) The ruins (εἱρεῖρα) of the Long Walls are noticed by Pausanias (i. 2. § 2). Their foundations may still be traced in many parts. "Of the northern the foundations, which are about 12 feet in thickness, resting on the natural rock, and formed of large quadrangular blocks of stone, commence from the foot of the Peiraic heights, at half a mile from the head of Port Peiraeeus, and are traced in the direction of the modern road for more than a mile and a half towards the city, exactly in the direction of the entrance of the Acropolis. The southern Long Wall, having passed through a deep vegetable soil, occupied chiefly by vineyards, is less easily traceable except at its junction with the walls of Peiraeeus (not Phalerum, as Leake says), and for half a mile from thence towards the city. Commencing at the round tower, which is situated above the north-western angle of the Munychian (not the Phaleric) bay, it followed the foot of the hill, along the edge of the marsh, for about 500 yards; then assumed, for about half that distance, a direction to the north-eastward, almost at a right angle with the preceding:

from whence, as far as it is traceable, its course is exactly parallel to the northern Long Wall, at a distance of 550 feet from it." (Leake, p. 417.)

The height of the Long Walls is nowhere stated; but we may presume that they were not lower than the walls of Peiræus, which were 40 cubits or 60 feet high. (Appian, *Mithr.* 30.) There were towers at the usual intervals, as we learn from the inscription already referred to.

We now return to the Walls of the Asty. It is evident that the part of the walls of the Asty, which Thucydides says needed no guard, was the part between the northern Long Wall and the Phaleric Wall. The length of this part is said by the Scholists in Thucydides to have been 17 stadia, and the circumference of the whole wall to have been 60 stadia. Thus the circuit of the Asty was the same as the circuit of Peiræus, which Thucydides estimates at 60 stadia. The distance of 17 stadia between the northern Long Wall and the Phaleric has been considered much too large; but it may be observed, first, that we do not know at what point the Phaleric wall joined the Asty, and, secondly, that the northern Long Wall may have taken a great bend in joining the Asty.

In addition to this we have other statements which go to show that the circuit of the Asty was larger than has been generally supposed. Thus, Dion Chrysostom says (*Orat.* vi. p. 87), on the authority of Diogenes of Sinope, "that the circuit of Athens is 200 stadia, if one includes the walls of the Peiræus and the Intermediate Walls (i.e. the Long Walls), in the walls of the city." It is evident that in this calculation Diogenes included the portions of the walls both of the Asty and the Peiræus, which lay between the Long Walls; the 60 stadia of the Asty, the 60 stadia of Peiræus, the 40 stadia of the northern Long Wall, and the 40 stadia of the southern Long Wall making the 200 stadia. Other statements respecting the extent of the walls of Athens are not so definite. Dionysius of Halicarnassus (iv. 13, ix. 68) compares the walls of Athens with those of Rome, and Plutarch (*Nic.* 17) with those of Syracuse; the walls of Rome being, according to Pliny (iii. 5), 23 miles and 200 paces, about 185 stadia; and those of Syracuse, according to Strabo (vi. p. 270), 180 stadia.

There are good grounds for believing that the walls of Themistocles extended from the gate called Dipylum, along the western descent of the hills of Pnyx and Museum, including both of these hills within their circuit; that they then crossed the Ilissus near the western end of the Museum, and ran along the heights on the left of the river, including Ardetus and the Stadium within the city; after which, making a turn to the north, they again crossed the Ilissus, and leaving Mt. Lycabettus on the east, they ran in a semicircular direction till they rejoined the Dipylum. (See the plan of Athens.) According to this account, the Acropolis stands in the middle of the Asty, as Strabo states, while Leake, by carrying the walls across the crest of the hills of Pnyx and Museum, gives the city too great an extension to the east, and places the walls almost under the very heights of Lycabettus, so that an enemy from the slopes of the latter might easily have discharged missiles into the city.

It is important to show that the Museum was within the city walls. This hill is well adapted for a fortress, and would probably have been chosen for

the citadel of Athens, if the rock of the Acropolis had not been more suitable for the purpose. Now we are told that when Demetrius Poliorcetes delivered Athens from the tyranny of Lachares in B.C. 299, he first kept possession of the Peiræus, and after he had entered the city, he fortified the Museum and placed a garrison in it. (Paus. i. 25. § 8; Plut. *Demetr.* 34.) Pausanias adds (l.c.), that "the Museum is a hill within the ancient walls, opposite the Acropolis." Now if the Museum stood within the walls, a glance at the map will show that the western slopes of the Pnyx hill must also have been included within them. Moreover, we find on this hill remains of cisterns, steps, foundations of houses, and numerous other indications of this quarter having been, in ancient times, thickly inhabited, a fact which is also attested by a passage in Aeschines (*περὶ τῶν ἐκείθεν τῶν ἐν τῇ Πύκτι*), Aesch. in *Timarch.* p. 10, Steph. § 81, Bekk.). There is likewise a passage in Plutarch, which cannot be understood at all on the supposition that the ancient walls ran across the crest of the Pnyx hill. Plutarch says (*Them.* 19), that the bema of the Pnyx had been so placed as to command a view of the sea, but was subsequently removed by the Thirty Tyrants so as to face the land, because the sovereignty of the sea was the origin of the democracy, while the pursuit of agriculture was favourable to the oligarchy. The truth of this tale may well be questioned; but if the people ever met higher on the hill (for from no part of the place of assembly still remaining can the sea be seen), they could never have obtained a sight of the sea, if the existing remains of the walls are in reality those of Themistocles.

It is unnecessary to discuss at length the direction of the walls on the south and south-eastern side of the Asty. Thucydides says (ii. 15) that the city extended first towards the south, where the principal temples were built, namely, that of the Olympian Zeus, the Pythium, and those of Ge and of Dionysus; and he adds, that the inhabitants used the water of the fountain of Callirhoë, which, from the time of the Peisistratidae, was called Enneacrunus. A southerly aspect was always a favourite one among the Greeks; and it is impossible to believe that instead of continuing to extend their city in this direction, they suddenly began building towards the north and north-east. Moreover, it is far more probable that the walls should have been carried across the hills on the south of the Ilissus, than have been built upon the low ground immediately at the foot of these hills. That the Stadium was within the walls may be inferred from the splendour with which it was fitted up, and also from the fact that in all other Greek cities, as far as we know, the stadia were situated within the walls. Is it likely that the fountain Callirhoë, from which the inhabitants obtained their chief supply of water, should have been outside the walls? Is it probable that the Hellenic judges, who were sworn at Ardetus (Harpocrat. s.v.), had to go outside the city for this purpose?

That no traces of the walls of Themistocles can be discovered will not surprise us, when we recollect the enormous buildings which have totally disappeared in places that have continued to be inhabited, or from which the materials could be carried away by sea. Of the great walls of Syracuse not a vestige remains; and that this should have been the case at Athens is the less strange, because we know that the walls

facing Hymettus and Pentelicus were built of bricks baked in the sun. (Vitruv. ii. 8; Plin. xxxv. 14.)

V. EXTENT AND POPULATION.

In estimating the extent of Athens, it is not sufficient to take into account the *circuit* of the walls; their *form* must also be borne in mind, or else an erroneous opinion will be formed of the space enclosed. Athens, in fact, consisted of two circular cities, each 60 stadia, or 7½ miles, in circumference, joined by a street of 40 stadia, or 4½ miles, in length. With respect to the population of Athens, it is difficult to assign the proportions belonging to the capital and to the rest of the country. The subject has been investigated by many modern writers, and among others by Clinton, whose calculations are the most probable.

The chief authority for the population of Attica is the census of Demetrius Phalereus, taken in B.C. 317. (Ctesicles, *ap. Athen.* vi. p. 272, b.) According to this census, there were 21,000 Athenian citizens, 10,000 metoeci (μέτοικοι), or resident aliens, and 400,000 slaves. Now we may assume from various authorities, that by the term citizens all the males above the age of 20 years are meant. According to the population returns of England, the proportion of males above the age of twenty is 2430 in 10,000. The families, therefore, of the 21,000 citizens amounted to about 86,420 souls; and reckoning the families of the metoeci in the same proportion, the total number of the free population of Attica was about 127,000 souls. These, with the addition of the 400,000 slaves, will give 527,000 as the aggregate of the whole population.

The number of slaves has been considered excessive; but it must be recollected that the agricultural and mining labour of Attica was performed by slaves; that they served as rowers on board the ships; that they were employed in manufactures, and in general represented the labouring classes of Modern Europe. We learn from a fragment of Hyperides, preserved by Suidas (*s. v. ἀπεργαστῶν*), that the slaves who worked in the mines and were employed in country labour, were more than 150,000. It appears from Plato (*de Rep.* ix. p. 578, d. e) that there were many Athenians, who possessed fifty slaves each. Lysias and Polemarchus had 120 slaves in their manufactory (Lys. c. *Eratosth.* p. 395); and Nicias let 1000 slaves to a person who undertook the working of a mine at Laurium. (Xenoph. *de Vectig.* 4.) There is therefore no good reason for supposing that the slaves of Attica are much overrated at 400,000, which number bears nearly the same proportion to the free inhabitants of Attica, as the labouring classes bear to the other classes in Great Britain.

If we go back from the time of Demetrius Phalereus to the flourishing period of Athenian history, we shall find the number of Athenian citizens generally computed at about 20,000, which would give about half a million as the total population of Attica. Twenty thousand were said to have been their number in the time of Cecrops (Philochorus, *ap. Schol. ad Pind.* Ol. ix. 68), a number evidently transferred from historical times to the mythical age. In B.C. 444 they were 19,000; but upon a scrutiny undertaken by the advice of Pericles, nearly 5000 were struck off the lists, as having no claims to the franchise. (Plut. *Pericl.* 87; Philoch. *ap. Schol. ad Aristoph. Vesp.* 716.) A few years afterwards (B.C. 422) they had increased to 20,000 (Aristoph.

Vesp. 707); and this was the number at which they were estimated by Demosthenes in B.C. 331. (Dem. c. *Aristog.* p. 785.)

That the population of Attica could not have been much short of half a million may be inferred from the quantity of corn consumed in the country. In the time of Demosthenes the Athenians imported annually 800,000 medimni, or 876,302 bushels, of corn. (Dem. c. *Leptin.* p. 466.) Adding this to the produce of Attica, which we may reckon at about 1,950,000 medimni, the total will be 2,750,000 medimni, or 3,950,000 bushels. "This would give per head to a population of half a million near 8 bushels per annum, or 5½ medimni, equal to a daily rate of 20 ounces and 7-10ths arydrops, to both sexes, and to every age and condition. The ordinary full ration of corn was a cheenic, or the forty-eighth part of a medimnus, or about 28½ ounces."

It is impossible to determine the exact population of Athens itself. We have the express testimony of Thucydides (ii. 14) that the Athenians were fond of a country life, and that before the Peloponnesian war the country was decorated with houses. Some of the demi were populous: Acharne, the largest, had in B.C. 431, 3000 hoplites, implying a free population of at least 12,000, not computing slaves. Athens is expressly said to have been the most populous city in Greece (Xen. *Hell.* ii. 3. § 24; Thuc. i. 80, ii. 64); but the only fact of any weight respecting the population of the city is the statement of Xenophon that it contained more than 10,000 houses. (Xen. *Men.* iii. 6. § 14, *Oecon.* 8. § 22.) Clinton remarks that "London contains 7½ persons to a house; but at Paris formerly the proportion was near 25. If we take about half the proportion of Paris, and assume 12 persons to a house, we obtain 120,000 for the population of Athens; and we may perhaps assign 40,000 more for the collective inhabitants of Peiræus, Molybdia and Phalerum." Leake supposes the population of the whole city to have been 192,000; and though no certainty on the point can be attained, we cannot be far wrong in assuming that Athens contained at least a third of the total population of Attica.

The preceding account has been chiefly taken from Clinton (*F. H.* vol. ii. p. 387, seq., 2nd ed.) and Leake (p. 618), with which the reader may compare the calculations of Büchli. (*Public Econ. of Athens*, p. 30, seq., 2nd ed.) The latter writer reckons the population of the city and the harbours at 180,000.

VI. GATES

Of the gates of the Asty the following are mentioned by name, though the exact position of some of them is very doubtful. We begin with the gates on the western side of the city.

1. *Diplum* (Δίπλωρον), originally called the *Thrianian Gate* (Θυρῖαια Πύλαι), because it led to Thria, a demus near Eleusis (Plut. *Per.* 30), and also the *Ceramic Gate* (Κεραμικὰ Πύλαι), as being the communication from the inner to the outer Cerameicus (Philost. *Vit. Soph.* ii. 8; comp. Plut. *Sull.* 14), was situated at the NW. corner of the city. The name Diplum seems to show that it was constructed in the same manner as the gate of Megalopolis at Messene, with a double entrance and an intermediate court. It is described by Livy (xxxi. 24) as greater and wider than the other gates of Athens, and with corresponding approaches to it on either

side; and we know from other authorities that it was the most used of all the gates. The street within the city led directly through the inner Cerameicus to the Agora; while outside the gate there were two roads, both leading through the outer Cerameicus, one to the Academy (Liv. l. c.; Cic. de Fin. v. 1; Lucian, *Seyth.* 4), and the other to Eleusis. [See below, No. 2.] The Dipylum was sometimes called *Δημιῶδες Πύλας*, from the number of prostitutes in its neighbourhood. (Lucian, *Dial. Mer.* 4. § 3; Hesych. s. v. *Δημιῶσι, Κεραμεικός*; Schol. ad Aristoph. *Equit.* 769.)

It is exceedingly improbable that Pausanias entered the city by the Dipylum, as Wordsworth, Curtius, and some other modern writers suppose. [See below, No. 3.]

2. *The Sacred Gate* (*αἱ Ἱεραὶ Πύλας*), S. of the preceding, is identified by many modern writers with the Dipylum, but Plutarch, in the same chapter (*Sull.* 14), speaks of the Dipylum and the Sacred Gate as two different gates. Moreover the same writer says that Sulla broke through the walls of Athens at a spot called Heptachalcion, between the Peiraic and the Sacred Gates; a description which would scarcely have been applicable to the Heptachalcion, if the Sacred Gate had been the same as the Dipylum. [See the plan of Athens.] The Sacred Gate must have derived its name from its being the termination of the Sacred Way to Eleusis. But it appears that the road leading from the Dipylum was also called the Sacred Way; since Pausanias says (i. 36. § 3) that the monument of Anthemocritus was situated on the Sacred Way from Athens to Eleusis, and we know from other authorities that this monument was near the Dipylum or the Thriasian Gate. (Plut. *Per.* 30; Hesych. s. v. *Ἀνθεμόκριτος*.) Hence, we may conclude that the Sacred Way divided shortly before reaching Athens, one road leading to the Sacred Gate and the other to the Dipylum. The street within the city from the Sacred Gate led into the Cerameicus, and joined the street which led from the Dipylum to the Agora. We read, that when the soldiers penetrated through the Sacred Gate into the city, they slew so many persons in the narrow streets and in the Agora, that the whole of the Cerameicus was deluged with blood, which streamed through the gates into the suburbs. (Plut. *Sull.* 14.)

3. *The Peiraic Gate* (*ἡ Πειραικὴ Πύλη*, Plut. *Thea.* 27, *Sull.* 14), S. of the preceding, from which ran the *ἀμαξιτός* or carriage road between the Long Walls, from the Asy to the Peiraicus. It has been already remarked that the *ἀμαξιτός* lay between the two Long Walls, and the marks of carriage wheels may still be seen upon it. It was the regular road from the Asy to the Peiraicus; and the opinion of Leake (p. 234), that even during the existence of the Long Walls, the ordinary route from the Peiraicus to the Asy passed to the southwards of the Long Walls, has been satisfactorily refuted by Forchhammer (p. 296, seq.).

The position of the Peiraic Gate has been the subject of much dispute. Leake places it at some point between the hill of Pryx and Dipylum; but we have no doubt that Forchhammer is more correct in his supposition that it stood between the hills of Pryx and of Museum. The arguments in favour of their respective opinions are stated at length by these writers. (Leake, p. 225, seq.; Forchhammer, p. 296, seq.) Both of them, however, bring forward convincing arguments, that Pausanias entered

the city by this gate, and not by the Dipylum, as Wordsworth and Curtius supposed, nor by a gate between the Hill of the Nymphs and the Dipylum, as Ross has more recently maintained. (Ross, in *Kunstblatt*, 1837, No. 93.)

4. *The Melitian Gate* (*αἱ Μελητιδῆς Πύλας*), at the SW. corner of the city, so called from the demus Melite, to which it led. Just outside this gate were the Cimonian sepulchres, in which Thucydides, as well as Cimon, was buried. In a hill extending westwards from the western slope of the Museum, on the right bank of the Ilissus, Forchhammer (p. 347) discovered two great sepulchres, hewn out of the rock, which he supposes to be the Cimonian tombs. The valley of the Ilissus was here called *Coele* (*Κοίλη*), a name applied as well to the district within as without the Melitian Gate. This appears from a passage in Herodotus (vi. 103), who says that Cimon was buried before the city at the end of the street called *διὰ Κοίλης*, by which he clearly means a street of this name within the city. Other authorities state that the Cimonian tombs were situated in the district called *Coele*, and near the Melitian Gate. (Marcellin. *Vit. Theoc.* §§ 17, 32, 55; Anonym. *Vit. Theoc.* sub fin.; Paus. i. 23. § 9; Plut. *Cim.* 4. 19.)

Müller erroneously placed the Peiraic Gate on the NE. side of the city.

On the southern side:—

5. *The Ionian Gate* (*αἱ Ἰωνίαι Πύλας*), not far from the Ilissus, and leading to Phalerum. The name of this gate is only mentioned in the Platonic dialogue named *Axiarchus* (c. 1), in which Axiarchus is said to live near this gate at the monument of the Amazon; but that this gate led to Phalerum is clear from Pausanias, who, in conducting his reader into Athens from Phalerum, says that the monument of Antiope (the Amazon) stood just within the gate. (Paus. i. 2. § 1.)

On the eastern side:—

6. *The Gate of Diochares* (*αἱ Διοχάρους Πύλας*) leading to the Lyceum, and near the fountain of Panops. (Strab. ix. p. 397; Hesych. s. v. *Πανάς*.)

7. *The Diomeian Gate* (*αἱ Διομείαι Πύλας*), N. of the preceding, leading within the city to the demus Diomeia, and outside to the Cynosarges. (Steph. B. s. v. *Διομεία, Κυνόσαργες*; Diog. Laërt. vi. 13; Plut. *Thea.* 1.)

On the northern side:—

8. *The Herian Gate* (*αἱ Ἡριαὶ Πύλας*), or the Gate of the Dead, so called from *ἥρια*, a place of sepulture. (Harporat. s. v.) The site of this gate is uncertain; but it may safely be placed on the north of the city, since the burial place of Athens was in the outer Cerameicus.

9. *The Acharnian Gate* (*αἱ Ἀχαρνναὶ Πύλας*, Hesych. s. v.), leading to Acharnae.

10. *The Equestrian Gate* (*αἱ Ἰππῆδες Πύλας*, Plut. *Vit. X. Orat.* p. 849, c.), the position of which is quite uncertain. It is placed by Leake and others on the western side of the city, but by Kiepert on the NE., to the north of the Diomeian Gate.

11. *The Gate of Aegeneus* (*αἱ Αἰγινεὶς Πύλας*, Plut. *Thea.* 12), also of uncertain site, is placed by Müller on the eastern side; but, as it appears from Plutarch (l. c.) to have been in the neighbourhood of the Olympieum, it would appear to have been in the southern wall.

There were several other gates in the Walls of the Asy, the names of which are unknown.

VII. GENERAL APPEARANCE OF THE CITY, HOUSES, STREETS, WATER, &c.

The first appearance of Athens was not pleasing to a stranger. Dicaearchus, who visited the city in the fourth century before the Christian era, describes it "as dusty and not well supplied with water; badly laid out on account of its antiquity; the majority of the houses mean, and only a few good." He adds that "a stranger, at the first view, might doubt if this is Athens; but after a short time he would find that it was." (Dicaearch. *Bios τῆς Ἑλλάδος*, init., p. 140, ed. Fuhr.) The streets were narrow and crooked; and the meanness of the private houses formed a striking contrast to the magnificence of the public buildings. None of the houses were more than one story high, and the upper stories often projected over the streets. Themistocles and Aristides, though authorised by the Areiopagus, could hardly prevent people from building over the streets. The houses were, for the most part, constructed either of a frame-work of wood, or of unburnt bricks dried in the open air. (Xen. *Mem.* iii. 1. § 7; Plut. *Dem.* 11; Hirt, *Baukunst der Alten*, p. 143.) The front towards the street rarely had any windows, and was usually nothing but a certain wall, covered with a coating of plaster (*coriacea*; Dem. *de Ord. Rep.* p. 175; Plut. *Comp. Arist. et Cat.* 4); though occasionally this outer wall was relieved by some ornament, as in the case of Phocion's house, of which the front was adorned with copper filings. (Plut. *Phoc.* 18; Becker, *Charikles*, vol. i. p. 198.) What Horace said of the primitive worthies of his own country, will apply with still greater justice to the Athenians during their most flourishing period:—

"Privatus illis census erat brevis,
Commune magnus."

(Mure, vol. ii. p. 98.) It was not till the Macedonian period, when public spirit had decayed, that the Athenians, no longer satisfied with participating in the grandeur of the state, began to erect handsome private houses. "Formerly," says Demosthenes, "the republic had abundant wealth, but no individual raised himself above the multitude. If any one of us could now see the houses of Themistocles, Aristides, Cimon, or the famous men of those days, he would perceive that they were not more magnificent than the houses of ordinary persons; while the buildings of the state are of such number and magnitude that they cannot be surpassed;" and afterwards he complains that the statesmen of his time constructed houses, which exceeded the public buildings in magnitude. (Dem. *c. Aristocr.* p. 689, *Olynth.* iii. pp. 35, 36; Böckh, *Publ. Econ. of Athens*, p. 64, seq., 2nd ed.; Becker, *Charikles*, vol. i. p. 198.)

The insignificance of the Athenian houses is shown by the small prices which they fetched. Böckh (*Ibid.* p. 66) has collected numerous instances from the orators. Their prices vary from the low sum of 3 or 5 minas (12*l.* 3*s.* 9*d.* and 20*l.* 6*s.* 3*d.*), to 120 minas (48*l.* 10*s.*); and 50 minas (20*l.* 2*s.* 6*d.*) seem to have been regarded as a considerable sum for the purchase of a house.

Athens was inferior to Rome in the pavement of its streets, its sewers, and its supply of water. "The Greeks," says Strabo (v. p. 235), "in building their cities, attended chiefly to beauty and fortification, harbours, and a fertile soil. The Romans, on the other hand, provided, what the others neglected, the pavement of the streets, a supply of water, and com-

mon sewers." This account must be taken with some modifications, as we are not to suppose that Athens was totally unprovided with these public conveniences. It would appear, however, that few of the streets were paved; and the scavengers did not keep them clean, even in dry weather. The city was not lighted (Becker, *Charikles*, vol. ii. p. 211); and in the *Wups* of Aristophanes we have an amusing picture of a party at night picking their way through the mud, by the aid of a lantern (*Vesp.* 248); and during a period of dry weather, as further appears from their own remarks. It would seem, from several passages in Aristophanes, that Athens was as dirty as the filthiest towns of southern Europe in the present day; and that her places of public resort, the peristyles of her sacred edifices more especially, were among the chief repositories of every kind of nuisance. (Aristoph. *Plut.* 1183, seq., *Nub.* 1384, seq., *Eccles.* 320, seq., *Vesp.* 394; from Mure, vol. ii. p. 46.)

We have not much information respecting the supply of water at Athens. Dicaearchus, as we have already seen, says that the city was deficient in this first necessary of life. There was only one source of good drinking water, namely, the celebrated fountain, called Callirhoë or Eneacarnus, of which we shall speak below. Those who lived at a distance from this fountain obtained their drinking water from wells, of which there was a considerable number at Athens. (Paus. i. 14. § 1.) There were other fountains in Athens, and Pausanias mentions two, both issuing from the hill of the Acropolis, one in the cavern sacred to Apollo and Pan, and another in the temple of Aesculapius; but they both probably belonged to those springs of water unfit for drinking, but suited to domestic purposes, to which Vitruvius (viii. 3) alludes. The water obtained from the soil of Athens itself is impregnated with saline particles. It is, however, very improbable that so populous a city as Athens was limited for its supply of drinkable water to the single fountain of Callirhoë. We still find traces in the city of water-courses (*ὀρεορροῖαι*) channelled in the rock, and they are mentioned by the Attic writers. (Aristoph. *Acharn.* 922, &c.) Even as early as the time of Themistocles there were public officers, who had the superintendence of the supply of water (*ἐπιστάται τῶν ὕδατων*, Plut. *Them.* 31). It may reasonably be concluded that the city obtained a supply of water by conduits from distant sources. Leake observes, "Modern Athens was not many years ago, and possibly may still be, supplied from two reservoirs, situated near the junction of the Eridanus and Ilissus. Of these reservoirs one was the receptacle of a subterranean conduit from the foot of Mt. Hymettus; the other, of one of the Cephissus at the foot of Mt. Pentelicon. This conduit, which may be traced to the north of *Amelópiko*, in proceeding from thence by *Kato Marisi* to *Kifisia*, where a series of holes give air to a canal, which is deep in the ground, may possibly be a work of republican times. One of these in particular is seen about midway between Athens and *Kifisia*, and where two branches of the aqueduct seem to have united, after having conducted water from two or more fountains in the streams which, flowing from Parnes, Pentelicon, and the intermediate ridge, form the Cephissus." Among the other favours which Hadrian conferred upon Athens was the construction of an aqueduct, of which the whole city probably reaped the benefit, though nominally intended only for the quarter called after his

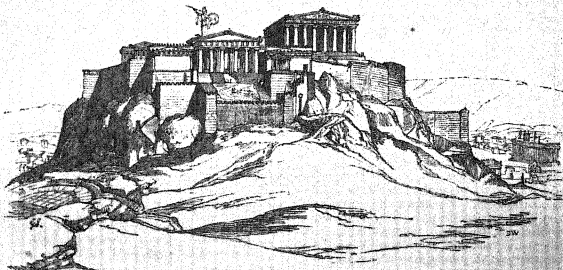
own name. There stood in the time of Stuart, at the foot of the south-eastern extremity of Mt. Lycabettus, the remains of an arch, which was part of the frontispiece of a reservoir of this aqueduct. The piers of some of the arches of this aqueduct are still extant, particularly to the eastward of the village of *Dervish-agü*, five or six miles to the north of Athens. (Leake, p. 202, and Appendix XIII., "On the Supply of Water at Athens.")

VIII. TOPOGRAPHY OF THE ACROPOLIS OR POLIS.

The Acropolis, as we have already remarked, is a square craggy rock, rising abruptly about 150 feet, with a flat summit of about 1,000 feet from east to west, by 500 feet broad from north to south. It is inaccessible on all sides, except the west, where it is ascended by a steep slope. It was at one and the same time the fortress, the sanctuary, and the museum of the city. Although the site of the original city, it had ceased to be inhabited from the time of the Persian wars, and was appropriated to the worship of Athena and the other guardian deities of the city. It was one great sanctuary, and is therefore

called by Aristophanes *ἑσάτων Ἀκρόπολιν*, *ἱερὸν τέμενος*. (*Lysistr.* 482; comp. *Dem. de Fals. Leg.* p. 428, *ἄλλης εὐσεύς ἱερὰς τῆς Ἀκροπόλεως*.) By the artists of the age of Pericles its platform was covered with the master-pieces of ancient art, to which additions continued to be made in succeeding ages. The sanctuary thus became a museum; and in order to form a proper idea of it, we must imagine the summit of the rock stripped of every thing except temples and statues, the whole forming one vast composition of architecture, sculpture, and painting, the dazzling whiteness of the marble relieved by brilliant colours, and glittering in the transparent clearness of the Athenian atmosphere. It was here that Art achieved her greatest triumphs; and though in the present day a scene of desolation and ruin, its ruins are some of the most precious reliques of the ancient world.

The Acropolis stood in the centre of the city. Hence it was the heart of Athens, as Athens was the heart of Greece (*Arist. Panath.* i. p. 93, Jebb); and Pindar no doubt alluded to it, when he speaks of *κατεος θυμολαδὲς θυδαίς ἐν ταῖς ἱεραῖς Ἀθῶναις*. (*Frag.* p. 225, Dissen.) It was to this sacred rock



THE ACROPOLIS RESTORED.

that the magnificent procession of the Panathenaic festival took place once in four years. The chief object of this procession was to carry the Peplus, or embroidered robe, of Athena to her temple on the Acropolis. (*Dict. of Ant. art. Panathenaea*.) In connection with this subject it is important to distinguish between the three different Athenas of the Acropolis. (*Schol. ad Aristid.* p. 320, Dindorf.) The first was the Athena Polias, the most ancient of all, made of olive wood, and said to have fallen from heaven; its sanctuary was the Erechtheum. The second was the Athena of the Parthenon, a statue of ivory and gold, the work of Phidias. The third was the Athena Promachos, a colossal statue of bronze, also the work of Phidias, standing erect, with helmet, spear, and shield. Of these three statues we shall speak more fully hereafter; but it must be borne in mind that the Peplus of the Panathenaic procession was carried to the ancient statue of Athena Polias, and not to the Athena of the Parthenon. (*Wordsworth*, p. 123, seq.)

The three goddesses are alluded to in the following remarkable passages of the Knights (1165, seq.) of Aristophanes, which we subjoin, with Wordsworth's comments:—

- ΚΑ. ἰδοὺ φέρω σοι τήνδε μαζίστην ἱγῶ.
 ΑΔΑ. ἐγὼ δὲ μωστίας μεμυσιλημένας
 ὑπὸ τῆς θεοῦ τῇ χειρὶ τῇ ἑλεγκαντῆρ.*
 ΔΗ. ὡς μέγαν ἀρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.
 ΚΑ. ἐγὼ δ' ἔντος γε πῖσιον ἐβήρων καὶ καλὸν
 ἐτόρυνε δ' αἶθ' ἡ Παλλὰς ἡ Πυλαμμάχος.†
 ΑΔΑ. ὦ Δῆμ' ἐναργῶς ἡ θεὸς σ' ἐπισκοπεῖ
 καὶ νῦν ὑπερέχει σου χιτῶνα ζωοῦ πλέαν.
 ΚΑ. ταυτὶ τέμαχος σοῖδωκεν ἡ Φοῖβεσσστράτη.
 ΑΔΑ. ἡ δ' ὀβριμοπάτρα γ' ἐβρόν ἐκ ζωοῦ κρέας
 καὶ χόλωκος ἡνίοστρου τε καὶ γαστροῦ τόμου.
 ΔΗ. καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.‡

* i.e. The chryselephantine statue of the goddess in the Parthenon, the hands of which were of ivory.

† i.e. The bronze colossal statue of Athena Promachos, standing near the Propylaea (*Πυλαμμάχος*). Her shield and spear are here ludicrously converted into a χιτῶνα and τορῶνη. Her gigantic form is expressed by ὑπερέχει.

‡ i.e. The Athena Polias in the Erechtheum: this line is a convincing proof that the Peplus was dedicated to her.

I. Walls of the Acropolis.

Being a citadel, the Acropolis was fortified. The ancient fortifications are ascribed to the Pelasgians, who are said to have levelled the summit of the rock, and to have built a wall around it, called the *Pelasgic Wall* or *Fortress*. (*Πελασγικὸν τεῖχος*, Herod. v. 64; *τείχιμα Πελαργικόν*, Callimach. *ap. Schol. ad Aristoph. Av.* 832; Neocæus, *ap. Herod. vi.* 137; Myrsilus, *ap. Diomys. i.* 28; Cleidemus, *ap. Suid. s. v. ἀκρόα, ἡγεῖσθον*.) The approach on the western side was protected by a system of works, comprehending nine gates, hence called *ἐννεάπυλον τὸ Πελασγικόν*. (Cleidem. *l. c.*) These fortifications were sufficiently strong to defy the Spartans, when the Peleistratidae took refuge in the Acropolis (Herod. v. 64, 65); but after the expulsion of the family of the despot, it is not improbable that they were partly dismantled, to prevent any attempt to restore the former state of things, since the seizure of the citadel was always the first step towards the establishment of despotism in a Greek state. When Xerxes attacked the Acropolis, its chief fortifications consisted of palisades and other works constructed of wood. The Persians took up their position on the Areiopagus, which was opposite the western side of the Acropolis, just as the Amazons had done when they attacked the city of Cecrops. (Æsch. *Eum.* 685, seq.) From the Areiopagus the Persians discharged hot missiles against the wooden defences, which soon took fire and were consumed, thus leaving the road on the western side open to the enemy. The garrison kept them at bay by rolling down large stones, as they attempted to ascend the road; and the Persians only obtained possession of the citadel by scaling the precipitous rock on the northern side, close by the temple of Aglaurus. (Herod. viii. 52, 53.) It would seem to follow from this narrative that the elaborate system of works, with its nine gates on the western side, could not have been in existence at this time. After the capture of the Acropolis, the Persians set fire to all the buildings upon it; and when they visited Athens in the following year, they destroyed whatever remained of the walls, or houses, or temples of Athens. (Herod. viii. 53, ix. 93.)

The foundations of the ancient walls no doubt remained, and the name of *Pelasgic* continued to be applied to a part of the fortifications down to the latest times. Aristophanes (*Av.* 832) speaks of *τῆς πόλεως τὸ Πελαργικόν*, which the Scholiast explains as the "Pelasgic wall on the Acropolis;" and Pausanias (i. 28. § 3) says that the Acropolis was surrounded by the Pelasgians with walls, except on the side fortified by Cimon. We have seen, however, from other authorities that the Pelasgians fortified the whole hill; and the remark of Pausanias probably only means that in his time the northern wall was called the *Pelasgic*, and the southern the *Cimonian*. (Comp. *Plut. Cim.* 13.) When the Athenians returned to their city after its occupation by the Persians, they commenced the restoration of the walls of the Acropolis, as well as of those of the *Asty*; and there can be little doubt that the northern wall had been rebuilt, when Cimon completed the southern wall twelve years after the retreat of the Persians. The restoration of the northern wall may be ascribed to Themistocles; for though called apparently the *Pelasgic* wall, its remains show that the greater part of it was of more recent origin. In the middle of it we find courses of masonry, formed of pieces of Doric

columns and entablature; and as we know from Thucydides (i. 93) that the ruins of former buildings were much employed in rebuilding the walls of the *Asty*, we may conclude that the same was the case in rebuilding those of the Acropolis.

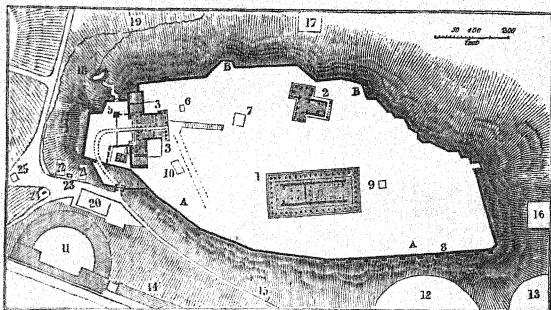
The *Pelasgicum* signified not only a portion of the walls of the Acropolis, but also a space of ground below the latter (*τὸ Πελασγικὸν καλούμενον τὸ ἐπὶ τῇ Ἀκρόπολει*, Thuc. ii. 17.) That it was not a wall is evident from the account of Thucydides, who says that an oracle had enjoined that it should remain uninhabited; but that it was, notwithstanding this prohibition, built upon, in consequence of the number of people who flocked into Athens at the commencement of the Peloponnesian war. Lucian (*Peculator.* 47) represents a person sitting upon the wall of the Acropolis, and letting down his hook to angle for philosophers in the *Pelasgicum*. This spot is said to have been originally inhabited by the Pelasgians, who fortified the Acropolis, and from which they were expelled because they plotted against the Athenians. (Schol. *ad Thuc. ii.* 17; Philochorus, *ap. Schol. ad Lucian. Cicutip.* 1; Paus. i. 28. § 3.) It is placed by Leake and most other authorities at the north-western angle of the Acropolis. A recent traveller remarks that "the story of the *Pelasgic* settlement under the north side of the Acropolis inevitably rises before us, when we see the black shade always falling upon it, as over an accursed spot, in contrast with the bright gleam of sunshine which always seems to invest the Acropolis itself; and we can imagine how naturally the gloom of the steep precipice would conspire with the remembrance of an accursed and hateful race, to make the Athenians dread the spot." (Stanley, *Class. Mus.* vol. i. p. 53.)

The rocks along the northern side of the Acropolis were called the *Long Rocks* (*Μακράς*), a name under which they are frequently mentioned in the Ion of Euripides, in connection with the grotto of Pan, and the sanctuary of Aglaurus:

ἔμβα προσθάβρους πέτρας
Παλλάδος ὅπ' ὄχθῃ τῆς Ἀθηναίων χθονὸς
Μακρὰς καλοῦσι γῆς ἄνακτες Ἀρθίδος.

(Eurip. *Ion*, 11, seq.; comp. 296, 506, 953, 1413.) This name is explained by the fact that the length of the Acropolis is much greater than its width; but it might have been given with equal propriety to the rocks on the southern side. The reason why the southern rocks had not the same name appears to have been, that the rocks on the northern side could be seen from the greater part of the Athenian plain, and from almost all the demi of Mt. Parnes; while those on the southern side were only visible from the small and more undulating district between Hymettus, the Long Walls, and the sea. In the city itself the rocks of the Acropolis were for the most part concealed from view by houses and public buildings. (Forchhammer, p. 364, seq.)

The surface of the Acropolis appears to have been divided into platforms, communicating with one another by steps. Upon these platforms stood the temples, sanctuaries, or monuments, which occupied all the summit. Before proceeding to describe the monuments of the Acropolis, it will be advisable to give a description of the present condition of the walls, and of the recent excavations on the platform of the rock, for which we are indebted to Mr. Penrose's important work. (*An Investigation of the Principles of Athenian Architecture*, by F. C. Penrose; London, 1851.)



GROUND PLAN OF THE ACROPOLIS AND THE IMMEDIATE NEIGHBOURHOOD.

AA. Southern or Cimonian Wall.

BB. Northern or Pelasgic Wall.

1. Parthenon.

2. Erechtheum.

3. Propylaea.

4. Temple of Nike Apteros: beneath Temple of Geurotrophus and Demeter Chloë.

5. Pedestal of the Statue of Agrippa.

6. Quadriga.

7. Statue of Athena Promachus.

8. Gigantomachia.

9. Temple of Rome and Augustus.

10. Temple of Artemis Brauronia.

11. Odeum of Herodes or Regilla.

12. Dionysiac Theatre.

13. Odeum of Pericles.

14. Stoa Eumeneia.

15. Grave of Talus or Calus.

16. Eleusinium.

17. Aglaurium.

18. Grotto of Pan.

19. Pelasgium.

20. Asclepieum.

21. Temple of Aphrodite Pandemos.

22. Temple of Themis.

23. Grave of Hippolytus.

24. Statues of Harmodius and Aristogelon.

25. Altar of the Twelve Gods.

On the ascent to the Acropolis from the modern town our first attention is called to the angle of the Hellenic wall, west of the northern wing of the Propylaea. It is probable that this wall formed the exterior defence of the Acropolis at this point. Following this wall northwards, we come to a bastion, built about the year 1822 by the Greek general Odysseus to defend an ancient well, to which there is access within the bastion by an antique passage and stairs of some length cut in the rock. Turning eastwards round the corner, we come to two caves, one of which is supposed to have been dedicated to Pan; in these caves are traces of tablets let into the rock. Leaving these caves we come to a large buttress, after which the wall runs upon the edge of the nearly vertical rock. On passing round a salient angle, where is a small buttress, we find a nearly straight line of wall for about 210 feet; then a short bend to the south-east; afterwards a further straight reach for about 120 feet, nearly parallel to the former. These two lines of wall contain the remains of Doric columns and entablature, to which reference has already been made. A mediaeval buttress about 100 feet from the angle of the Erechtheum forms the termination of this second reach of wall. From hence to the north-east angle of the Acropolis, where there is a tower apparently Turkish, occur several large square stones, which also appear to have belonged to some early temple. The wall, into which these, as well as the before mentioned fragments, are built, seems to be of Hellenic origin. The eastern face of the wall appears to have been entirely built in the Middle Ages on the old foundations. At the south-east angle we find the Hellenic masonry of the Southern or Cimonian wall. At this spot 29 courses remain, making a height of 45 feet. Westward of this point the wall has been almost

entirely cased in mediaeval and recent times, and is further supported by 9 buttresses, which, as well as those on the north and east sides, appear to be mediaeval. But the Hellenic masonry of the Cimonian wall can be traced all along as far as the Propylaea under the casing. The south-west reach of the Hellenic wall terminates westwards in a solid tower about 30 feet high, which is surmounted by the temple of Nike Apteros, described below. This tower commanded the unshielded side of any troops approaching the gate, which, there is good reason to believe, was in the same position as the present entrance. After passing through the gate and proceeding northwards underneath the west face of the tower, we come to the Propylaea. The effect of emerging from the dark gate and narrow passage to the magnificent marble staircase, 70 feet broad, surmounted by the Propylaea, must have been exceedingly grand. A small portion of the ancient Pelasgic wall still remains near the south-east angle of the southern wing of the Propylaea, now occupied by a lofty mediaeval tower. After passing the gateways of the Propylaea we come upon the area of the Acropolis, of which considerably more than half has been excavated under the auspices of the Greek government. Upon entering the enclosure of the Acropolis the colossal statue of Athena Promachus was seen a little to the left, and the Parthenon to the right; both offering angular views, according to the usual custom of the Greeks in arranging the approaches to their public buildings. The road leading upwards in the direction of the Parthenon is slightly worked out of the rock; it is at first of considerable breadth, and afterwards becomes narrower. On the right hand, as we leave the Propylaea, and on the road itself, are traces of 5 votive altars, one of which is dedicated to Athena Hygieia. Further on, to the left of the road, is the

site of the statue of Athena Promachus. Northwards of this statue, we come to a staircase close to the edge of the rock, partly built, partly cut out, leading to the grotto of Aglauros. This staircase passes downwards through a deep cleft in the rock, nearly parallel in its direction to the outer wall, and opening out in the face of the cliff a little below its foundation. In the year 1845 it was possible to creep into this passage, and ascend into the Acropolis; but since that time the entrance has been closed up. Close to the Parthenon the original soil was formed of made ground in three layers of chips of stone; the lowest being of the rock of the Acropolis, the next of Pentelic marble, and the uppermost of Peiræic stone. In the extensive excavation made to the east of the Parthenon there was found a number of drums of columns, in a more or less perfect state, some much shattered, others apparently rough from the quarry, others partly worked and discarded in consequence of some defect in the material. The ground about them was strewn with marble chips; and some sculptors' tools, and jars containing red colour were found with them. In front of the eastern portico of the Parthenon we find considerable remains of a level platform, partly of smoothed rock, and partly of Peiræic paving. North of this platform is the highest part of the Acropolis. Westwards of this spot we arrive at the area between the Parthenon and Erechtheion, which slopes from the former to the latter. Near the Parthenon is a small well, or rather mouth of a cistern, excavated in the rock, which may have been supplied with water from the roof of the temple. Close to the south, or Caryatid portico of the Erechtheion, is a small levelled area on which was probably placed one of the many altars or statues surrounding that temple.

Before quitting the general plan of the Acropolis, Mr. Penrose calls attention to the remarkable absence of parallelism among the several buildings. "Except the Propylæa and Parthenon, which were perhaps intended to bear a definite relation to one another, no two are parallel. This *asymmetria* is productive of very great beauty; for it not only obviates the dry uniformity of too many parallel lines, but also produces exquisite varieties of light and shade. One of the most happy instances of this latter effect is in the temple of Nike Apteros, in front of the southern wing of the Propylæa. The façade of this temple and pedestal of Agrippa, which is opposite to it, remain in shade for a considerable time after the front of the Propylæa has been lighted up; and they gradually receive every variety of light, until the sun is sufficiently on the decline to shine nearly equally on all the western faces of the entire group." Mr. Penrose observes that a similar want of parallelism in the separate parts is found to obtain in several of the finest mediæval structures, and may conduce in some degree to the beauty of the magnificent Piazza of St. Marc at Venice.

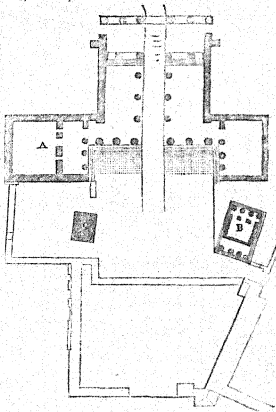
2. The Propylæa.

The road up the western slope of the Acropolis led from the agora, and was paved with slabs of Pentelic marble. (Ross, in the *Kunstblatt*, 1836, No. 60.) At the summit of the rock Pericles caused a magnificent building to be constructed, which might serve as a suitable entrance (*Προπύλαια*) to the wonderful works of architecture and sculpture within:—

Ὁφθαλμοὶ δὲ καὶ γὰρ ἀνοικνυμένων ψόφοι ᾗδ' τῶν Ποσειδωνίων.
'Ἄλλ' ὁλολύγετε φαινόμεναισιν ταῖς ἀρχαίαισιν Ἀθήναις,
καὶ δαμναστῶν καὶ κολυμβίων, ὃν δ' κλείνοισι Δῆμος ἐνοικεῖ.

(Aristoph. *Equit.* 1326.)

The Propylæa were considered one of the masterpieces of Athenian art, and are mentioned along with the Parthenon as the great architectural glory of the Periclean age. (Dem. c. *Androt.* p. 597, Reiske; Philostr. *Vit. Apoll.* ii. 5.) When Epaminondas was urging the Thebans to rival the glory of Athens, he told them that they must uproot the Propylæa of the Athenian Acropolis, and plant them in front of the Cadmean citadel. (Æsch. *de Fals. Leg.* p. 279, Reiske.)



GROUND PLAN OF THE PROPYLÆA.

A. Pinacotheca. B. Temple of Nike Apteros.
C. Pedestal of Agrippa.

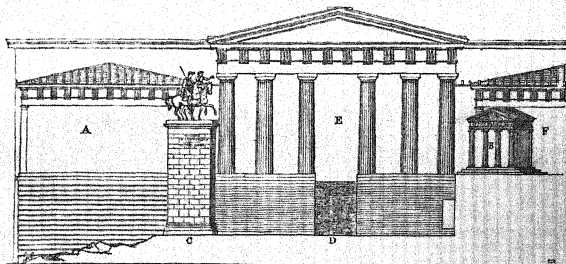
The architect of the Propylæa was Mnesicles. It was commenced in the archonship of Euthymenes, B. C. 437, and was completed in the short space of five years. (Plut. *Pericl.* 13.) It cost 2000 talents (Harpocrat. s. v. *Προπύλαια*), or 400,000*l.* The building was constructed entirely of Pentelic marble, and covered the whole of the western end of the Acropolis, which was 168 feet in breadth. The central part of the building consisted of two Doric hexastyle porticoes, covered with a roof of white marble, which attracted the particular notice of Pausanias (i. 22. § 4). Of these porticoes the western faced the city, and the eastern the interior of the Acropolis; the latter, owing to the rise of the ground, being higher than the former. They were divided into two unequal halves by a wall, pierced by five gates or doors, by which the Acropolis was entered. The western portico was 43 feet in depth, and the eastern about half this depth; and they were

called Propylæa from their forming a vestibule to the five gates or doors just mentioned. Each portico or vestibule consisted of a front of six fluted Doric columns, supporting a pediment, the columns being $4\frac{1}{2}$ feet in diameter, and nearly 29 feet in height. Of the five gates the one in the centre was the largest, and was equal in breadth to the space between the two central columns in the portico in front. It was by this gate that the carriages and horsemen entered the Acropolis, and the marks of the chariot-wheels worn in the rock are still visible. The doors on either side of the central one were much smaller both in height and breadth, and designed for the admission of foot passengers only. The roof of the western portico was supported by two rows of three Ionic columns each, between which was the road to the central gate.

The central part of the building which we have been describing, was 58 feet in breadth, and consequently did not cover the whole width of the rock: the remainder was occupied by two wings, which projected 26 feet in front of the western portico. Each of these wings was built in the form of Doric temples, and communicated with the adjoining angle of the great portico. In the northern wing (on the left hand to a person ascending the Acropolis) a porch of 12 feet in depth conducted into a chamber

of 35 feet by 30, usually called the *Pinacotheca*, from its walls being covered with paintings (*οἶκμα ἔχον γράφας*, Paus. i. 22. § 6). The southern wing (on the right hand to a person ascending the Acropolis) consisted only of a porch or open gallery of 26 feet by 17, which did not conduct into any chamber behind. On the western front of this southern wing stood the small temple of Nike Apteros (*Νίκη ἄπτερος*), the Wingless Victory. (Paus. i. 22. § 4.) The spot occupied by this temple commands a wide prospect of the sea, and it was here that Ægeus is said to have watched his son's return from Crete. (Paus. l. c.) From this part of the rock he threw himself, when he saw the black sail on the mast of Theseus. Later writers, in order to account for the name of the Ægean sea, relate that Ægeus threw himself from the Acropolis into the sea, which is three miles off.

There are still considerable remains of the Propylæa. The eastern portico, together with the adjacent parts, was thrown down about 1656 by an explosion of gunpowder which had been deposited in that place; but the inner wall, with its five gateways, still exists. The northern wing is tolerably perfect; but the southern is almost entirely destroyed: two columns of the latter are seen imbedded in the adjacent walls of the mediæval tower.



THE PROPYLÆA RESTORED.

A. Pinacotheca.
B. Temple of Nike Apteros.
C. Pedestal of Agrippa.

D. Road leading to the central entrance.
E. Central entrance.

F. Hall corresponding to the Pinacotheca.

The Temple of Nike Apteros requires a few words. In the time of Pericles, Nike or Victory was figured as a young female with golden wings (*Νίκη πτεράων πτερόενον χρυσῶν*, Aristoph. *Av.* 574); but the more ancient statues of the goddess are said to have been without wings. (Schol. *ad Aristoph. l. c.*) Nike Apteros was identified with Athena, and was called Nike Athena. (*Νίκη Ἀθηνᾶ*, Heliodor. *ap. Harpocrat. Suid. s. v.*) Standing as she did at the exit from the Acropolis, her aid was naturally implored by persons starting on a dangerous enterprise. (*Νίκη τ' Ἀθῆνα Πόλις, ἥ σώζει μ' ἐλ,* Soph. *Philoct.* 134.) Hence, the opponents of Lysistrata, upon reaching the top of the ascent to the Acropolis, invoke Nike (*δέσπονα Νίκη ἐργασού*), before whose temple they were standing. (Aristoph. *Lysistr.* 318; from Wordsworth, p. 107, seq.) This temple was still in existence when Spon and Wheeler

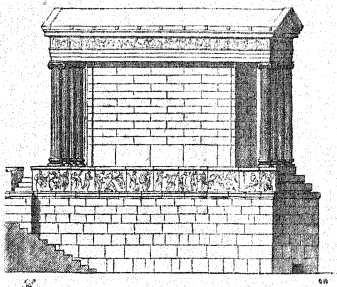
visited Athens in 1676; but in 1751 nothing remained of it but some traces of the foundation and fragments of masonry lying in the neighbourhood of its former site. There were also found in a neighbouring wall four slabs of its sculptured frieze, which are now in the British Museum. It seemed that this temple had perished utterly; but the stones of which it was built were discovered in the excavations of the year 1835, and it has been rebuilt with the original materials under the auspices of Ross and Schaubert. The greater part of its frieze was also discovered at the same time. The temple now stands on its original site, and at a distance looks very much like a new building, with its white marble columns and walls glittering in the sun.

This temple is of the class called Amphiprostylus Tetrastylus, consisting of a cella with four Ionic columns at either front, but with none on

the sides. It is raised upon a stylobate of 3 feet, and is 27 feet in length from east to west, and 18 feet in breadth. The columns, including the base and the capital, are 13½ feet high, and the total height of the temple to the apex of the pediment, including the stylobate, is 23 feet. The frieze, which runs round the whole of the exterior of the building, is 1 foot 6 inches high, and is adorned with sculptures in high relief. It originally consisted of fourteen pieces of stone, of which twelve, or the fragments of twelve, now remain. Several of these are so mutilated that it is difficult to make out the subject; but some of them evidently represent a battle between Greeks and Persians, or other Oriental barbarians. It is supposed that the two long sides were occupied with combats of horsemen, and that the western end represented a battle of foot soldiers. This building must have been erected after the battle of Salamis, since it could not have escaped the Persians, when they destroyed every thing upon the Acropolis; and the style of art shows that it could

not have been later than the age of Pericles. But, as it is never mentioned among the buildings of this statesman, it is generally ascribed to Cimon, who probably built it at the same time as the southern wall of the Acropolis. Its sculptures were probably intended to commemorate the recent victories of the Greeks over the Persians. (*Die Akropolis von Athen*: 1 Abth. *Der Tempel der Nike Apteros*, von Ross, Schaubert und Hansen, Berl. 1839; Leake, p. 529, seq.)

Pedestal of Agrippa.—On the western front of the northern wing of the Propylæa there stands at present a lofty pedestal, about 12 feet square and 27 high, which supported some figure or figures, as is clear from the holes for stanchions on its summit. Moreover we may conclude from the size of the pedestal that the figure or figures on its summit were colossal or equestrian. Pausanias, in describing the Propylæa, speaks of the statues of certain horsemen, respecting which he was in doubt whether they were the sons of Xenophon, or made for the sake of orna-



TEMPLE OF NIKE APTEROS.

ment (*ἐς εὐπρέπειαν*); and as in the next clause he proceeds to speak of the temple of Nike on the right hand (or southern wing) of the Propylæa, we may conclude that these statues stood in front of the northern wing. (Paus. i. 22. § 4.) Now, it has been well observed by Leake, that the doubt of Pausanias, as to the persons for whom the equestrian statues were intended, could not have been sincere; and that, judging from his manner on other similar occasions, we may conclude that equestrian statues of Gryllus and Diodorus, the two sons of Xenophon, had been converted, by means of new inscriptions, into those of two Romans, whom Pausanias has not named. This conjecture is confirmed by an inscription on the base, which records the name of M. Agrippa in his third consulship; and it may be that the other Roman was Augustus himself, who was the colleague of Agrippa in his third consulship. It appears that both statues stood on the same pedestal, and accordingly they are so represented in the accompanying restoration of the Propylæa.

3. The Parthenon.

The Parthenon (*Παρθενόν*, i. e. the Virgin's House) was the great glory of the Acropolis, and the

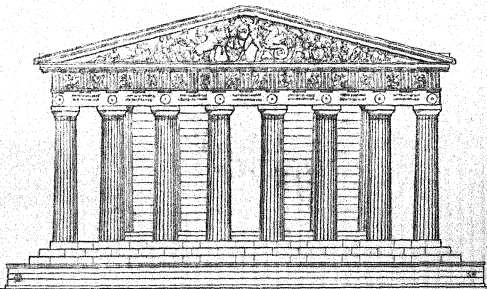
most perfect production of Grecian architecture. It derived its name from its being the temple of Athena Parthenos (*Ἀθηνᾶ Παρθένος*), or Athena the Virgin, a name given to her as the invincible goddess of war. It was also called *Heccatempelos* or *Heccatompedos*, the Temple of One Hundred Feet, from its breadth (*Ἑκατόμπεδος*, sc. *πέδος*, *Ἑκατόμπεδον*, Etym. M. p. 321, 21; Harpocrat. Suid. s. v.); and sometimes *Parthenon Heccatempelos*. (Plut. *Pericl.* 13, *de Glor. Athen.* 7.) It was built under the administration of Pericles, and was completed in B. C. 438. (Philochor. *ap. Schol. ad Aristoph. Pac.* 604.) We do not know when it was commenced; but notwithstanding the rapidity with which all the works of Pericles were executed (Plut. *l. c.*), its erection could not have occupied less than eight years, since the Propylæa occupied five. The architects, according to Plutarch (*l. c.*), were Callicrates and Ictinus; other writers generally mention Ictinus alone. (Strab. ix. p. 396; Paus. viii. 41. § 9.) Ictinus wrote a work upon the temple. (Vitruv. vii. *Præf.*) The general superintendence of the erection of the whole building was entrusted to Pheidias.

The Parthenon was probably built on the site of an earlier temple destroyed by the Persians. This is expressly asserted by an ancient grammarian, who

states that the Parthenon was 50 feet greater than the temple burnt by the Persians (Hesych. *s. v.* Ἐκατόμπεδος), a measure which must have reference to the breadth of the temple, and not to its length. The only reason for questioning this statement is the silence of the ancient writers respecting an earlier Parthenon, and the statement of Herodotus (vii. 53) that the Persians set fire to the Acropolis, after plundering the temple (τὸ ἱερόν), as if there had been only one; which, in that case, must have been the Erechtheum, or temple of Athena Polias. But, on the other hand, we find under the stylobate of the present Parthenon the foundations of another and much older building (Penrose, p. 73); and to this more ancient temple probably belonged the portions of the columns inserted in the northern wall of the Acropolis, of which we have already spoken.

The Parthenon stood on the highest part of the Acropolis. Its architecture was of the Doric order, and of the purest kind. It was built entirely of Pentelic marble, and rested upon a rustic basement of ordinary limestone. The contrast between the limestone of the basement and the splendid marble of the superstructure enhanced the beauty of the

latter. Upon the basement stood the stylobate or platform, built of Pentelic marble, five feet and a half in height, and composed of three steps. The temple was raised so high above the entrance to the Acropolis, both by its site and by these artificial means, that the pavement of the peristyle was nearly on a level with the summit of the Propylaea. The dimensions of the Parthenon, taken from the upper step of the stylobate, were about 228 feet in length, 101 feet in breadth, and 66 feet in height to the top of the pediment. It consisted of a *στυλῶς* or cella, surrounded by a peristyle, which had eight columns at either front, and seventeen at either side (reckoning the corner columns twice), thus containing forty-six columns in all. These columns were 6 feet 2 inches in diameter at the base, and 34 feet in height. Within the peristyle at either end, there was an interior range of six columns, of 5½ feet in diameter, standing before the end of the cella, and forming, with the prolonged walls of the cella, an apartment before the door. These interior columns were on a level with the floor of the cella, and were ascended by two steps from the peristyle. The cella was divided into two chambers of un-



THE PARTHENON RESTORED

equal size, of which the Eastern chamber or naos was about 98 feet, and the Western chamber or opisthodomus about 43 feet.* The ceiling of both these chambers was supported by inner rows of columns. In the eastern chamber there were twenty-three columns, of the Doric order, in two stories, one over the other, ten on each side, and three on the western return: the diameter of these columns was about three feet and a half at the base. In the

western chamber there were four columns, the position of which is marked by four large slabs, symmetrically placed in the pavement. These columns were about four feet in diameter, and were probably of the Ionic order, as in the Propylaea. Technically the temple is called Peripteral Octastyle.

"Such was the simple structure of this magnificent building, which, by its united excellencies of materials, design, and decorations, was the most perfect ever executed. Its dimensions of 228 feet by 101, with a height of 66 feet to the top of the pediment, were sufficiently great to give a appearance of grandeur and sublimity; and this impression was not disturbed by any obtrusive subdivision of parts, such as is found to diminish the effect of many larger modern buildings, where the same singleness of design is not apparent. In the Parthenon there was nothing to divert the spectator's contemplation from the simplicity and majesty of mass and outline, which forms the first and most remarkable object of admiration in a Greek temple; for the statues of the pediments, the only decoration

* The exact measurements of the Parthenon, as determined by Mr. Penrose, are:—

| | English Feet. |
|--|---------------|
| Front, on the upper step | 101·341. |
| Flank | 228·141. |
| Length of the cella on the upper step | 193·733. |
| Breadth of the cella on the upper step, measured in the Opisthodomus | 71·330. |
| Length of the Naos within the walls | 98·095. |
| Breadth of the Naos within the walls | 63·01. |
| Length of the Opisthodomus within the walls | 43·767. |

which was very conspicuous by its magnitude and position, having been inclosed within frames which formed an essential part of the designs of either front, had no more obtrusive effect than an ornamented capital to an unadorned column." (Leake, p. 334.) The whole building was adorned within and without with the most exquisite pieces of sculpture, executed under the direction of Pheidias by different artists. The various architectural members of the upper part of the building were enriched with positive colours, of which traces are still found. The statues and the reliefs, as well as the members of architecture, were enriched with various colours; and the weapons, the reins of horses, and other accessories, were of metal, and the eyes of some of the figures were inlaid.

Of the sculptures of the Parthenon the grandest and most celebrated was the colossal statue of the Virgin Goddess, executed by the hand of Pheidias himself. It stood in the eastern or principal apartment of the cella; and as to its exact position some remarks are made below. It belonged to that kind of work which the Greeks called *chryselephantine*; ivory being employed for those parts of the statue which were unclothed, while the dress and other ornaments were of solid gold. This statue represented the goddess standing, clothed with a tunic reaching to the ankles, with her spear in her left hand, and an image of victory, four cubits high, in her right. She was girded with the aegis, and had a helmet on her head, and her shield rested on the ground by her side. The height of the statue was twenty-six cubits, or nearly forty feet. The weight of the gold upon the statue, which was so affixed as to be removable at pleasure, is said by Thucydides (ii. 13) to have been 40 talents, by Philochorus 44, and by other writers 50: probably the statement of Philochorus is correct, the others being round numbers. (Wesseling, *ad Diod.* xii. 40.) It was finally robbed of its gold by Lachares, who made himself tyrant of Athens, when Demetrius was besieging the city. (Paus. i. 25. § 5.) A fuller account of this masterpiece of art is given in the *Dictionary of Biography*. [Vol. iii. p. 250.]

The sculptures on the outside of the Parthenon have been described so frequently that it is unnecessary to speak of them at any length on the present occasion. These various pieces of sculpture were all closely connected in subject, and were intended to commemorate the history and the honours of the goddess of the temple, as the tutelary deity of Athens. 1. The Tympana of the Pediments (*i.e.* the inner flat portion of the triangular gable-ends of the roof above the two porticoes) were filled with two compositions in sculpture, each nearly 80 feet in length, and consisting of about 24 colossal statues. The eastern or principal front represented the birth of Athena from the head of Zeus, and the western the contest between Athena and Poseidon for the land of Attica. The mode in which the legend is represented, and the identification of the figures, have been variously explained by archaeologists, to whose works upon the subject a reference is given below. 2. The Metopes, between the Triglyphs in the frieze of the entablature (*i.e.* the upper of the two portions into which the surface between the columns and the roof is divided), were filled with sculptures in high-relief. Each tablet was 4 feet 3 inches square. There were 92 in all, 14 on each front, and 32 on each side. They represented a variety of subjects relating to the exploits of the goddess herself, or to

those of the indigenous heroes of Attica. Those on the south side related to the battle of the Athenians with the Centaurs: of these the British Museum possesses sixteen. 3. The Frieze, which ran along outside the wall of the cella, and within the external columns which surround the building, was sculptured with a representation of the Panathenæic festival in very low relief. Being under the ceiling of the peristyle, the frieze could not receive any direct light from the rays of the sun, and was entirely lighted from below by the reflected light from the pavement; consequently it was necessary for it to be in low relief, for any bold projection of form would have interfered with the other parts. The frieze was 3 feet 4 inches in height, and 520 feet in length. A large number of the slabs of this frieze was brought to England by Lord Elgin, with the sixteen metopes just mentioned, and several of the statues of the pediments: the whole collection was purchased by the nation in 1816, and deposited in the British Museum. (On the sculptures of the Parthenon, see Visconti, *Mém. sur les Ouvrages de Sculpture du Parthenon*, Lond. 1816; Wilkins, *On the Sculptures of the Parthenon*, in Walpole's *Travels in the East*, p. 409, seq.; K. O. Müller, *Commentatio de Parthenonis Fastigio*, in *Comm. Soc. Reg. Gott. rec. vi. Cl. Hist.* p. 191, foll., and *Ueber die erhobenen Bildwerke in den Metopen und am Frieze des Parthenon*, in *Kleine Schriften*, vol. ii. p. 547, seq.; Leake, *Topography of Athens*, p. 536, seq.; Welcker, *On the Sculptured Groups in the Pediments of the Parthenon*, in the *Classical Museum*, vol. ii. p. 367, &c., also in German, *Alte Denkmäler, erklärt von Welcker*, vol. i. p. 67, seq.; Watkiss Lloyd, *Explanation of the Groups in the Western Pediment of the Parthenon*, in *Classical Museum*, vol. v. p. 396, seq., in opposition to the previous essay of Welcker, who defended his views in another essay in the *Classical Museum*, vol. vi. p. 279, seq.; Brünsted, *Voyages et Recherches en Grèce*, Paris, 1830.

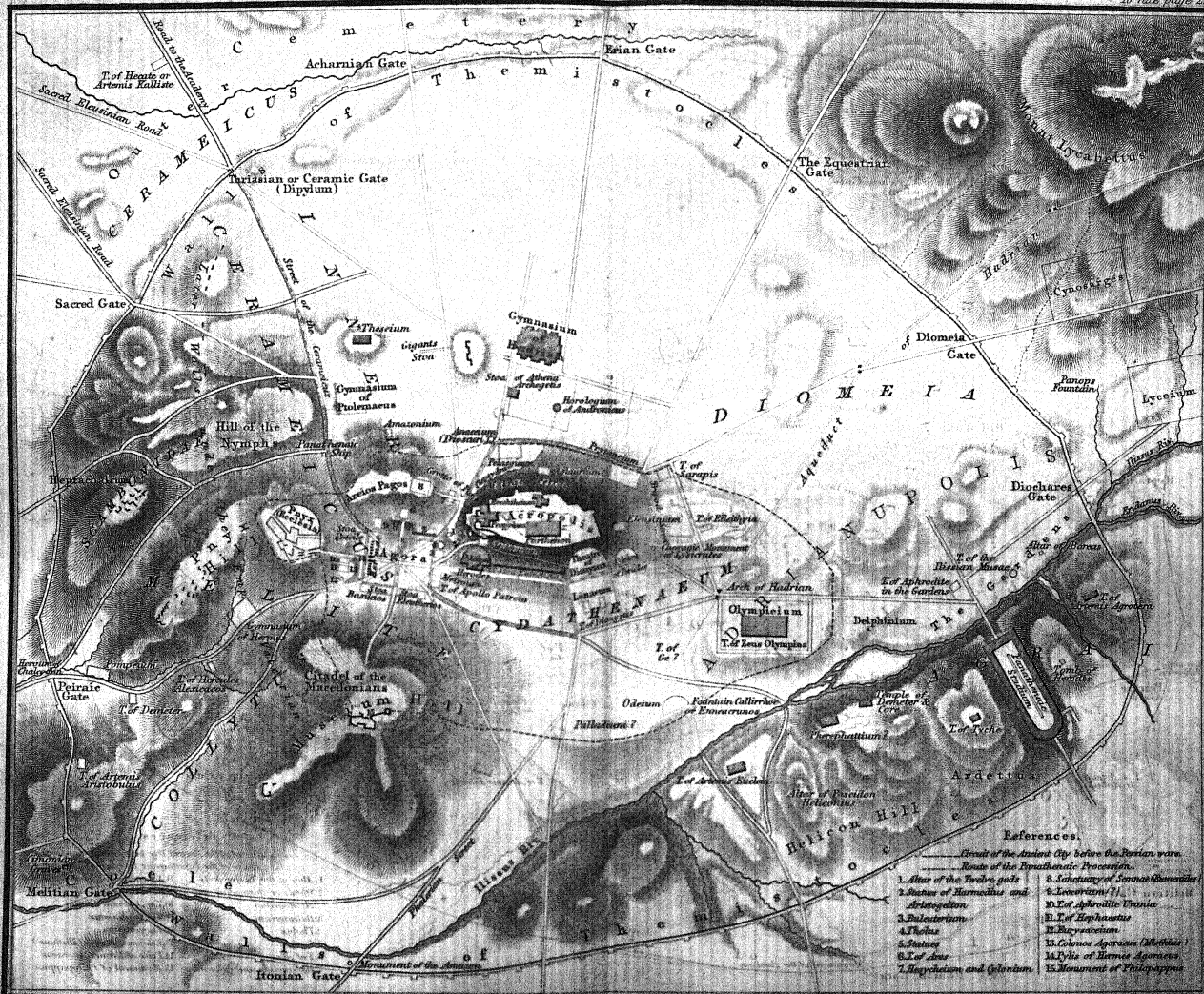
Among the many other ornaments of the temple we may mention the gilded shields, which were placed upon the architraves of the two fronts beneath the metopes. Between the shields there were inscribed the names of the dedicators. The impressions left by these covered shields are still visible upon the architraves; the shields themselves were carried off by Lachares, together with the gold of the statue of the goddess. (Paus. i. 25. § 5.) The inner walls of the cella were decorated with paintings; those of the Pronaos, or Prodoms, were partly painted by Protegenes of Caunos (Plin. xxxv. 10. s. 36. § 20); and in the Hecatompedon there were paintings representing Theseus and Heliodorus. (Paus. i. l. § 2, 37. § 1.)

We have already seen that the temple was sometimes called *Parthenon*, and sometimes *Hecatompedon*; but we know that these were also names of separate divisions of the temple. There have been found among the ruins in the Acropolis many official records of the treasurers of the Parthenon inscribed upon marble, containing an account of the gold and silver vessels, the coin, bullion, and other valuables preserved in the temple. (Röckh, *Corp. Inscr.* No. 137—142, 150—154.) From these inscriptions we learn that there were four distinct divisions of the temple, called respectively the *Pronaos* (Πρόναος), the *Hecatompedon* (Ἑκατόμπεδον), the *Parthenon* (Παρθενόν), and the *Opisthodomeus* (Ὀπισθόδομος).

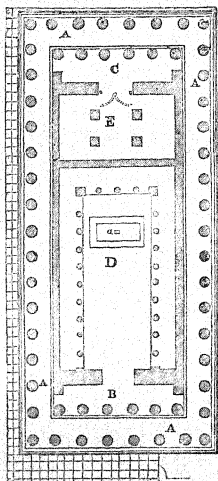
Respecting the position of the Pronaos there can

ANCIENT ATHENS

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be no doubt, as it was the name always given to the hall or ambulatory through which a person passed to the cella. The Pronaos was also, though rarely, called *Prodromus*. (Πρόδρομος, Philostr. *Vit. Apoll.* ii. 10.) But as to the *Opisthodromus* there has been great difference of opinion. There seems, however,



GROUND PLAN OF THE PARTHENON.

- | | |
|-------------------------------|---|
| A. Peristylum. | D. Hecatompedon. |
| B. Pronaos or Prodromus. | a. Statue of the Goddess. |
| C. Opisthodromus or Posticum. | E. Parthenon, afterwards Opisthodromus. |

good reason for believing that the Greeks used the word *Opisthodromus* to signify a corresponding hall in the back-front of a temple; and that as *Pronaos*, or *Prodromus*, answered to the Latin *anticum*, so *Opisthodromus* was equivalent to the Latin *posticum*. (Τὸ πρὸ [τοῦ ἁγίου] πρόδρομος, καὶ τὸ κατὰ πρὸς ὀπίσθον, Pollux, i. 6; comp. ἐν τοῖς προδρομοῖς καὶ τοῖς ὀπίσθονδρομοῖς, Diod. xiv. 41.) Lucian (*Herod.* 1) describes Herodotus as reading his history to the assembled Greeks at Olympia from the *Opisthodromus* of the temple of Zeus. If we suppose Herodotus to have stood in the hall or ambulatory leading out of the back portico, the description is intelligible, as the great crowd of auditors might then have been assembled in the portico and on the steps below; and we can hardly imagine that Lucian could have conceived the *Opisthodromus* to be an inner room, as some modern writers maintain. Other passages might be adduced to prove that the *Opisthodromus* in the Greek temples ordinarily bore the sense we have given to it (comp. Paus. v. 13. § 1, 16. § 1); and we believe that the *Opisthodromus* of the Parthenon originally indicated the same part,

though at a later time, as we shall see presently, it was used in a different signification.

The *Hecatompedon* must have been the eastern or principal chamber of the cella. This follows from its name; for as the whole temple was called *Hecatompedon*, from its being 100 feet broad, so the eastern chamber was called by the same name from its being 100 feet long (its exact length is 98 feet 7 inches). This was the naos, or proper shrine of the temple; and here accordingly was placed the colossal statue by Pheidias. In the records of the treasures of the temple the *Hecatompedon* contained a golden crown placed upon the head of the statue of Nike, or Victory, which stood upon the hand of the great statue of Athena, thereby plainly showing that the latter must have been placed in this division of the temple. There has been considerable dispute respecting the disposition of the columns in the interior of this chamber; but the removal of the Turkish Mosque and other incumbences from the pavement has now put an end to all doubt upon the subject. It has already been stated that there were 10 columns on each side, and 3 on the western return; and that upon them there was an upper row of the same number. These columns were thrown down by the explosion in 1687, but they were still standing when Spon and Wheeler visited Athens. Wheeler says, "on both sides, and towards the door, is a kind of gallery made with two ranks of pillars, 22 below and 23 above. The odd pillar is over the arch of the entrance which was left for the passage." The central column of the lower row had evidently been removed in order to effect an entrance from the west, and the "arch of the entrance" had been substituted for it. Wheeler says a "kind of gallery," because it was probably an architrave supporting the rank of columns, and not a gallery. (Penrose, p. 6.) Recent observations have proved that these columns were Doric, and not Corinthian, as some writers had supposed, in consequence of the discovery of the fragment of a capital of that order in this chamber. But it has been conjectured, that although all the other columns were Doric, the central column of the western return, which would have been hidden from the Pronaos by the statue, might have been Corinthian, since the central column of the return of the temple at Bassae seems to have been Corinthian. (Penrose, p. 5.)

If the preceding distribution of the other parts of the temple is correct, the Parthenon must have been the western or smaller chamber of the cella. Judging from the name alone, we should have naturally concluded that the Parthenon was the chamber containing the statue of the virgin goddess; but there appear to have been two reasons why this name was not given to the eastern chamber. First, the length of the latter naturally suggested the appropriation to it of the name of *Hecatompedon*; and secondly, the eastern chamber occupied the ordinary position of the adytum, containing the statue of the deity, and may therefore have been called from this circumstance the Virgin's Chamber, though in reality it was not the abode of the goddess. It appears, from the inscriptions already referred to, that the Parthenon was used in the Peloponnesian war as the public treasury; for while we find in the *Hecatompedon* such treasures as would serve for the purpose of ornament, the Parthenon contained bullion, and a great many miscellaneous articles which we cannot suppose to have been placed in the shrine alongside of the statue of the goddess. But we know from

later authorities that the treasury in the temple was called Opisthodomus (Harporat., Suid., Etym. M., s. v. Ὀπισθόδομος; Schol. ad Aristoph. *Plut.* 1193; Böckh, *Inscr.* No. 76); and we may therefore conclude, that as the Parthenon was the name of the whole building, the western chamber ceased to be called by this name, and acquired that of the Opisthodomus, which was originally the entrance to it. It appears further from the words of one of the Scholiasts (ad Aristoph. *l.c.*), as well as from the existing remains of the temple, that the eastern and western chambers were separated by a wall, and that there was no direct communication between them. Hence we can the more easily understand the account of Plutarch, who relates that the Athenians, in order to pay the greatest honour to Demetrius Poliorcetes, lodged him in the Opisthodomus of the Parthenon as a guest of the goddess. (Plut. *Demetr.* 23.)

In the centre of the pavement of the Hecatompedon there is a place covered with Peiraic stone, and not with marble, like the rest of the pavement. It has been usually supposed that this was the foundation on which the statue of the goddess rested; but this has been denied by K. F. Hermann, who maintains that there was an altar upon this spot. There can however be little doubt that the common opinion is correct, since there is no other place in the building to which we can assign the position of the statue. It could not have stood in the western chamber, since this was separated by a wall from the eastern. It could not have stood at the western extremity of the eastern chamber, where Using places it, because this part of the chamber was occupied by the western return of the interior columns (see ground-plan). Lastly, supposing the spot covered with Peiraic stone to represent an altar, the statue could not have stood between this spot and the door of the temple. The only alternative left is placing the statue either upon the above-mentioned spot, or else between it and the western return of the interior columns, where there is scarcely sufficient space left for it.

There has been a great controversy among modern scholars as to whether any part of the roof of the eastern chamber of the Parthenon was hypæthral, or pierced with an opening to the sky. Most English writers, following Stuart, had arrived at a conclusion in the affirmative; but the discussion has been recently reopened in Germany, and it seems impossible to arrive at any definite conclusion upon the subject. (Comp. K. F. Hermann, *Die Hypæthral Tempel des Alterthums*, 1844; Ross, *Keine Hypæthral Tempel mehr*, in his *Hellenika*, 1846, to which Bötticher replied in *Der Hypæthral Tempel auf Grund des Vitruvianischen Zeugnisses*, 1847.) We know that, as a general rule, the Grecian temples had no windows in the walls; and consequently the light was admitted either through some opening in the roof, or through the door alone. The latter appears to have been the case in smaller temples, which could obtain sufficient light from the open door; but larger temples must necessarily have been in comparative darkness, if they received light from no other quarter. And although the temple was the abode of the deity, and not a place of meeting, yet it is impossible to believe that the Greeks left in comparative darkness the beautiful paintings and statues with which they decorated the interior of their temples. We have moreover express evidence that light was admitted into temples through

the roof. This appears to have been done in two ways, either by windows or openings in the tiles of the roof, or by leaving a large part of the latter open to the sky. The former was the case in the temple of Eleusis. (Plut. *Per.* 13, *ὅπου δὲ Περικλῆς ἐκορύφωσε*; comp. Pollux, ii. 54, *ὅπου οἱ Ἄττικοι τὴν κεραμίδα ἐκάλουν, ἣ τὴν στήν ἐχεν*.) There can be little doubt that the nave or eastern chamber of the Parthenon must have obtained its light in one or other of these ways; but the testimony of Vitruvius (iii. 1) cannot be quoted in favour of the Parthenon being hypæthral, as there are strong reasons for believing the passage to be corrupt.* If the Parthenon was really hypæthral, we must place the opening to the sky between the statue and the eastern door, since we cannot suppose that such an exquisite work as the chryselephantine statue of Athena was not protected by a covered roof.

Before quitting the Parthenon, there is one interesting point connected with its construction, which must not be passed over without notice. It has been discovered within the last few years, that in the Parthenon, and in some others of the purer specimens of Grecian architecture, there is a systematic deviation from ordinary rectilinear construction. Instead of the straight lines in ordinary architecture, we find various delicate curves in the Parthenon. It is observed that "the most important curves in point of extent, are those which form the horizontal lines of the building where they occur; such as the edges of the steps, and the lines of the entablature, which are usually considered to be straight level lines, but in the steps of the Parthenon, and some other of the best examples of Greek Doric are convex curves, lying in vertical plains; the lines of the entablature being also curves nearly parallel to the steps and in vertical plains." The existence of curves in Greek buildings is mentioned by Vitruvius (iii. 3), but it was not until the year 1837, when much of the rubbish which encumbered the stylobate of the Parthenon had been removed by the operations carried on by the Greek government, that the curvature was discovered by Mr. George Penethorne, an English architect then at Athens. Subsequently the curves

* The words of Vitruvius in the usual editions are:—"Hypæthros vero decastylus est in pronao et postico; reliqua omnia habet quæ dipteros, sed interiore parte columnas in altitudine duplices, remotas a parietibus ad circuituonem at porticus peristylorum. Medium autem sub divo est sine tecto, aditusque valvarum ex utrinque parte in pronao et postico. Hujus autem exemplar Romæ non est, sed Athenis octastylus est in templo Olympio." Now, as the Parthenon was the only octastyle at Athens, it is supposed that Vitruvius referred to this temple as an example of the Hypæthros, more especially as it had one of the distinguishing characteristics of his hypæthros, namely, an upper row of interior columns, between which and the walls there was an ambulation like that of a peristyle. (Leake, p. 562.) But it seems absurd to say "Hypæthros decastylus est," and then to give an octastyle at Athens as an example. It has been conjectured with great probability that the "octastylus" is an interpolation, and that the latter part of the passage ought to be read: "Hujus autem exemplar Romæ non est, sed Athenis in templo Olympio." Vitruvius would thus refer to the great temple of Zeus Olympius at Athens, which we know was a complete example of the hypæthros of Vitruvius.

were noticed by Messrs. Hofer and Schaubert, German architects, and communicated by them to the "Wiener Bauzeitung." More recently a full and elaborate account of these curves has been given by Mr. Penrose, who went to Athens under the patronage of the Society of Dilettanti for the purpose of investigating this subject, and who published the results of his researches in the magnificent work, to which we have already so often referred. Mr. Penrose remarks that it is not surprising that the curves were not sooner discovered from an inspection of the building, since the amount of curvature is so exquisitely managed that it is not perceptible to a stranger standing opposite to the front; and that before the excavations the steps were so much encumbered as to have prevented any one looking along their whole length. The curvature may now be easily remarked by a person who places his eye in such a position as to look along the lines of the step or entablature from end to end, which in architectural language is called *boning*.

For all architectural details we refer to Mr. Penrose's work, who has done far more to explain the construction of the Parthenon than any previous writer. There are two excellent models of the Parthenon by Mr. Lucas, in the Elgin Room at the British Museum, one a restoration of the temple, and the other its ruined aspect. (Comp. Laborde and Paccard, *Le Parthénon, Documents pour servir à une Restauration*, Paris, 1848; Ussing, *De Parthenone ejusque partibus Disputatio*, Hamiae, 1849.)

It has been already stated that the Parthenon was converted into a Christian church, dedicated to the Virgin-Mother, probably in the sixth century. Upon the conquest of Athens by the Turks, it was changed into a mosque, and down to the year 1687 the building remained almost entire with the exception of the roof. Of its condition before this year we have more than one account. In 1674 drawings of its sculptures were made by Carrey, an artist employed for this purpose by the Marquis de Nointel, the French ambassador at Constantinople. These drawings are still extant and have been of great service in the restoration of the sculptures, especially in the pediments. In 1676 Athens was visited by Spon and Wheeler, each of whom published an account of the Parthenon. (Spon, *Voyage du Levant*, 1678; Wheeler, *Journey into Greece*, 1682.) In 1687, when Athens was besieged by the Venetians under Morosini, a shell, falling into the Parthenon, inflamed the gunpowder, which had been placed by the Turks in the eastern chamber, and reduced the centre of the Parthenon to a heap of ruins. The walls of the eastern chamber were thrown down together with all the interior columns, and the adjoining columns of the peristyle. Of the northern side of the peristyle eight columns were wholly or partially thrown down; and of the southern, six columns; while of the pronaos only one column was left standing. The two fronts escaped, together with a portion of the western chamber. Morosini, after the capture of the city, attempted to carry off some of the statues in the western pediment; but, owing to the unskilfulness of the Venetians, they were thrown down as they were being lowered, and were dashed in pieces. At the beginning of the present century, many of the finest sculptures of the Parthenon were removed to England, as has been mentioned above. In 1827 the Parthenon received fresh injury, from the bombardment of the city in that year; but even in its present state of desolation, the magnificence of its

ruins still strikes the spectator with astonishment and admiration.

4. The Erechtheium.

The Erechtheium (*Ἐρεχθεῖον*) was the most revered of all the sanctuaries of Athens, and was closely connected with the earliest legends of Attica. Erechtheus or Erichthonius, for the same person is signified under the two names, occupies a most important position in the Athenian religion. His story is related variously; but it is only necessary on the present occasion to refer to those portions of it which serve to illustrate the following account of the building which bears his name. Homer represents Erechtheus as born of the Earth, and brought up by the goddess Athena, who adopts him as her ward, and installs him in her temple at Athens, where the Athenians offer to him annual sacrifices. (Hom. *II.* ii. 546, *Od.* vii. 81.) Later writers call Erechtheus or Erichthonius the son of Hephaestus and the Earth, but they also relate that he was brought up by Athena, who made him her companion in her temple. According to one form of the legend he was placed by Athena in a chest, which was entrusted to the charge of Aglaurus, Pandrosus, and Herse, the daughters of Cecrops, with strict orders not to open it; but that Aglaurus and Herse, unable to control their curiosity, disobeyed the command; and upon seeing the child in the form of a serpent entwined with a serpent, they were seized with madness, and threw themselves down from the steepest part of the Acropolis. (Apollod. iii. 14. § 6; Hygin. *Fab.* 166; Paus. i. 18. § 2.) Another set of traditions represented Erechtheus as the god Poseidon. In the Erechtheium he was worshipped under the name of Poseidon Erechtheus; and one of the family of the Butadae, which traced their descent from him, was his hereditary priest. (Apollod. iii. 15. § 1; Plut. *Vit. X. Orat.* p. 843; Xen. *Sympos.* 8. § 40.) Hence we may infer with Mr. Grote (*Hist. of Greece*, vol. i. p. 264) that "the first and oldest conception of Athens and the sacred Acropolis places it under the special protection, and represents it as the settlement and favourite abode of Athena, jointly with Poseidon; the latter being the inferior, though the chosen companion of the former, and therefore exchanging his divine appellation for the cognomen of Erechtheus."

The foundation of the Erechtheium is thus connected with the origin of the Athenian religion. We have seen that according to Homer a temple of Athena existed on the Acropolis before the birth of Erechtheus; but Erechtheus was usually regarded as the founder of the temple, since he was the chief means of establishing the religion of Athena in Attica. This temple was also the place of his interment, and was named after him. It contained several objects of the greatest interest to every Athenian. Here was the most ancient statue of Athena Polias, that is, Athena, the guardian of the city. This statue was made of olive-wood, and was said to have fallen down from heaven. Here was the sacred olive tree, which Athena called forth from the earth in her contest with Poseidon for the possession of Attica; here also was the well of salt water which Poseidon produced by the stroke of his trident, the impression of which was seen upon the rock; and here, lastly, was the tomb of Cecrops as well as that of Erechtheus. The building also contained a separate sanctuary of Athena Polias, in which the statue of the goddess was placed, and a separate

sanctuary of Pandrosus, the only one of the sisters who remained faithful to her trust. The more usual name of the entire structure was the Erechtheum, which consisted of the two temples of Athena Polias and Pandrosus. But the whole building was also frequently called the temple of Athena Polias, in consequence of the importance attached to this part of the edifice. In the ancient inscription mentioned below, it is simply called the temple which contained the ancient statue (*ὁ ναὸς ἐν ᾧ τὸ ἀρχαῖον ἑτάλμα*).

The original Erechtheum was burnt by the Persians; but the new temple was built upon the ancient site. This could not have been otherwise, since it was impossible to remove either the salt well or the olive tree, the latter of which sacred objects had been miraculously spared. Though it had been burnt along with the temple, it was found on the second day to have put forth a new sprout of a cubit in length, or, according to the subsequent improvement of the story, of two cubits in length. (Herod. viii. 55; Paus. i. 27. § 2.) The new Erechtheum was a singularly beautiful building, and one of the great triumphs of Athenian architecture. It was of the Ionic order, and in its general appearance formed a striking contrast to the Parthenon of the Doric order by its side. The rebuilding of the Erechtheum appears to have been delayed by the determination of the people to erect a new temple exclusively devoted to their goddess, and of the greatest splendour and magnificence. This new temple, the Parthenon, which absorbed the public attention and means, was followed by the Propylaea; and it was probably not till the completion of the latter in the year before the Peloponnesian war, that the rebuilding of the Erechtheum was commenced, or at least continued, with energy. The Peloponnesian war would naturally cause the works to proceed slowly until they were quite suspended, as we learn from a very interesting inscription, bearing the date of the archonship of Diocles, that is, B.C. 409-8. This inscription, which was discovered by Chandler, and is now in the British Museum, is the report of a commission appointed by the Athenians to take an account of the unfinished parts of the building. The commission consisted of two inspectors (*ἐπιστάται*), an architect (*ἀρχιτέκτων*) named Philocles, and a scribe (*γραμματεὺς*). The inscription is printed by Böckh (*Inscr.* No. 160), Wilkins, Leake and others. It appears from this inscription that the principal parts of the building were finished; and we may conclude that they had been completed some time before, since Herodotus (viii. 55), who probably wrote in the early years of the Peloponnesian war, describes the temple as containing the olive tree and the salt well, without making any allusion to its being in an incomplete state. The report of the commission was probably followed by an order for the completion of the work; but three years afterwards the temple sustained considerable damage from a fire. (Xen. *Hell.* i. 6. § 1.) The troubles of the Athenians at the close of the Peloponnesian war must again have withdrawn attention from the building; and we therefore cannot place its completion much before B.C. 383, when the Athenians, after the restoration of the Long Walls by Conon, had begun to turn their attention again to the embellishment of their city. The words of Xenophon in the passage quoted above, — *ὁ ναὸς τῆς Ἀθηνᾶς ναὸς*, — have created difficulty, because it has been thought that it could not have been called the old temple of Athena, in-

asmuch as it was so new as to be yet unfinished. But we know that the "old temple of Athena" was a name commonly given to the Erechtheum to distinguish it from the Parthenon. Thus Strabo (ix. p. 396) calls it, *ὁ ἀρχαῖος ναὸς ὁ τῆς Πολιάδος*.

The Erechtheum was situated to the north of the Parthenon, and close to the northern wall of the Acropolis. The existing ruins leave no doubt as to the exact form and appearance of the exterior of the building; but the arrangement of the interior is a matter of great uncertainty. The interior of the temple was converted into a Byzantine church, which is now destroyed; and the inner part of the building presents nothing but a heap of ruins, belonging partly to the ancient temple, and partly to the Byzantine church. The difficulty of understanding the arrangement of the interior is also increased by the obscurity of the description of Pausanias. Hence it is not surprising that almost every writer upon the subject has differed from his predecessor in his distribution of some parts of the building; though there are two or three important points in which most modern scholars are now agreed. The building has been frequently examined and described by architects; but no one has devoted to it so much time and careful attention as M. Tetaz, a French architect, who has published the results of his personal investigations in the *Revue Archéologique* for 1851 (parts 1 and 2). We, therefore, follow M. Tetaz in his restoration of the interior, with one or two slight alterations, at the same time reminding our readers that this arrangement must after all be regarded as, to a great extent, conjectural. The walls of the ruins, according to the measurement of Tetaz, are 20·034 French metres in length from east to west, and 11·215 metres in breadth from north to south.

The form of the Erechtheum differs from every other known example of a Grecian temple. Usually a Grecian temple was an oblong figure, with two porticoes, one at its eastern, and the other at its western, end. The Erechtheum, on the contrary, though oblong in shape and having a portico at the eastern front, had no portico at its western end; but from either side of the latter a portico projected to the north and south, thus forming a kind of transept. Consequently the temple had three porticoes, called *προστώεις* in the inscription above mentioned, and which may be distinguished as the eastern, the northern, and the southern *προστάς*, or portico. The irregularity of the building is to be accounted for partly by the difference of the level of the ground, the eastern portico standing upon ground about 8 feet higher than the northern; but still more by the necessity of preserving the different sanctuaries and religious objects belonging to the ancient temple. The skill and ingenuity of the Athenian architects triumphed over these difficulties, and even converted them into beauties.

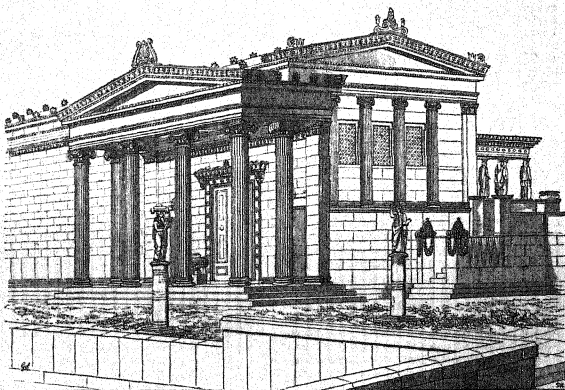
The eastern portico stood before the principal entrance. This is proved by its facing the east, by its greater height, and also by the disposition of its columns. It consisted of six Ionic columns standing in a single line before the wall of the cella, the extremities of which are adorned with antae opposite to the extreme columns. Five of these columns are still standing.

The northern portico, called in the inscription *ἡ πρόστασις ἡ πρὸς τὸν δυσέμματος*, or the portico before the thyrona, stood before the other chief entrance. It also consisted of six Ionic columns, but

only four of these are in front; the two others are placed, one in each flank, before a corresponding anta in the wall on either side of the door. These columns are all standing. They are about 3 feet higher, and nearly 6 inches greater in diameter, than those in the eastern portico. It must not, however, be inferred from this circumstance that the northern portico was considered of more importance than the eastern one; since the former appeared inferior from its standing on lower ground. Each of these porticoes stood before two large doors ornamented with great magnificence.

The southern portico, though also called *prostasis* in the inscription, was of an entirely different character. Its roof was supported by six Caryatides, or columns, of which the shafts represented young maidens in long draperies, called *at Kôrai* in the inscription. They are arranged in the same manner as the columns in the northern portico.—namely,

four in front, and one on either anta. They stand upon a basement eight feet above the exterior level; the roof which they support is flat, and about 15 feet above the floor of the building. The entire height of the portico, including the basement, was little more than half the height of the pitched roof of the temple. There appears to have been no access to this portico from the exterior of the building. There was no door in the wall behind this portico; and the only access to it from the interior of the building was by a small flight of steps leading out into the basement of the portico between the Caryatid and the anta on the eastern flank. All these steps may still be traced, and two of them are still in their place. At the bottom of them, on the floor of the building, there is a door opposite the great door of the northern porch. It is evident, from this arrangement, that this southern portico formed merely an appendage of that part



THE ERECHTHEIUM RESTORED, VIEWED FROM THE NW. ANGLE.

of the Erechtheum to which the great northern door gave access. A few years ago the whole of this portico was in a state of ruins, but in 1846 it was restored by M. Piscatory, then the French ambassador in Greece. Four of the Caryatides were still standing; the fifth, which was found in an excavation, was restored to its former place, and a new figure was made in place of the sixth, which was, and is, in the British Museum.

The western end of the building had no portico before it. The wall at this end consisted of a basement of considerable height, upon which were four Ionic columns, supporting an entablature. These four columns had half their diameters engaged in the wall, thus forming, with the two antae at the corners, five intercolumniations, corresponding to the front of the principal portico. The wall behind was pierced with three windows in the spaces between the engaged columns in the centre.

The frieze of the building was composed of black

Eleusinian marble, adorned with figures in low relief in white marble; but of this frieze only three portions are still in their place in the eastern portico.

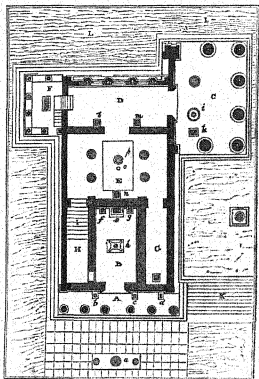
With respect to the interior of the building, it appears from an examination of the existing remains that it was divided by two transverse walls into three compartments, of which the eastern and the middle was about 24 feet each from east to west, and the western about 9 feet. The last was consequently a passage along the western wall of the building, at one end of which was the great door of the northern portico, and at the other end the door of the staircase leading to the portico of the Caryatides. There can, therefore, be little doubt that this passage served as the *pronaos* of the central compartment. It, therefore, appears from the ruins themselves that the Erechtheum contained only two principal chambers. This is in accordance with the statement of Pausanias, who says (i. 26. § 5) that the Erechtheum was a double building (*διπλοῦς οἶκος*).

He further states that the temple of Pandrosus was attached to that of Athena Polias (*τῇ παρὰ τῆς Ἀθηνᾶς Πανδρόσου ναὸς συνεχής*, i. 27. § 2). Now since Herodotus and other authors mention a temple of Erechtheus, it was inferred by Stuart and others that the building contained three temples—one of Erechtheus, a second of Athena Polias, and a third of Pandrosus. But, as we have remarked above, the Erechtheum was the name of the whole building, and it does not appear that Erechtheus had any shrine peculiar to himself. Thus the olive tree, which is placed by Herodotus (viii. 55) in the temple of Erechtheus, is said by other writers to have stood in the temple of Pandrosus. (Apollod. iii. 14. § 1; Philochorus, *ap. Dionys. de Deinarcho*. 3.) We may therefore safely conclude that the two temples, of which the Erechtheum consisted, were those of Athena Polias and of Pandrosus, to which there was access by the eastern and the northern porticoes respectively. That the eastern chamber was the temple of Athena Polias follows from the eastern portico being the more important of the two, as we have already shown.

The difference of level between the floors of the two temples would seem to show that there was no direct communication between them. That there was, however, some means of communication between them appears from an occurrence recorded by Philochorus (*ap. Dionys. l. c.*), who relates that a dog entered the temple of Polias, and having penetrated (*δύσας*) from thence into that of Pandrosus, there lay down at the altar of Zeus Herceus, which was under the olive tree. Tetaz supposes that the temple of Polias was separated from the two lateral walls of the building by two walls parallel to the latter, by means of which a passage was formed on either side, one (H) on the level of the floor of the temple of Polias, and the other (G) on the level of the floor of the Pandroseum; the former communicating between the two temples by a flight of steps (I), and the latter leading to the souterrains of the building.

A portion of the building was called the Cecropium. Antiochus, who wrote about B.C. 423 [see *Dict. of Biogr.* vol. i. p. 195], related that Cecrops was buried in some part of the temple of Athena Polias (including under that name the whole edifice). (*Παρά τὴν Πολιούχων ἀθῆναι*, Antioch. *ap. Theodoret. Therapeut.* 8, iv. p. 908, Schutze; Clem. Alex. *Cohort. ad Gent.* p. 13, Syllburg; "in Minervio," Arnob. *adv. Gent.* vi. p. 66, Rome, 1542; quoted by Leake, p. 580.) In the inscription also the Cecropium is mentioned. Pausanias makes no mention of any sepulchral monuments either of Cecrops or of Erechtheus. Hence it may be inferred that none such existed; and that, as in the case of Theseus in the Theseum, the tradition of their interment was preserved by the names of Erechtheum and Cecropium, the former being applied to the whole building, and the latter to a portion of it. The position of the Cecropium is determined by the inscription, which speaks of the southern prothesis, or portico of Caryatides, as *ἡ πρόστασις ἢ πρὸς τῇ Κερκονίᾳ*. The northern portico is described as *πρὸς τοῦ θυρώματος*. From the *πρὸς* governing a different case in these two instances, it has been justly inferred by Wordsworth (p. 132), that in the former, the dative case signifies that the Caryatid portico was a part of, and attached to, the Cecropium; while, in the latter, the genitive indicates that the northern portico was only

in the direction of or towards the portal. In addition to this there is no other part of the Pandroseum to which the Cecropium can be assigned. It cannot have been, as some writers have supposed, the western compartment, — a passage between the northern and southern porticoes, — since this was a part of the temple of Pandrosus, as we learn from the inscription, which describes the western wall as the wall before the Pandroseum (*ὁ τοίχος ὁ πρὸς τοῦ Πανδρόσειον*). Still less could it have been the central apartment, which was undoubtedly the cella of the Pandroseum. We may, therefore, conclude that the Caryatid portico, with the crypt below, was the Cecropium, or sepulchre of Cecrops. It is evident that this building, which had no access to it from the exterior, is not so much a portico as



GROUND PLAN OF THE ERECOTHEUM.

Divisions.

- Temple of Athena Polias.
- Pandroseum, divided into
 - { Pandroseum proper.
 - { Cecropium.
- A. Eastern portico: entrance to the temple of Athena Polias.
- B. Temple of Athena Polias.
 - a. Altar of Zeus Hypanios.
 - b. c. d. Altars of Poseidon-Erechtheus, of Botes, and of Hephaestus.
 - e. Palladium.
 - f. g. Statue of Hermes. Chair of Daedalus.
 - h. Golden Lamp of Callimachus.
- C. Northern portico: entrance to the Pandroseum.
 - i. The salt well.
 - k. Opening in the pavement, by which the traces of Poseidon's trident might be seen.
- D. Pronaos of the Pandroseum, serving also as an entrance to the Cecropium.
 - l. m. Altars, of which one was dedicated to Hailo.
- E. Cells of Pandrosus.
 - n. Statue of Pandrosus.
 - o. The olive tree.
 - p. Altar of Zeus Hyrcelus.
- F. Southern portico: the Cecropium.
- G. Passage on the level of the Pandroseum, leading to the souterrains of the building.
- H. Passage of communication by means of the steps I. between the temples of Polias and Pandrosus.
- K. Steps leading down to the Temenos.
- L. Temenos or sacred enclosure of the building.

an adjunct, or a chapel of the Pandroseum, intended for some particular purpose, as Leake has observed.

We may now proceed to examine the different objects in the building and connected with it. First, as to the temple of Athena Polias. In front of the portico was the altar of Zeus Hypatus (*α*), which Pausanias describes as situated before the entrance (*πρὸ τῆς ἐσόδου*). In the portico itself (*ἐσελθούσι*, Paus.) were altars of Poseidon-Erechtheus, of Butes, and of Hephaestus (*β, γ, δ*). In the cella (*ἐν τῷ ναῷ*), probably near the western wall, was the Palladium (*ε*), or statue of the goddess. In front of the latter was the golden lamp (*ζ*), made by Callimachus, which was kept burning both day and night; it was filled with oil only once a year, and had a wick of Carpasian flax (the mineral Asbestos), whence the lamp was called *ἁσέστος λύχνος*. (Strab. ix. p. 396.) It is mentioned as one of the offences of the tyrant Aristion, that he allowed the fire of this lamp to go out during the siege of Athens by Sulla. (Dion Cass. *Frug.* 124, p. 51, Reimar.: Plut. *Nun.* 9.) Pausanias says, that a brazen palm tree rising above the lamp to the roof carried off the smoke. In other parts of the cella were a wooden Herms, said to have been presented by Cecrops, a folding chair made by Daedalus, and spoils taken from the Persians. The walls of the temple were covered with pictures of the Butadae.

The statue of Athena Polias, which was the most sacred statue of the goddess, was made of olive wood. It is said to have fallen down from heaven, and to have been a common offering of the demi many years before they were united in the city of Athens. It was emphatically the ancient statue; and, as Wordsworth has remarked, it had, in the time of Aeschylus, acquired the character of a proper name, not requiring to be distinguished by the definite article. Hence Athena says to Orestes (Aesch. *Eum.* 80.): *Ἰὼν παλαιὸν ἔγκαθεν λαβὼν βέρεας*. It has been observed above [p. 265] that the Panathenaic peplos was dedicated to Athena Polias, and not to the Athena of the Parthenon. This appears from the following passage of Aristophanes (*Av.* 826), quoted by Wordsworth:—

ET.

τίς δαί θεός

Πολιοῦχος ἔσται; τῷ ξανοῦμεν τὸν πέπλον;
ΠΙΕΙ. τί δ' οὐκ Ἀθηναίαν ἐῷμεν Πολιάδα;

Upon which passage the scholiast remarks: *τῷ Ἀθηναίῳ Πολιάδι οὐστὴ πέπλος ἐγένετο παρκοίκοιλος ὃν ἀνέφεραν ἐν τῇ πομπῇ τῶν Παναθηναίων*. The statue of Athena seems to have been covered with the peplos. A very ancient statue of Athena, which was discovered a few years back in the Agaurium, is supposed by K. O. Müller to have been a copy of the old Athena Polias. A description of this statue, with three views of it, is given by Mr. Scharf in the *Museum of Classical Antiquities* (vol. i. p. 190, seq.). "It is a sitting figure, 4 feet 6 inches in height. It has a very archaic character; the posture is formal and angular; the knees are close together, but the left foot a little advanced; the head and arms are wanting."

With respect to the objects in the Pandroseum, the first thing is to determine, if possible, the position of the olive tree and the salt well. That both of these were in the Pandroseum cannot admit of doubt. Two authors already quoted (Apollod. iii. 14. § 1; Philochor. *ap. Dionys. de Demarch.* 3) expressly state that the olive tree stood in the temple of Pandrosus; and that such was the case with the

salt well, also, appears from Pausanias (i. 26. § 5), who, after stating that the building is twofold, adds: "in the inner part is a well of salt water, which is remarkable for sending forth a sound like that of waves when the wind is from the south. There is, also, the figure of a trident upon the rock: these are said to be evidences of the contention of Poseidon (with Athena) for Attica." This salt well is usually called *Θάλασσα Ἐρεχθίδης*, or simply *Θάλασσα* (Apollod. iii. 14. § 1; Herod. viii. 55); and other writers mention the visible marks of Poseidon's trident. (*Ὅρα τὴν ἀερόσταλιν καλὸν τὸ περὶ τῆς τριαίνης ἔχει τι σημεῖον*, Hegesias, *ap. Strab.* ix. p. 396.) Leake supposed that both the well and the olive tree were in the Cecropium, or the southern portico, on the ground that the two were probably near each other, and that the southern portico, by its peculiar plan and construction, seems to have been intended expressly for the olive, since a wall, fifteen feet high, protected the trunk from injury, while the air was freely admitted to its foliage, between the six statues which supported the roof. But this hypothesis is disproved by the recent investigations of Tetaz, who states that the foundation of the floor of the portico is formed of a continuous mass of stones, which could not have received any vegetation. The olive tree could not, therefore, have been in the southern portico. M. Tetaz places it, with much probability, in the centre of the cella of the Pandroseum. He imagines that the lateral walls of the temple of Polias were continued under the form of columns in the Pandroseum, and that the inner space between these columns formed the cella of the temple, and was open to the sky. Here grew the olive-tree (*ο*) under the altar of Zeus Hereus (*ρ*), according to the statement of Philochorus (*ap. Dionys. l. c.*). The description by Virgil (*Aen.* ii. 512) of the altar, at which Priam was slain, is applicable to the spot before us:

"Aedibus in mediis, nudoque sub aetheris caelo

Ingens ara fuit, juxtaque veterima Iovis

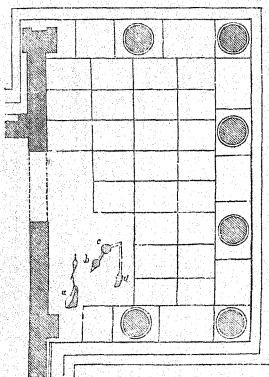
Incumbens arae atque umbra complexa Penates."

The probable position of the salt well has been determined by Tetaz, who has discovered, under the northern portico, what appear to be the marks of Poseidon's trident. Upon the removal, in 1846, of the remains of a Turkish powder magazine, which encumbered the northern portico, Tetaz observed three holes sunk in the rock; and it is not unlikely that this was the very spot shown to devout persons, and to Pausanias among the number, as the memorial of Poseidon's contest with Athena. A drawing of them is given by Mr. Penrose, which we subjoin, with his description.

"They occur upon the surface of the rock of the Acropolis, about seven feet below the level of the pavement. These singular traces consist of three holes, partly natural and partly cut in the rock; that lettered *a* in the plan is close to the eastern ante of the portico; it is very irregular, and seems to form part of a natural fissure; *b* and *c*, near the surface, seem also to have been natural, but are hollowed into a somewhat cylindrical shape, between 2 and 3 feet deep and 8 and 9 in diameter; *d* is a receptacle, as may be presumed, for water, cut 1·0 deep in the rock, and connected with the holes *b* and *c* by means of a narrow channel, about 1·0 deep. The channel is produced for a short distance in the direction of *a*, but was perhaps discontinued on its being discovered that, owing to natural cre-

vices, it would not hold water. At the bottom of *b* and *c* were found fragments of ordinary ancient pottery. There appears to have been a low and narrow doorway through the foundation of the wall, dividing this portico from the temple, to the underground space or crypt, where these holes occur, and also some communication from above, through a slab rather different from the rest, in the pavement of the portico immediately over them."

Pausanias has not expressly mentioned any other objects as being in the Pandroseion, but we may presume that it contained a statue of Pandrosus, and an altar of Thallo, one of the Horae, to whom, he informs us elsewhere (ix. 35. § 1), the Athenians paid divine honours jointly with Pandrosus. He has also omitted to notice the *οἶκος* *δῆψ*, or



THE SALT-WELL OF THE ERECHTHEION.

Erechthonian serpent, whose habitation in the Erechtheion was called *δρεκταῖος*, and to whom honey cakes were presented every month. (Aristoph. *Lysistr.* 759; Herod. viii. 41; Plut. *Them.* 10, *Dem.* 26; Hesych. s. v. *Οἶκος*; Soph. *ap. Etymol. M.* s. v. *Δρεκταῖος*.) We have no means of determining the position of this *δρεκταῖος*.

The Erechtheion was surrounded on most sides by a Temenos or sacred inclosure, separated from the rest of the Acropolis by a wall. This Temenos was on a lower level than the temple, and the descent to it was by a flight of steps close to the eastern portico. It was bounded on the east by a wall, extending from this portico to the wall of the Acropolis, of which a part is still extant. On the north it was bounded by the wall of the Acropolis, and on the south by a wall extending from the southern portico towards the left wing of the Propylaea. Its limits to the west cannot be ascertained. In the Temenos, there were several statues mentioned by Pausanias, namely, that of the aged priestess Lysimacha, one cubit high (comp. Plin. xxxiv. 8. s. 19. § 15); the colossal figures in brass of Erechtheus and Eunolpus, ready to engage in

combat; some ancient wooden statues of Athena in the half burnt state in which they had been left by the Persians; the hunting of a wild boar; Cygnus fighting with Hercules; Theseus finding the slippers and sword of Aegeus under the rock; Theseus and the Marathonian bull; and Cylon, who attempted to obtain the tyranny at Athens. In the Temenos, also, was the habitation of two of the four maidens, called Arrephori, with their sphaerastra, or place for playing at ball. These two maidens remained a whole year in the Acropolis; and on the approach of the greater Panathenaea they received from the priestess of Polias a burden, the contents of which were unknown to themselves and to the priestess. With this burden they descended into a subterranean natural cavern near the temple of Aphrodite in the gardens, where they deposited the burden they brought, and carried back another burden covered up. (Paus. i. 27. § 3; Plut. *Vit. X. Orat.* p. 839; Harpocr., *Suid.*, s. v. *Δερεφφοροι*.) It is probable that the Arrephori passed through the Aglaurium in their descent to the cavern above mentioned. The steps leading to the Aglaurium issued from the Temenos; and it is not impossible, considering the close connexion of the worship of Aglaurus with that of her sister Pandrosus, that the Aglaurium may have been considered as a part of the Temenos of the Erechtheion.

(Respecting the Erechtheion in general, see Leake, p. 574, seq.; Wordsworth, p. 130, seq.; Müller, *De Minervae Poliadiis sacris et aede*, Gotting. 1820; Wilkins, *Prolusiones Architectonicae*, part I.; Böckh, *Inscr.* vol. i. p. 261; Inwood, *The Erechtheion of Athens*, London, 1827; Von Quast, *Das Erechtheum zu Athen, nach dem Werk des Hr. Inwood mit Verbes.* &c., Berlin, 1840; Forchhammer, *Hellenika*, p. 31, seq.; Thiersch, *Über das Erechtheum auf der Akropolis zu Athen*, Munich, 1849, in which it is maintained that the Erechtheum was the domestic palace of King Erechtheus; Büttcher, *Der Poliastempel als Wohnhaus des Königs Erechtheus nach der Annahme von Fr. Thiersch*, Berlin, 1851, a reply to the preceding work; Tetaz, in *Revue Archéologique*, for 1851, parts 1 and 2.)

5. Other Monuments on the Acropolis.

The Propylaea, the Parthenon and the Erechtheion were the three chief buildings on the Acropolis; but its summit was covered with other temples, altars, statues and works of art, the number of which was so great as almost to excite our astonishment that space could be found for them all. Of these, however, we can only mention the most important.

(i.) *The Statue of Athena Promachos*, one of the most celebrated works of Phidias, was a colossal bronze figure, and represented the goddess armed and in the very attitude of battle. Hence it was distinguished from the statues of Athena in the Parthenon and the Erechtheion, by the epithet of Promachos. This Athena was also called "The Bronze, the Great Athena" (*ἡ χαλκὴ ἡ μεγάλη Ἀθηνᾶ*, *Dem. de Fals. Leg.* p. 428.) Its position has been already described. It stood in the open air nearly opposite the Propylaea, and was one of the first objects seen after passing through the gates of the latter. It was of gigantic size. It towered even above the roof of the Parthenon; and the point of its spear and the crest of its helmet were visible off the promontory of Sanium to ships approaching Athens.

(Paus. i. 28. § 2; comp. Herod. v. 77.) With its pedestal it must have stood about 70 feet high. Its position and colossal proportions are shown in an ancient coin of Athens figured below [p. 286], containing a rude representation of the Acropolis. It was still standing in A. D. 395, and is said to have frightened away Alaric when he came to sack the Acropolis. (Zosim. v. 6.) The exact site of this statue is now well ascertained, since the foundations of its pedestal have been discovered.

(ii.) *A brazen Quadriga*, dedicated from the spoils of Chalcis, stood on the left hand of a person, as he entered the Acropolis through the Propylæa. (Herod. v. 77; Paus. i. 28. § 2.)

(iii.) *The Gigantomachia*, a composition in sculpture, stood upon the southern or Cimonian wall, and just above the Dionysiac theatre; for Plutarch relates that a violent wind precipitated into the Dionysiac theatre a Dionysus, which was one of the figures of the Gigantomachia. (Paus. i. 25. § 2; Plut. Ant. 60.) The Gigantomachia was one of four compositions, each three feet in height, dedicated by Attalus, the other three representing the battle of the Athenians and Amazons, the battle of Marathon, and the destruction of the Gauls by Attalus. (Paus. l. c.) If the Gigantomachia stood towards the eastern end of the southern wall, we may conclude that the three other compositions were ranged in a similar manner upon the wall towards the west, and probably extended as far as opposite the Parthenon. Mr. Penrose relates that south-east of the Parthenon, there has been discovered upon the edge of the Cimonian wall a platform of Piræic stone, containing two plain marble slabs, which are perhaps connected with these sculptures.

(iv.) *Temple of Artemis Brauronia*, standing between the Propylæa and the Parthenon, of which the foundations have been recently discovered. (Paus. i. 28. § 7.) Near it, as we learn from Pausanias, was a brazen statue of the Trojan horse (ἵππος δούρειος), from which Menestheus, Teneor and the sons of Theseus were represented looking out (ὄντο κίππουσι). From other authorities we learn that spears projected from this horse (Hesych. s. v. δούρειος ἵππος; comp. δούρειος ἵππος, κρυπτὸν ἀπὸ πύλων δόρυ, Eurip. Troad. 14); and also that it was of colossal size (ἵππον ὑπὸ πύλων μέγεθος ὅσον δ' δούρειος, Aristoph. Av. 1128; Hesych. s. v. Κρίος ἀεελγύκερος). The basis of this statue has also been discovered with an inscription, from which we learn that it was dedicated by Chaerememus, of Coele (a quarter in the city), and that it was made by Strongylium. (Χαιρέμμος Εὐαγγέλου ἐκ Κοίλης ἀνέθηκεν. Στρογγυλίων ἐποίησεν; Zeitschrift für die Alterthumswissenschaft, 1842, p. 832.)

(v.) *Temple of Rome and Augustus*, not mentioned by Pausanias, stood about 90 feet before the eastern front of the Parthenon. Leake observes (p. 353, seq.) that from a portion of its architrave still in existence, we may infer that it was circular, 23 feet in diameter, of the Ionic or Corinthian order, and about 50 feet in height, exclusive of a basement. An inscription found upon the site informs us that it was dedicated by the Athenian people δεῖξ' Ῥώμην καὶ Σεβαστὴν Καίσαρα. It was dedicated to Rome and Augustus, because this emperor forbade the provinces to raise any temple to him, except in conjunction with Rome. (Suet. Aug. 52.)

In following Pausanias through the Acropolis, we must suppose that he turned to the right after

passing through the Propylæa, and went straight to the Parthenon; that from the Parthenon he proceeded to the eastern end of the Acropolis; and returned along the northern side, passing the Erechtheium and the statue of Athena Promachus.

IX. TOPOGRAPHY OF THE ASTY.

Before accompanying Pausanias in his route through the city, it will be convenient to notice the various places and monuments, as to the site of which there can be little or no doubt. These are the hills Areiopagus, Phnyx, of the Nymphs and Museium; the Dionysiac theatre, and the Odeium of Herodes on the southern side of the Acropolis; the cave of Apollo and Pan, with the fountain Clepsydra, and the cave of Aglaurus on the northern side of the Acropolis; the temples of Theseus and of Zeus Olympius; the Horologium of Andronicus Cyrrhestes; the Choragic monument of Lysicrates; the Stadium; the gateway and the aqueduct of Hadrian; and, lastly, the Agora and the Cerameicus.

A. *Places and Monuments, as to the site of which there is little or no doubt.*

1. The Areiopagus.

The Areiopagus (ὁ Ἄρειος πάγος), or Hill of Ares, was the rocky height opposite the western end of the Acropolis, from which it was separated only by some hollow ground. Of its site there can be no doubt, both from the description of Pausanias, and from the account of Herodotus, who relates that it was a height over against the Acropolis, from which the Persians assailed the western extremity of the Acropolis. (Paus. i. 28. § 5; Herod. viii. 52; see above, p. 266, a.) According to tradition it was called the Hill of Ares, because Ares was brought to trial here before the assembled gods by Poseidon, on account of his murdering Halirrhothius, the son of the latter. The spot is memorable as the place of meeting of the Council of Areiopagus (ἡ ἐν Ἀρείῳ πάγῳ βουλή), frequently called the Upper Council (ἡ ἀνω βουλή), to distinguish it from the Council of Five Hundred, which held its sittings in the valley below the hill. The Council of Areiopagus met on the south-eastern summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the south. Here the Areiopagites sat, as judges, in the open air (ὁρατριοὶ ἐδικάζοντο, Pollux, viii. 118). On the eastern and western sides is a raised block. Wordsworth supposes these blocks to be the two rude stones which Pausanias saw here, and which are described by Euripides as assigned, the one to the accuser, the other to the criminal, in the causes which were tried in this court:—

ὡς δ' εἰς Ἄρειον ὄρεον ἦσαν ἐς δίκην ἡ
ἐστὴν, ἐγὼ μὲν δάκρυον λαβὼν βλάρον,
τὸ δ' ἄλλο πρὸς θεῷ ἤπερ ἦν Ἐρινύων.

(Eurip. Iph. T. 961.) Of the Council itself an account has been given elsewhere. (Dict. of Ant. s. v.) The Areiopagus possesses peculiar interest to the Christian as the spot from which the Apostle Paul preached to the men of Athens. At the foot of the height on the north-eastern side there are

ruins of a small church, dedicated to S. Dionysius the Areopagite, and commemorating his conversion here by St. Paul. (*Act. Apost.* xvii. 34.)

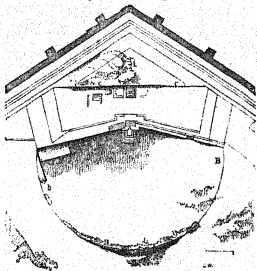
At the opposite or south-eastern angle of the hill, 45 or 50 yards distant from the steps, there is a wide chasm in the rocks, leading to a gloomy recess, within which there is a fountain of very dark water. This was the sanctuary of the Eumenides, commonly called by the Athenians the *Semnae* (αἱ Σεμναί), or Venerable Goddesses. (Paus. i. 28. § 6: ἐπιστηρικὸς τὰς Σεμνὰς Θεὰς ἐν Ἀρείῳ πάγῳ, Dinarch. c. Dem. p. 35, Reiske.) The cavern itself formed the temple, with probably an artificial construction in front. Its position is frequently referred to by the Tragic poets, who also speak of the chasm of the earth (πάγον παρ' αὐτὸν χάσμα δόσανται χθονός, Eur. *Elect.* 1271), and the subterranean chamber (θάλαμοι . . . κατὰ γῆς, Aesch. *Eumen.* 1004, seq.). It was probably in consequence of the subterranean nature of the sanctuary of these goddesses that torches were employed in their ceremonies. "Aeschylus imagined the procession which escorted the Eumenides to this their temple, as descending the rocky steps above described from the platform of the Areiopagus, then winding round the eastern angle of that hill, and conducting them with the sound of music and the glare of torches along this rocky ravine to this dark enclosure." (Wordsworth.) Within the sacred enclosure was the monument of Oedipus. (Paus. i. 28. § 7.)

Between the sanctuary of the Semnae and the lowest gate of the Acropolis stood the herom of Hecyehus, to whom a ram was immolated before the sacrifices to the Eumenides. (Schol. ad *Soph. Oed. Col.* 489.) His descendants, the Hecychidae, were the hereditary priests of these goddesses. (Comp. Müller, *Eumenides*, p. 206, seq., Engl. Trans.) Near the same spot was the monument of Cylon, erected on the spot where he was slain. (Leake, p. 358.)

2. The Pnyx.

The Pnyx (Πνύξ), or place of assembly of the Athenian people, formed part of the surface of a low rocky hill, at the distance of a quarter of a mile from the centre of the Areiopagus hill. "The Pnyx may be best described as an area formed by the segment of a circle, which, as it is very nearly equal to a semicircle, for the sake of conciseness, we shall assume as such. The radius of this semicircle varies from about 60 to 80 yards. It is on a sloping ground, which shelves down very gently toward the hollow of the ancient agora, which was at its foot on the NE. The chord of this semicircle is the highest part of this slope; the middle of its arc is the lowest; and this last point of the curve is cased by a terras wall of huge polygonal blocks, and of about 15 feet in depth at the centre: this terras wall prevents the soil of the slope from lapsing down into the valley of the agora beneath it. The chord of this semicircle is formed by a line of rock, vertically hewn, so as to present to the spectator, standing in the area, the face of a flat wall.* In the middle point of this wall of rock, and projecting from, and applied to it, is a solid rectangular block,

hewn from the same rock." (Wordsworth.) This is the celebrated Bema (βῆμα), or pulpit, often called "the Stone" (ὁ λίθος, comp. ἐν ἀγορᾷ πρὸς τῷ λίθῳ, Plut. *Solon*, 25), from whence the orators addressed the multitude in the semicircular area before them. The bema looks towards the NE., that is, towards the agora. It is 11 feet broad, rising from a graduated basis: the summit is broken; but the present height is about 20 feet. It was accessible on the right and left of the orator by a flight of steps. As the destinies of Athens were swayed by the orators from this pulpit, the term "the stone" is familiarly used as a figure of the govern-



PLAN OF THE PNIX.

- | | |
|-----------------------------------|-----------------------------|
| A. The Bema. | C. Rock-cut wall. |
| B. Semicircular edge of the Pnyx. | D. Remains of ancient Bema? |

ment of the state; and the "master of the stone" indicates the ruling statesman of the day (*ὄρατος κρατεὶ νῦν τοῦ λίθου τοῦ ἐν τῇ πνυκί, Aristoph. Pax*, 680; comp. *Acharn.* 683, *Thesmoph.* 528, seq.) The position of the bema commanded a view of the Propylaea and the other magnificent edifices of the Acropolis, while beneath it was the city itself studded with monuments of Athenian glory. The Athenian orators frequently roused the national feelings of their audience by pointing to "that Propylaea there," and to the other splendid buildings, which they had in view from the Pnyx. (*Προπυλαία ταῦτα*, Hecych. s. v.; Dem. c. *Androt.* pp. 597, 617; Aesch. *de Fals. Leg.* p. 253.)

The position and form of the remains that have been just described agree so perfectly with the statements of ancient writers respecting the Pnyx (see authorities quoted by Leake, p. 179), that it is surprising that there should ever have been any doubt of their identity. Yet Spott took them for those of the Areiopagus. Wheler was in doubt whether they belonged to the Areiopagus or the Odeum, and Stuart regarded them as those of the theatre of Regilla. Their true identity was first pointed out by Chandler; and no subsequent writer has entertained any doubt on the subject.

The Pnyx appears to have been under the especial protection of Zeus. In the wall of rock, on either side of the bema, are several niches for votive offerings. In clearing away the earth below, several of these offerings were discovered, consisting of bas-reliefs representing different parts of the body in white marble, and dedicated to Zeus the Supreme (Δεὶ Τύχιστο).

* Hence it is aptly compared by Mure to a theatre, the shell of which, instead of curving upwards, slopes downwards from the orchestra.

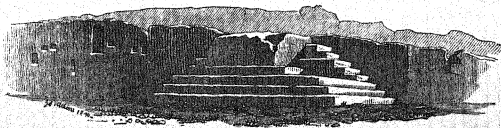
Some of them are now in the British Museum. (Leake, p. 183; Dodwell, vol. i. p. 402.)

The area of the Pnyx contained about 12,000 square yards, and could therefore easily accommodate the whole of the Athenian citizens. The remark of an ancient grammarian, that it was constructed with the simplicity of ancient times (*κατὰ τὴν παλαιὰν ἀπλότητά*, Pollux, viii. 132), is borne out by the existing remains. We know moreover that it was not provided with seats, with the exception of a few wooden benches in the first row. (Aristoph. *Acharn.* 25.) Hence the assembled citizens either stood or sat on the bare rock (*χαλὰ*, Aristoph. *Vesp.* 43); and accordingly the Sausage-seller, when he seeks to undermine the popularity of Cleon, offers a cushion to the demus. (Aristoph. *Equit.* 783.) It was not provided, like the theatres, with any species of awning to protect the assembly from the rays of the sun; and this was doubtless one reason why the assembly was held at day-break. (Mure, vol. ii. p. 63.)

It has been remarked that a traveller who mounts the bema of the Pnyx may safely say, what perhaps cannot be said with equal certainty of any other spot, and of any other body of great men in antiquity: Here have stood Demosthenes, Pericles, Themistocles, Aristides, and Solon. This remark, however, would not be true in its full extent, if we were to give cre-

dence to a passage of Plutarch (*Them.* 19), to which allusion has been already made. Plutarch relates that the bema originally looked towards the sea, and that it was afterwards removed by the Thirty Tyrants so as to face the land, because the sovereignty of the sea was the origin of the democracy, while the pursuit of agriculture was favourable to the oligarchy. But from no part of the present Pnyx could the sea be seen, and it is evident, from the existing remains, that it is of much more ancient date than the age of the Thirty Tyrants. Moreover, it is quite incredible that a work of such gigantic proportions should have been erected by the Thirty, who never even summoned an assembly of the citizens. And even if they had effected such a change in the place of meeting for the citizens, would not the latter, in the restoration of the democracy, have returned to the former site? We have therefore no hesitation in rejecting the whole story along with Forchhammer and Mure, and of regarding it with the latter writer as one of the many anecdotes of what may be called the moral and political mythology of Greece, invented to give zest to the narrative of interesting events, or the actions and characters of illustrious men.

Wordsworth, however, accepts Plutarch's story, and points out remains which he considers to be those of the ancient Pnyx a little behind the present bema. It is true that there is behind the existing bema, and



THE BEMA OF THE PNIX.

on the summit of the rock, an esplanade and terrace, which has evidently been artificially levelled; and near one of its extremities are appearances on the ground which have been supposed to betoken the existence of a former bema. It has been usually stated, in refutation of this hypothesis, that not even from this higher spot could the sea be seen, because the city wall ran across the top of the hill, and would have effectually interrupted any view of the sea; but this answer is not sufficient, since we have brought forward reasons for believing that this was not the direction of the ancient wall. This esplanade, however, is so much smaller than the present Pnyx, that it is impossible to believe that it could ever have been used as the ordinary assembly of the citizens; and it is much more probable that it served for purposes connected with the great assembly in the Pnyx below, being perhaps covered in part with buildings or booths for the convenience of the Prytanes, scribes, and other public functionaries. Mure calls attention to a passage in Aristophanes, where allusion is made to such appendages (*τὴν Πύναν πᾶσαν καὶ τὰς σκηνὰς καὶ τὰς διδοὺς διαθήσασθαι*, *Thesm.* 659); and though the Pnyx is here used in burlesque application to the Thesmothetium, where the female assemblies were held, this circumstance does not destroy the point of the allusion. (Mure, vol. ii. p. 319.)

The whole rock of the Pnyx was thickly inhabited in ancient times, as it is fastened and cut in

all directions. We have already had occasion to point out [see above, p. 261, b.] that even the western side of the hill was covered with houses.

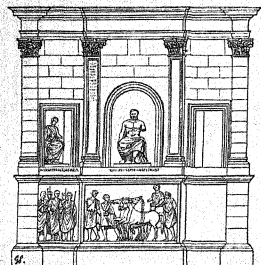
3. Hill of the Nymphs.

This hill, which lay a little to the NW. of the Pnyx, used to be identified with the celebrated Lycabettus, which was situated on the other side of the city, outside the walls; but its proper name has been restored to it, from an inscription found on its summit. (Böckh, *Inscr.* no. 453; Ross, in *Kunstblatt*, 1837, p. 391.)

4. The Museum.

The Museum (*τὸ Μουσεῖον*) was the hill to the SW. of the Acropolis, from which it is separated by an intervening valley. It is only a little lower than the Acropolis itself. It is described by Pansanias (i. 25. § 8) as a hill within the city walls, opposite the Acropolis, where the poet Musæus was buried, and where a monument was erected to a certain Syrian, whose name Pansanias does not mention. There are still remains of this monument, from the inscriptions upon which we learn that it was the monument of Philopappus, the grandson of Antiochus, who, having been deposed by Vespasian, came to Rome with his two sons, Epiphanes and Callinus. [*Diet. of Biogr.* vol. i. p. 194.] Epiphanes was the father of Philopappus, who had become an Attic citizen of the demus Bessa, and he is evidently

the Syrian to whom Pausanias alludes. "This monument was built in a form slightly concave towards the front. The chord of the curve was about 30 feet in length: in front it presented three niches between four pilasters; the central niche was wider than the two lateral ones, concave and with a semi-circular top; the others were quadrangular. A seated statue in the central niche was obviously that of the person to whom the monument was erected. An inscription below the niche shows that he was named Philopappus, son of Epiphanes, of the demus Besa (Φιλόπαππος Ἐπιφάνους Βησαίους). On the right hand of this statue was a king Antiochus, son of a king Antiochus, as we learn from the inscription below it (Βασιλεὺς Ἀντίοχος βασιλεὺς Ἀντιόχου). In the niche on the other side was seated Seleucus Nicator (Βασιλεὺς Σέλευκος Ἀντιόχου Νικητῶν). On the pilaster to the right of Philopappus of Besa is the inscription C. IVLIVS C. F. FAB (i. e. Caius Julius, Caii filius, Fabiā) ANTIOCHVS PHILOPAPPVS, COS. FRATER ARVALIS, ALLECTVS INTER PRÆTORIOS AB IMP. CAESARE NERVA TRAIANO OPTIMO AVGVSTO GERMANICO DACICO. On that to the left of Philopappus was inscribed Βασιλεὺς Ἀντίοχος Φιλόπαππος, βασιλεὺς Ἐπιφάνους, τοῦ Ἀντιόχου. Between the niches and the base of the monument, there is a representation in high relief of the triumph of a Roman emperor



MONUMENT OF PHILOPAPPUS.

similar to that on the arch of Titus at Rome. The part of the monument now remaining consists of the central and eastern niches, with remains of the two pilasters on that side of the centre. The statues in two of the niches still remain, but without heads, and otherwise imperfect; the figures of the triumph, in the lower compartment, are not much better preserved. This monument appears, from Spon and Wheeler, to have been nearly in the same state in 1676 as it is at present; and it is to Ciriaco d'Ancona, who visited Athens two centuries earlier, that we are indebted for a knowledge of the deficient parts of the monument." (Leake, p. 494, seq.; comp. Stuart, vol. iii. c. 5; Prokesch, *Denkwürdigkeiten*, vol. ii. p. 383; Böckh, *Inscr.* no. 362; Orelli, *Inscr.* no. 800.)

Of the fortress, which Demetrius Poliorcetes erected on the Museum in B. C. 229 (Paus. i. 25. § 8; Plut. *Demetr.* 34), all trace has disappeared.

There must have been many houses on the Museum, for the western side of the hill is almost

covered with traces of buildings cut in the rocks, and the remains of stairs are visible in several places, — another proof that the ancient city wall did not run along the top of this hill. [See above, p. 261.] There are also found on this spot some wells and cisterns of a circular form, hollowed out in the rock, and enlarging towards the base. At the eastern foot of the hill, opposite the Acropolis, there are three ancient excavations in the rock; that in the middle is of an irregular form, and the other two are eleven feet square. One of them leads towards another subterranean chamber of a circular form, twelve feet in diameter at the base, and diminishing towards the top, in the shape of a bell. These excavations are sometimes called ancient baths, and sometimes prisons: hence one of them is said to have been the prison of Socrates.

5. The Dionysiac Theatre.

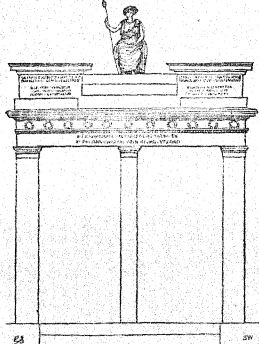
The stone theatre of Dionysus was commenced in B. C. 500, but was not completely finished till A. C. 340, during the financial administration of Lycurgus. (Paus. i. 29. § 16; Plut. *Vit. C. Orat.* pp. 841, 852.) A theatre, however, might, as a Gothic church, be used for centuries without being quite finished; and there can be no doubt that it was in the stone theatre that all the great productions of the Grecian drama were performed. This theatre lay beneath the southern wall of the Acropolis, near its eastern extremity. The middle of it was excavated out of the rock, and its extremities were supported by solid piers of masonry. The rows of seats were in the form of curves, rising one above another; the diameter increased with the ascent. Two rows of seats at the top of the theatre are now visible; but the rest are concealed by the accumulation of soil. The accurate dimensions of the theatre cannot now be ascertained. Its termination at the summit is evident; but to what extent it descended into the valley cannot be traced. From the summit to the hollow below, which may, however, be higher than the ancient orchestra, the slope is about 300 feet in length. There can be no question that it must have been sufficiently large to have accommodated the whole body of Athenian citizens, as well as the strangers who flocked to the Dionysiac festival. It has been supposed from a passage of Plato, that the theatre was capable of containing more than 30,000 spectators, since Socrates speaking of Agathon's dramatic victory in the theatre says that "his glory was manifested in the presence of more than three myriads of Greeks" (*ἐμφανὲς ἐγένετο ἐν μέτρει τῶν Ἑλλήνων πλεόν ἢ τρισμυρίους*, Plat. *Symp.* p. 175, e.) It may, however, be doubted whether these words are to be taken literally, since the term "three myriads" appears to have been used as a round number to signify the whole body of adult Athenian citizens. Thus Herodotus (v. 97) says that Aristagoras deceived three myriads of Athenians, and Aristophanes (*Ecc.* 1132) employs the words *πολὺν πλεόν ἢ τρισμυρίων* exactly in the same sense.

The magnificence of the theatre is attested by Dicaearchus, who describes it as "the most beautiful theatre in the world, worthy of mention, great and wonderful" (*ὁδὲ ἢ τῶν ἐν τῇ οἰκουμένῃ κάλλιστον θέατρον, ἀξιόλογον, μέγα καὶ θαυμαστόν*, Dicaearch. *Bios τῆς Ἑλλάδος*, p. 140.) * The

* Many writers, whom Wordsworth has followed, have changed *ὁδὲ ἢ* into *ὁδοῖον*; but this amends

spectators sat in the open air, but probably protected from the rays of the sun by an awning, and from their elevated seats they had a distinct view of the sea and of the peaked hills of Salamis in the horizon. Above them rose the Parthenon, and the other buildings of the Acropolis, so that they sat under the shadow of the ancestral gods of their country. The position of the spectators, as sitting under the temple of Athena, and the statue of the Zeus of the Citadel (Zeus Πολιεὺς, Paus. i. 24. § 4), is evidently alluded to by Aeschylus (*Eumen.* 997, seq.), to which passage Wordsworth has directed attention :—

χαίρει' ἀστυκὸς Λεὼς,
ἵκταρ ἤμενοι Διὸς,
Παρθένου φίλος φίλοι
σωφρονούντες ἐν χρόνῳ.
Πάλλαδος δ' ὑπὸ πτερύσιν
ὕπτας ἄζεται πατήρ.



MONUMENT OF THRASYLLUS.

Above the upper seats of the theatre and the Cimonian wall of the Acropolis is a grotto (σπηλαίον), which was converted into a small temple by Thrasyllos, a victorious choragus, to commemorate the victory of his chorus, B. C. 320, as we learn from an inscription upon it. Hence it is usually called the Choragic Monument of Thrasyllos. Within the cavern were statues of Apollo and Artemis destroying the children of Niobe; and upon the entablature of the temple was a colossal figure of Dionysus. This figure is now in the British Museum; but it has lost its head and arms. Pausanias (i. 21. § 3), in his description of the cavern, speaks of a tripod above it, without mentioning the statue of Dionysus; but there is a hole sunk in the lap of the statue, in which

tion is not only unnecessary, but is exceedingly improbable, because Odeas were very rare in Greece at the time when Dicaearchus wrote. The word *ἦν* may have been introduced by the excerptor to indicate that the theatre described by Dicaearchus was not in existence in his time; or it may have been used by Dicaearchus himself instead of *εἶναι* according to a well-known use of the Attic writers. (See Fuhr, *ad loc.*)

was probably inserted the tripod. The custom of supporting tripods by statues was not uncommon. (Leake, p. 186; Vaux, *Antiq. in British Museum*, p. 114.) This cavern was subsequently converted into the church of Panaghia Spiliotissa, or the Holy Virgin of the Grotto; and was used as such when Dodwell visited Athens. It is now, however, a simple cave; and the temple and the church are both in ruins. A large fragment of the architrave of the temple, with a part of the inscription upon it, is now lying upon the slope of the theatre: it has been hewn into a drinking trough. (Wordsworth, p. 90.) The cave is about 34 feet in length, with an average breadth of 20 feet. The entire height of the monument of Thrasyllos is 29 feet 5 inches. (Stuart.)

Above the monument are two columns, which evidently did not form part of the building. Their triangular summits supported tripods, dedicated by choragi who had gained prizes in the theatre below. A little to the west of the cave is a large rectangular niche, in which no doubt a statue once stood.



THEATRE OF DIONYSUS, FROM COIN.

A brass coin of Athens in the British Museum gives a representation of the Dionysiac theatre viewed from below. The seats for the spectators are distinctly seen, together with the Cimonian wall of the Acropolis; and above, the Parthenon in the centre, with the Propylaea on the left. The artist has also represented the cave between the theatre and the wall of the Acropolis, described above, together with other smaller excavations, of which traces still exist. The same subject is also represented on a vase found at Aulis, on which appear the theatre, the monument of Thrasyllos, the tripod columns, and above them the polygonal walls of the Acropolis, crowned by the



THEATRE OF DIONYSUS, FROM A VASE.

Parthenon. It seems that this point of view was greatly admired by the ancients. Dicaearchus alludes to this view, when he speaks (*l. c.*) of "the magnificent temple of Athens, called the Parthenon, rising above the theatre, and striking the spectator with admiration." (Leake, p. 183, seq.; Dodwell, vol. i. p. 299; Wordsworth, p. 89, seq.)

6. The Odeium of Herodes or Regilla.

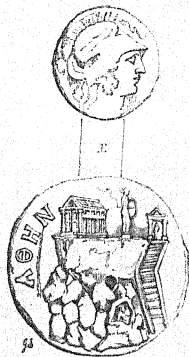
The Odeium or Music-theatre* of Regilla also lay beneath the southern wall of the Acropolis, but at its western extremity. It was built in the time of the Antonines by Herodes Atticus, who called it the Odeium of Regilla in honour of his deceased wife. It is not mentioned by Pausanias in his description of Athens, who explains the omission in a subsequent part of his work by the remark that it was not commenced at the time he wrote his first book. (Paus. vii. 20. § 3.) Pausanias remarks (*l. c.*) that it surpassed all other Odeia in Greece, as well in dimensions as in other respects; and its roof of cedar wood was particularly admired. (Philostr. *Vit. Soph.* ii. 1. § 5.) The length of its diameter within the walls was about 240 feet, and it is calculated to have furnished accommodation for about 6000 persons. There are still considerable remains of the building; but, "in spite of their extent, good preservation, and the massive material of which they are composed, they have a poor appearance, owing to the defects of the Roman style of architecture, especially of the rows of small and apparently useless arches with which the more solid portions of the masonry are perforated, and the consequent number of insignificant parts into which it is thus subdivided." (Mure, vol. ii. p. 91.) It is surprising that Stuart should have supposed the remains of this comparatively small Roman building to be those of the great Dionysiac theatre, in which the dramas of the Athenian poets were performed.

7. Cave of Apollo and Pan, and Fountain of Clepsydra.

The Cave of Apollo and Pan, more usually called the Cave of Pan, lay at the base of the NW. angle of the Acropolis. It is described by Herodotus (vi. 105) as situated below the Acropolis, and by Pausanias (i. 28. § 4) as a little below the Propylaea, with a spring of water near it. The worship of Apollo in this cave was probably of great antiquity. Here he is said to have had connection with Crensea, the mother of Ion; and hence the cave is frequently mentioned in the "Ion" of Euripides. (Paus. *l. c.*; Eurip. *Ion*, 506, 955, &c.) The worship of Pan in this cave was not introduced till after the battle of Marathon, in consequence of the services which he rendered to the Athenians on that occasion. His statue was dedicated by Miltiades, and Simonides wrote the inscription for it. (Simonid. *Reliqu.* p. 176, ed. Schneidewin.) A statue of Pan, now in the public library at Cambridge, was discovered in a garden a little below the cave, and may possibly be

the identical figure dedicated by Miltiades. The cave measures about 18 feet in length, 30 in height, and 15 in depth. There are two excavated ledges cut in the rock, on which we may suppose statues of the two deities to have stood, and also numerous niches and holes for the reception of votive offerings.

The fountain near the cave, of which Pausanias does not mention the name, was called Clepsydra (Κλεψύδρα), more anciently Empedo (Ἐμπεδω). It derived the name of Clepsydra from its being supposed to have had a subterraneous communication with the harbour of Phalerum. (Aristoph. *Lysistr.* 912, Schol. *ad loc.*, *ad Vesp.* 853, *Av.* 1694; Hesych. s. v. Κλεψύδρα, Κλεψύδρον, Πέδω.) "The only access to this fountain is from the enclosed platform of the Acropolis above it. The approach to it is at the north of the northern wing of the Propylaea. Here we begin to descend a flight of forty-seven steps cut in the rock, but partially cased with slabs of marble. The descent is arched over with brick, and opens out into a small subterranean chapel, with niches cut in its sides. In the chapel is a well, surmounted with a peristomium of marble: below which is the water now at a distance of about 30 feet." (Wordsworth.) This flight of steps is seen in the annexed coin from the British Museum, in which the cave of Pan is represented at the foot, and the statue of Athena Promachus and the Parthenon at the summit. The obverse is the size of the coin: the reverse is enlarged.



COIN SHOWING THE CAVE OF PAN, THE PARTHENON AND ATHENA PROMACHUS.

8. The Aglaurium.

The sanctuary of Aglauros, one of the three daughters of Cecrops, was also a cavern situated in the northern face of the Acropolis. It is evident from several passages in the *Ion* of Euripides (8, 296, 506, 953, 1413) that the Aglaurium was in some part of the precipices called the Long Rocks, which ran

* An Odeium (ὠδεῖον) was, in its form and arrangements, very similar to a theatre, from which it differed chiefly by being roofed over, in order to retain the sound. It appears to have been originally designed chiefly for musical rehearsals, in subordination to the great choral performances in the theatre, and consequently a much smaller space was required for the audience.

eastward of the grotto of Pan. [See above, p. 266, b.] It is said to have been the spot from which Aglauros and her sister Herse threw themselves from the rocks of the Acropolis, upon opening the chest which contained Erichthionius (Paus. i. 18. § 2); and it was also near this sanctuary that the Persians gained access to the Acropolis. (Herod. viii. 35.) We learn from Pausanias that the cave was situated at the steepest part of the hill, which is also described by Herodotus as precipitous at this point. At the distance of about 60 yards to the east of the cave of Pan and at the base of a precipice is a remarkable cavern; and 40 yards further in the same direction, there is another cave much smaller, immediately under the wall of the citadel, and only a few yards distant from the northern portico of the Erechtheium. In the latter there are thirteen niches, which prove it to have been a consecrated spot; and there can be no doubt that the larger was also a sanctuary, though niches are not equally apparent, in consequence of the surface of the rock not being so well preserved as in the smaller cavern. One of these two caves was undoubtedly the Aglaurium. Leake conjectured, from the account of a stratagem of Peisistratus, that there was a communication from the Aglaurium to the platform of the citadel. After Peisistratus had seized the citadel, his next object was to disarm the Athenians. With this view he summoned the Athenians in the Amueion, which was to the west of the Aglaurium. While he was addressing them, they laid down their arms, which were seized by the partisans of Peisistratus and conveyed into the Aglaurium, apparently with the view of being carried into the citadel itself. (Polyaen. i. 21.) Now this conjecture has been confirmed by the discovery of an ancient flight of stairs near the Erechtheium, leading into the cavern, and from thence passing downwards through a deep cleft in the rock, nearly parallel in its direction to the outer wall, and opening out in the face of the cliff a little below the foundation. [See above, p. 268, a.] It would therefore appear that this cave, the smaller of the two above mentioned, was the Aglaurium, the access to which from the Acropolis was close to the northern portico of the Erechtheium, which led into the sanctuary of Pandrosus, the only one of the three daughters of Cecrops who remained faithful to her trust. Leake conjectures that the Aglaurium, which is never described as a temple, but only as a sanctuary or sacred enclosure, was used in a more extended signification to comprehend both caves, one being more especially sacred to Aglauros and the other to her sister Herse. The position of the Aglaurium, as near the cave of Pan, and in front of the Erechtheium and Parthenon (πρὸ Παλλάδος ναῶν), is clearly shown in the following passage of Euripides (*Ion*, 506, seq.), where the *μυχῶδες μακρὰ* probably refer to the flight of steps:—

ὦ Πανὸς δακτύματα καὶ
παρὰ νηῖονα πέτρας
μυχῶδες μακρὰς,
ἵνα χοροὺς στείλῃσι ποδοῖν
Ἀγραιῶν κέραι τρίγωνοι
στάδια χλοερά πρὸ Παλλάδος ναῶν.

Wendworth (p. 87) conjectures, with some probability, that it may have been by the same secret communication that the Persians got into the Acropolis.

According to one tradition Aglauros precipitated herself from the Acropolis, as a sacrifice, to save

her country; and it was probably on this account that the Athenian ephēbi, on receiving their first suit of armour, were accustomed to take an oath in the Aglaurium, that they would defend their country to the last. (*Dem. de Fals. Leg.* p. 438; *Pollux*, viii. 105; *Philostr. Vit. Apoll.* iv. 21; *Hermann, Griech. Staatsalterth.* § 123. n. 7.)

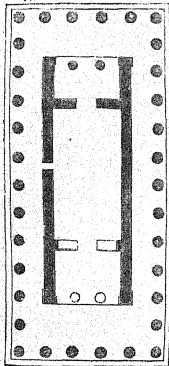
9. The Theseium.

The Theseium (Θησεῖον), or temple of Theseus, is the best preserved of all the monuments of ancient Athens. It is situated on a height in the NW. of the city, north of the Areiopagus, and near the gymnasium of Ptolemy. (Paus. i. 17. § 2; *Plut. Thea.* 36.) It was at the same time a temple and a tomb, having been built to receive the bones of Theseus, which Cimon had brought from Scyros to Athens in a. c. 469. (*Thuc.* i. 98; *Plut. Cim.* 8; *Thea.* 36; *Diod.* iv. 62; *Paus.* l. c.) The temple appears to have been commenced in the same year, and, allowing five years for its completion, was probably finished about 465. It is, therefore, about thirty years older than the Parthenon. It possessed the privilege of an asylum, in which runaway slaves, in particular, were accustomed to take refuge. (*Diod.* l. c.; *Plut. Thea.* l. c., *de Exil.* 17; *Hesych.*, *Etym. M. s. v. Θησεῖον*.) Its sacred enclosure was so large as to serve sometimes as a place of military assembly. (*Thuc.* vi. 61.)

The Temple of Theseus was built of Pentelic marble, and stands upon an artificial foundation formed of large quadrangular blocks of limestone. Its architecture is of the Doric order. It is a Peripteral Hexastyle, that is, it is surrounded with columns, and has six at each front. There are thirteen columns on each of the flanks, including those at the angles, which are also reckoned among those of the front, so that the number of columns surrounding the temple is thirty-four. The stylobate is two feet four inches high, and has only two steps, instead of three, a fact which Stuart accounts for by the fact of the temple being an heroon. The total length of the temple on the upper step of the stylobate is 104 feet, and its total breadth 45 feet, or more accurately 104.23 and 45.011 respectively. (Penrose.) Its height from the bottom of the stylobate to the summit of the pediment is 33½ feet. It consists of a cella having a pronaos or prodomos to the east, and an opisthodomus or posticum to the west. The pronaos and opisthodomus were each separated from the ambulatory of the peristyle by two columns, and perhaps a railing, which may have united the two columns with one another, and with the antae at the end of the prolongation of the walls of the cella. The cella is 40 feet in length, the pronaos, including the eastern portico, 33 feet, and the opisthodomus, including the western portico, 27 feet. The ambulatory at the sides of the temple is six feet in breadth. The columns, both of the peristyle and in the two vestibules, are three feet four inches in diameter at the base, and nearly nineteen feet high.

The eastern front of the temple was the principal one. This is shown not only by the depth of the pronaos, but still more decisively by the sculptures. The ten metopes of the eastern front, with the four adjoining on either side, are exclusively adorned with sculpture, all the other metopes having been plain. It was not till the erection of the Parthenon that sculpture was employed to decorate the entire

frieze of the peristyle. The two pediments of the porticoes were also filled with sculptures. On the eastern pediment there are traces in the marble of metallic fastenings for statues: it is usually stated that the western pediment did not contain any figures, but Penrose, in his recent examination of the temple, has discovered clear indications of the positions which the sculptures occupied. Besides the pediments, and the above-mentioned metopes, the only other parts of the temple adorned with sculpture are the friezes over the columns and antae of the pronaos and opisthodomus. These friezes stretch across the whole breadth of the cella and the ambulatory, and are 38 feet in length.



GROUND-PLAN OF THE THESEUM.

Although the temple itself is nearly perfect, the sculptures have sustained great injury. The figures in the two pediments have entirely disappeared; and the metopes and the frieze have been greatly mutilated. Enough, however, remains to show that these sculptures belong to the highest style of Grecian art. The relief is bold and salient, approaching to the proportions of the entire statue, the figures in some instances appearing to be only slightly attached to the table of the marble. The sculptures, both of the metopes and of the friezes, were painted, and still preserve remains of the colours. Leake observes that "vestiges of brazen and golden-coloured arms, of a blue sky, and of blue, green, and red drapery, are still very apparent. A painted foliage and macander is seen on the interior cornice of the peristyle, and painted stars in the lacunaria." In the British Museum there are casts of the greater portion of the friezes, and of three of the metopes from the northern side, being the first, second, and fourth, commencing from the north-east angle. They were made at Athens, by direction of the Earl of Elgin, from the sculptures which then existed upon the temple, where they still remain.

The subjects of the sculptures are the exploits of Theseus and of Hercules; for the Theseum was not only the tomb and heroism of Theseus, but also a monument in honour of his friend and companion

Hercules. The intimate friendship of these two heroes is well known, and is illustrated by the statement of an ancient writer that, when Theseus had been delivered by Hercules from the chains of AIdoneus, king of the Molossi, he conducted Hercules to Athens, that he might be purified from the murder of his children: that Theseus then not only shared his property with Hercules, but resigned to the latter all the sacred places which had been given him by the Athenians, changing all the Thesieia of Attica, except four, into Heracleia. (Philochorus, *ap. Plut. Thes.* 35.) The Hercules Furens of Euripides seems, like the Theseum, to have been intended to celebrate unitedly the deeds and glory of the two friends. Hence this tragedy has been called a Temple of Theseus in verse. Euripides probably referred to this Theseum, among other buildings of Athens, in the passage beginning (*Herc. Fur.* 1323):—

ἔπον ἄμ' ἡμῖν πρὸς πόλιν Παιλλῆδος.
ἐκεῖ χεῖρας σὰς ἀγρίους μάσματος,
δύμους τὲ δάσω, χρημάτων γ' ἡμῶν μέρος.

In the sculptural decorations of his temple Theseus yielded to his friend the most conspicuous place. Hence the ten metopes in front of the temple are occupied by the Labours of Hercules, while those on the two flanks, only eight in all, relate to the exploits of Theseus. The frieze over the opisthodomus represents the combat of the Centaurs and Lapithae, in which Theseus took part; but the subject of the frieze of the pronaos cannot be made out, in consequence of the mutilated condition of the sculptures. Stuart (vol. iii. p. 9) supposes that it represents part of the battle of Marathon, and especially the phantom of Theseus rushing upon the Persians; Müller (*Denkmäler der alten Kunst*, p. 11), that the subject is the war of Theseus with the Pallantidae, a race of gigantic strength, who are said to have contended with Theseus for the throne of Athens; Leake (p. 504), that it represented the battle of the giants, who were subdued mainly by the help of Hercules. Leake urges, with great probability, that as the ten metopes in front of the building were devoted to the exploits of Hercules, and eight, less conspicuously situated, to those of Theseus; and that as the frieze over the opisthodomus referred to one of the most celebrated exploits of Theseus, so it may be presumed that the corresponding panel of the pronaos related to some of the exploits of Hercules.

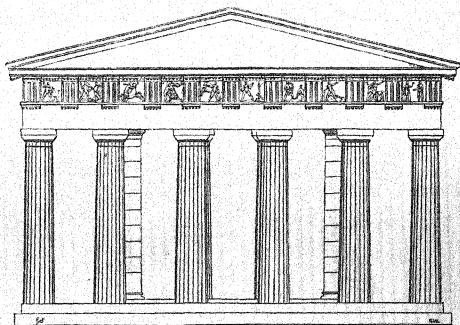
The Theseum was for many centuries a Christian church dedicated to St. George. "When it was converted into a Christian church, the two interior columns of the pronaos were removed to make room for the altar and its semicircular enclosure, customary in Greek churches. A large door was at the same time pierced in the wall, which separates the cella from the opisthodomus; when Athens was taken by the Turks, who were in the habit of riding into the churches on horseback, this door was closed, and a small one was made in the southern wall. The roof of the cella is entirely modern, and the greater part of the ancient beams and lacunaria of the peristyle are wanting. In other respects the temple is complete." (Leake.) The building is now converted into the national Museum of Athens, and has been restored as nearly as possible to its original condition. The vaulted roof of the cella has been replaced by one in accordance with the original design of the building.

The three interior walls of the Theseum were decorated with paintings by Micon. (Paus. l. c.) The stucco upon which they were painted is still apparent, and shows that each painting covered the entire wall from the roof to two feet nine inches short of the pavement. (Leake, p. 512.)

The identification of the church of St. George with the temple of Theseus has always been considered one of the most certain points in Athenian topography; but it has been attacked by Ross, in a pamphlet written in modern Greek (*τὸ Θησεῖον καὶ ὁ ναὸς τοῦ Ἀρεως*, Athen. 1838), in which it is maintained that the building usually called the Theseum is in reality the temple of Ares, mentioned by Pausanias (l. 8. § 4). Ross argues, 1. That the temple of Theseus is described by Plutarch as situated in the centre of the city (*ἐν μέσῳ τῇ πόλει*, *Thes.* 36), whereas the existing temple is near the western extremity of the ancient city. 2. That it appears, from the testimony of Cyriacus of Ancona, who travelled in Greece in 1436, that at that time the edifice bore the name of the temple of Ares. 3. That there have been discovered immediately

below the building a row of marble statues or Caryatids, representing human figures, with serpents' tails for their lower extremities, which Ross considers to be the eponymous heroes of the Attic tribes mentioned by Pausanias as in the immediate neighbourhood of the temple of Ares. 4. The fact of the sculptures of the temple representing the exploits of Theseus and Hercules Ross does not consider sufficient to prove that it was the Theseum; since the exploits of these two heroes are exactly the subjects which the Athenians would be likely to select as the most appropriate decorations of the temple of the god of war.

An abstract of Ross's arguments is given by Mure (vol. ii. p. 316) and Westermann (in *Jahr's Jahrbücher*, vol. xli. p. 242); but as his hypothesis has been generally rejected by scholars, it is unnecessary to enter into any refutation of it. (Comp. Pittakis, in *Athen. Archäol. Zeitung*, 1838, Febr. and March; Gerhard, *Hall. Lit. Zeit.* 1839, No. 159; Ulrichs, in *Annal. d. Inst. Archäol.* 1842, p. 74, foll.; Curtius, *Archäol. Zeitschrift*, 1843, No. 6.)



THE THESEIUM.

10. *The Olympieum.*

The site of the Olympieum (Ὀλυμπεῖον), or Temple of Zeus Olympus, is indicated by sixteen gigantic Corinthian columns of white marble, to the south-east of the Acropolis, and near the right bank of the Ilissus. This temple not only exceeded in magnitude all other temples in Athens, but was the greatest ever dedicated to the supreme deity of the Greeks, and one of the four most renowned examples of architecture in marble, the other three being the temples of Ephesus, Branchidae, and Eleusis. (Vitruv. vii. Praef.) It was commenced by Peisistratus, and finished by Hadrian, after many suspensions and interruptions, the work occupying a period of nearly 700 years. Hence it is called by Philostratus "a great struggle with time" (*χρόνου μέγα ἀγώνισμα*, *Vit. Soph.* i. 25. § 2). The original founder of the temple is said to have been Democleon. (Paus. i. 18. § 8.) The erection of the temple was entrusted by Peisistratus to four architects, whose

names are recorded by Vitruvius (l. c.), and of whom it appears to have been planned in all its extent and magnitude. The work was continued by the sons of Peisistratus; but after their expulsion from Athens it remained untouched for nearly 400 years. It is not impossible, as Mure has remarked, that prejudice against the Peisistratidae may have operated against the prosecution of their unfinished monuments, although no allusion occurs in any writer to such a motive for the suspension of the work.

The Peisistratidae must have made considerable progress in the work, since ancient writers speak of it in its unfinished state in terms of the highest admiration. It also appears from these accounts to have suffered little from the Persian invasion, probably from its only consisting at that time of solid masses of masonry, which the Persians would hardly have taken the trouble of demolishing. Dicaearchus, who visited Athens prior to any renewal of the work, describes it, "though half finished, as ex-

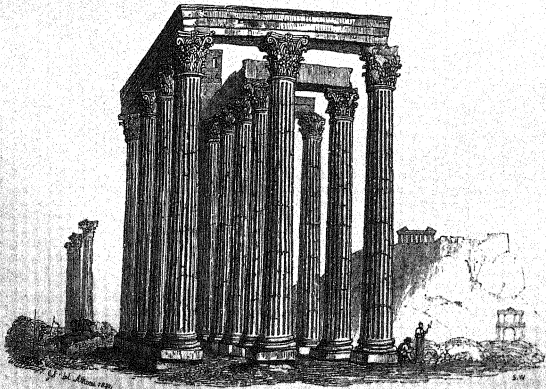
citing astonishment by the design of the building, and which would have been most admirable if it had been finished." *Ῥολύμπιον, ἡμετέρες μὲν, καταπλῆξιν δ' ἔχον τὴν τῆς οἰκοδομίας ἐπιγραφὴν γενομένην δ' ἂν βέλτερον, εἴπερ συνετέλεσθαι*, p. 140, ed. Fuhr.) Aristotle (*Polit.* v. 11) mentions it as one of the colossal undertakings of despotic governments, placing it in the same category as the pyramids of Egypt; and Livy (xli. 20) speaks of it as "*Jovis Olympii templum Athenis, unum in terris inchoatum pro magnitudine dei*," where "*unum*" is used because it was a greater work than any other temple of the god. (Comp. Strab. ix. p. 396; Plut. *Sol.* 32; Lucian, *Icaro-Menip.* 24.) About B. C. 174 Antiochus Epiphanes commenced the completion of the temple. He employed a Roman architect of the name of Cossutius to proceed with it. Cossutius chose the Corinthian order, which was adhered to in the subsequent prosecution of the work. (Vitruv. *l. c.*; Athen. v. p. 194, a.; Vell. Pat. i. 10.) Upon the death of Antiochus in B. C. 164 the work was interrupted; and about 80 years afterwards some of its columns were transported to Rome by Sulla for the use of the Capitoline temple at Rome. (Plin. xxxvi. 5. s. 6.) The work was not resumed till the reign of Augustus, when a society of princes, allies or dependents of the Roman empire, undertook to complete the building at their joint expense. (Suet. *Aug.* 60.) But the honour of its final completion was reserved for Hadrian, who dedicated the temple, and set up the statue of the god within the cella. (Paus. i. 18. § 6, seq.; Spartian. *Hadrian.* 13; Dion Cass. lxi. 16.)

Pausanias says that the whole exterior inclosure was about four stadia in circumference, and that it was full of statues of Hadrian, dedicated by the Grecian cities. Of these statues many of the pedestals have been found, with inscriptions upon them.

(Böckh, *Inscr.* No. 321—346.) From the existing remains of the temple, we can ascertain its size and general form. According to the measurements of Mr. Penrose, it was 354 feet (more exactly 354.225) in length, and 171 feet (171.16) in breadth. "It consisted of a cella, surrounded by a peristyle, which had 10 columns in front, and 20 on the sides. The peristyle, being double in the sides, and having a triple range at either end, besides three columns between antae at each end of the cella, consisted altogether of 120 columns." (Leake.) Of these columns 16 are now standing, with their architraves, 13 at the south-eastern angle, and the remaining three, which are of the interior row of the southern side, not far from the south-western angle. These are the largest columns of marble now standing in Europe, being six and a half feet in diameter, and above sixty feet high.

A recent traveller remarks, that the desolation of the spot on which they stand adds much to the effect of their tall majestic forms, and that scarcely any ruin is more calculated to excite stronger emotions of combined admiration and awe. It is difficult to conceive where the enormous masses have disappeared of which this temple was built. Its destruction probably commenced at an early period, and supplied from time to time building materials to the inhabitants of Athens during the middle ages.

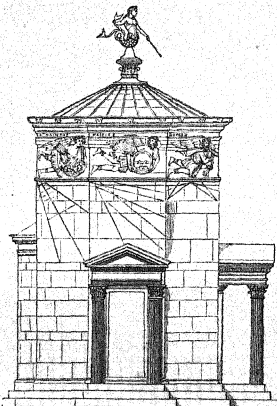
Under the court of the temple there are some very large and deep vaults, which Forchhammer considers to be a portion of a large cistern, alluded to by Pausanias as the chasm into which the waters flowed after the flood of Deucalion. From this cistern there is a conduit running in the direction of the fountain of Callirrhoe, which he supposes to have been partly supplied with water by this means. (Leake, p. 513; Mure, vol. ii. p. 79; Forchhammer, p. 367.)



RUINS OF THE OLYMPIRUM.

11. *The Horologium of Andronicus Cyrrhestes.*

This building, vulgarly called the "Temple of the Winds," from the figures of the winds upon its faces, is situated north of the Acropolis, and is still extant. Its date is uncertain, but the style of the sculpture and architecture is thought to belong to the period after Alexander the Great. Müller supposes it to have been erected about B.C. 100; and its date must be prior to the middle of the first century B.C. since it is mentioned by Varro (*R. R.* iii. 5. § 17). It served both as the weathercock and public clock of Athens. It is an octagonal tower,



THE HOROLOGIUM OF ANDRONICUS CYRRHESTES.

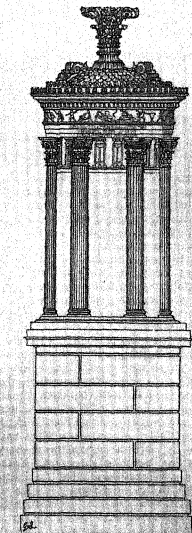
with its eight sides facing respectively the direction of the eight winds into which the Athenian compass was divided. The directions of the several sides were indicated by the figures and names of the eight winds, which were sculptured on the frieze of the entablature. On the summit of the building there stood originally a bronze figure of a Triton, holding a wand in his right hand, and turning on a pivot, so as to serve for a weathercock. (*Vitr.* i. 6. § 4.) This monument is called a horologium by Varro (*l. c.*). It formed a measure of time in two ways. On each of its eight sides, beneath the figures of the winds, lines are still visible, which, with the gnomons that stood out above them, formed a series of sun-dials. In the centre of the interior of the building there was a clepsydra, or water-clock, the remains of which are still visible. On the south side of the building there was a cistern, which was supplied with water from the spring called Clepsydra, near the cave of Pan. *Leake* states that a portion of the aqueduct existed not long since, and formed part of a modern conduit for the conveyance of water to a neighbouring mosque, for the service of the Turks in their ablutions. It may not be unnecessary to remind the reader that

Clepsydra was the common term for a water-clock, and was not so called from the fountain of the same name, which supplied it with water: the similarity of the names is accidental. The reason of the fountain near the cave of Pan being called Clepsydra has been given above. [See p. 286, b.]

The height of the building from its foundation is 44 feet. On the NE. and NW. sides are distyle Corinthian porticoes, giving access to the interior; and to the south wall is affixed a sort of turret, forming three-quarters of a circle, to contain the cistern which supplied water to the clepsydra.

12. *The Choragic Monument of Lysicrates.*

This elegant monument, vulgarly called the "Lantern of Demosthenes," was dedicated by Lysicrates in B.C. 335—4, as we learn from an inscription on the architrave, which records that "Lysicrates, son of Lysithides of Cicyræna, led the chorus, when the boys of the tribe of Acamantis conquered, when Theon played the flute, when Lysias wrote the piece, and when Evænetus was archon." It was the practice of the victorious choragi to dedicate to Dionysus the tripods which they had gained in the contests in the theatre. Some of these tripods were placed upon small temples, which were erected either in the precincts of the theatre, or in a street which ran along the eastern side of the Acropolis, from the Prytaneum to the Lenæum, or sacred enclosure of Dionysus near



CHORAGIC MONUMENT OF LYSICRATES

the theatre, and which was hence called the "Street of Tripods." (Paus. i. 20. § 1.)

Of these temples only two now remain; the monument of Thrasylus, situated above the theatre, of which we have already spoken [see p. 285]; and the monument of Lysicrates, which stood in the street itself. It appears that this street was formed entirely by a series of such monuments; and from the inscriptions engraved on the architraves that the dramatic chronicles or didascalies were mainly compiled. The monument of Lysicrates is of the Corinthian order. It is a small circular building on a square basement, of white marble, and covered by a cupola, supported by six Corinthian columns. Its whole height was 34 feet, of which the square basis was 14 feet, the body of the building to the summit of the columns 12 feet, and the entablature, together with the cupola and apex, 8 feet. There was no access to the interior, which was only 6 feet in diameter. The frieze, of which there are casts in the British Museum, represents the destruction of the Tyrrhenian pirates by Dionysus and his attendants.



STREET OF THE TRIPODS FROM A BAS RELIEF.

13. *The Fountain of Callirrhœ, or Enneacernus.*

The fountain of Callirrhœ (Καλλιρρόη), or Enneacernus (Ἐννεακέρνους), was situated in the SE. of the city. It was, as has been already remarked, the only source of good drinkable water in Athens. (Paus. i. 14. § 1.) It was employed in all the more important services of religion, and by women prior to their nuptials. (Thuc. ii. 15.) We learn from Thucydides (l. c.) that it was originally named Callirrhœ, when the natural sources were open to view, but that it was afterwards named Enneacernus, from having been fitted with nine pipes (κροῖνοι) by the Peisistratidae. Hence it appears that the natural sources were covered by some kind of building, and that the water was conducted through nine pipes. Enneacernus appears to have been the name of the fountain, in the architectural sense of the term; but the spring or source continued to be called Callirrhœ, and is the name which it still bears. (Compare Stat. Theb. xii. 629: "Et quos Callirrhœ novies errantibus undis Implet.") It has been supposed from a fragment of Orestes (ap. Schol. ad Aristoph. Equit. 530; Suidas, s. v. Ἐννεακέρνους) that the fountain was also called Dodeacernus; but it is more probable, as Leake has remarked, that the poet amplified for the sake of comic effect. The spring flows from the foot of a broad ridge of rocks, which crosses the bed of the Ilissus, and over which the river forms a

water-fall when it is full. But there is generally no water in this part of the bed of the Ilissus; and it is certain that the fountain was a separate vein of water, and was not supplied from the Ilissus. The waters of the fountain were made to pass through small pipes, pierced in the face of the rock, through which they descended into the pool below. Of these orifices seven are still visible. The fountain also received a supply of water from the cistern in the Olympieum, which has been already mentioned. [See above, p. 290, b.] The pool, which receives the waters of the fountain, "would be more copious, but for a canal which commences near it and is carried below the bed of the Ilissus to *Vunô*, a small village a mile from the city, on the road to Peirææus; where the water is received into a cistern, supplies a fountain on the high road, and waters gardens. The canal exactly resembles those which were in use among the Greeks before the introduction of Roman aqueducts, being a channel about three feet square, cut in the solid rock. It is probably, therefore, an ancient work." (Leake, p. 170; Forchhammer, p. 317; Mure, vol. ii. p. 85.)

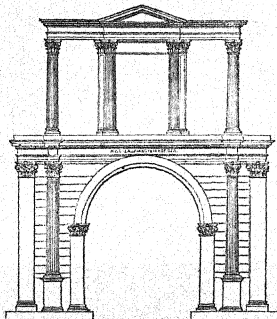
14. *The Panathenaic Stadium.*

The Panathenaic Stadium (τὸ στάδιον τὸ Παναθηναϊκόν) was situated on the south side of the Ilissus, and is described by Pausanias as "a hill rising above the Ilissus, of a semicircular form in its upper part, and extending from thence in a double right line to the bank of the river." (Paus. i. 19. § 6.) Leake observes, that "it is at once recognized by its existing remains, consisting of two parallel heights, partly natural, and partly composed of large masses of rough substruction, which rise at a small distance from the left bank of the Ilissus, in a direction at right angles to the course of that stream, and which are connected at the further end by a third height, more indebted to art for its composition, and which formed the semicircular extremity essential to a stadium." It is usually stated that this Stadium was constructed by Lycurgus, about B.C. 350; but it appears from the passage of Plutarch (*Vit. X. Orat.* p. 841), on which this supposition rests, that this spot must have been used previously for the gymnastic contests of the Panathenaic games, since it is said that Lycurgus completed the Panathenaic stadium, by constructing a podium (κρηπίς) or low wall, and levelling the bed (χαρδῆρα) of the arena. The spectators, however, continued to sit on the turf for nearly five centuries afterwards, till at length the slopes were covered by Herodes Atticus with the seats of Pentelic marble, which called forth the admiration of Pausanias. (Philostr. *Vit. Soph.* ii. 1. § 5.) These seats have disappeared, and it is now only a long hollow, grown over with grass. Leake conjectures that it was capable of accommodating 40,000 persons on the marble seats, and as many more on the slopes of the hills above them on extraordinary occasions.

Philostratus states that a temple of Tyche or Fortune stood on one side of the Stadium; and as there are considerable remains of rough masonry on the summit of the western hill, this is supposed to have been the site of the temple. The tomb of Herodes, who was buried near the Stadium, may have occupied the summit of the opposite hill. Opposite the Stadium was a bridge across the Ilissus, of which the foundations still exist. (Leake, p. 195.)

15. *Arch of Hadrian.*

This Arch, which is still extant, is opposite the north-western angle of the Olympieion, and formed an entrance to the peribolus of the temple. It is a paltry structure; and the style is indeed so unworthy of the real enlargement of taste which Hadrian is acknowledged to have displayed in the fine arts, that Mure conjectures with much probability that it may have been a work erected in his honour by the Athenian municipality, or by some other class of admirers or flatterers, rather than by himself. "This arch, now deprived of the Corinthian columns which adorned it, and covered at the base with three feet of accumulated soil, consisted when complete of an



ARCH OF HADRIAN.

archway 20 feet wide, between piers above 15 feet square, decorated with a column and a pilaster on each side of the arch, and the whole presenting an exactly similar appearance on either face. Above the centre of the arch stood an upper order surmounted by a pediment, and consisting on either front of a niche between semi-columns; a thin partition separating the niches from each other at the back. Two columns between a pilaster flanked this structure at either end, and stood immediately above the larger Corinthian columns of the lower order. The height of the lower order to the summit of the cornice was about 33 feet, that of the upper to the summit of the pediment about 23." (Leake, p. 199.) The inscriptions upon either side of the frieze above the centre of the arch, describe it as dividing "Athens, the ancient city of Theseus" from the "City of Hadrian." On the north-western side:

ΑΤΘ' ελο' Αθηναι Θησεύας ή πριν πόλις.

On the south-eastern side:

ΑΘ' ελο' Αδριανού κοῦή ή Θησεύας πόλις.

These lines are an imitation of an inscription said to have been engraved by Theseus upon corresponding sides of a boundary column on the isthmus of Corinth (Plut. *Thes.* 25; Strab. iii. p. 171):

Τὰς' οὐχ' Πελοπόννησος ἀλλ' Ἰωλία.
Τὰς' ἐστ' Πελοπόννησος οὐκ Ἰωλία.

(Comp. Biekh, *Inscr.* No. 520.)

We know that a quarter of Athens was called Hadrianopolis in honour of Hadrian (Spartian, *Hadrian.* 20); and the above-mentioned inscription proves that this name was given to the quarter on the southern side of the arch, in which stood the mighty temple of Zeus Olympius, completed by this emperor.

16. *The Aqueduct of Hadrian.*

The position and remains of this aqueduct have been already described. [See p. 264, b.]

17. *The Agora.*

Before the publication of Forchhammer's work, it was usually supposed there were two market-places at Athens, one to the west and the other to the north of the Acropolis, the former being called the Old Agora, and the latter the New or Eretrian Agora. This error, which has led to such serious mistakes in Athenian topography, appears to have been first started by Meursius, and has been adopted by subsequent writers on the subject, including even Leake and Müller. Forchhammer, however, has now clearly established that there was only one Agora at Athens, which was situated west of the Acropolis; and that there is no proof at all for the existence of the New Agora, which was placed by preceding writers directly north of the Acropolis in the midst of the modern town of Athens.

The general position of the Agora, vulgarly called the Old Agora, cannot admit of dispute; though it is almost impossible to determine its exact boundaries. The Agora formed a part of the Cerameicus. It is important to recollect this, since Pausanias, in his description of the Cerameicus (i. c. 3—17), gives likewise a description of the Agora, but without mentioning the latter by name. It cannot, however, be doubted that he is actually giving an account of the Agora, inasmuch as the statues of Lycurgus, Demosthenes, Harmodius and Aristogiton, which he mentions as being in the Cerameicus, are expressly stated by other authorities to have been in the Agora. The statue of Lycurgus is placed in the Agora by a Psephisma, quoted by Plutarch (*Vit. X. Orat.* p. 852); though the same writer, in his life of Lycurgus (*Ibid.* p. 384), says that it stood in the Cerameicus. So, also, the statues of Harmodius and Aristogiton are described by Arrian (*Anab.* iii. 16), as being in the Cerameicus, but are placed in the Agora by Aristotle (*Rhet.* i. 9), Lucian (*Puraail.* 48), and Aristophanes (*Ἀποδόσα τ' ἐν τοῖς ὄπλοις ἐξῆς Ἀριστογείτων, Λυσιστ.* 633.) On the east the Agora extended as far as the ascent to the Propylaea. This is evident from the position of the statues of Harmodius and Aristogiton, which stood on an elevated situation, near the temple of Nike, which, as we have already seen, was immediately in front of the left wing of the Propylaea. (ἵεῖσθαι ἐν Κεραμεικῇ αἱ εἰκόνες, ἥ ἄμειν ἐς πόλιν [i. e. the Acropolis] καταντικρὺ τοῦ Μυθρηίου, Arrian, *Anab.* iii. 16.) The extent of the Agora towards the east is also proved by the position of the temple of Aphrodite Pandemos, which was at the foot of the Propylaea (Paus. i. 22. § 3; πέτραν παρ' αὐτῇ Παλλάδος, Eurip. *Ἠλέκτρ.* 30), but which is also expressly said to have been in the Agora. (Apollod. ap. Harpocrat. s. v. Πόλις.)

δημος Ἀφροδίτη.) On the west the Agora appears to have extended as far as the Pnyx. Thus, we find in Aristophanes, that Diceaeopolis, who had secured his seat in the Pnyx at the first dawn of day, looks down upon the Agora beneath him, where the logistae are chasing the people with their vermilion coloured rope (Aristoph. *Acharn.* 21, seq. with Schol.) For the same reason, when Philip had taken Elasteia, the retail dealers were driven from their stalls in the market, and their booths burnt, that the people might assemble more quickly in the Pnyx. (Dem. *de Cor.* p. 234, quoted by Müller.) It, therefore, appears that the Agora was situated in the valley between the Acropolis, the Areiopagus, the Pnyx, and the Museum, being bounded by the Acropolis on the east, by the Pnyx on the west, by the Areiopagus on the north, and by the Museum on the south. This is the site assigned to it by Müller and Forchhammer; but Ross and Ulrichs place it north of the ravine between the Areiopagus and the Acropolis, and between these hills and the hill on which the Thesium stands. (*Zeitschrift für die Alterthumswissenschaft*, p. 22, 1844.) Some account of the buildings in the Agora will be given in the description of the route of Pausanias through the city.

The existence of a second Agora at Athens has been so generally admitted, that the arguments in favour of this supposition require a little examination. Leake supposed the new Agora to have been formed in the last century B. C., and conjectures that the ostensible reason of the change was the defilement of the old Agora by the massacre which occurred in the Cerameicus, when Athens was taken by Sulla, B. C. 86. Müller, however, assigns to the new Agora a much earlier date, and supposes that it was one of the markets of Athens in the time of Aristophanes and Demosthenes, since both these writers mention the statue of Hermes Agoraeus, which he places near the gate of the new Agora.

The arguments for the existence of the new Agora to the north of the Acropolis may be thus stated:—1. Apollodorus speaks of the ancient Agora (ἡ ἀρχαία ἀγορά), thereby implying that there was a second and more recent one. (Πάνδημον Ἀθήνησιν κληθῆναι τὴν ἀμφιδιουρθεῖσαν περὶ τὴν ἀρχαίαν ἀγοράν, διὰ τὸ ἐνταῦθα πάντα τὸν δῆμον συνάγεσθαι τοὺς παλῶν ἐν ταῖς ἐκκλησίαις, ὡς ἐκάλουν ἀγοράς, Apollod. ap. Harpocrat. s. v. Πάνδημον Ἀφροδίτη.) 2. It is maintained from a passage in Strabo that this new Agora bore the name of the Eretrian Agora. The words of Strabo are: "Eretria, some say, was colonised from Macistus in Triphylia under Eretrians, others, from the Athenian Eretria, which is now Agora." (Ἐρετρίαν δ' οἱ μὲν ἀπὸ Μακίστου τῆς Τριφυλίας ἀποικισθῆναι φασὶν ὑπὸ Ἐρετριέων, οἱ δ' ἀπὸ τῆς Ἀθηνήσιν Ἐρετρίας, ἣ νῦν ἔστιν ἀγορά, Strab. x. p. 447.) 3. Pausanias, as we have already seen, gives a description of the buildings in the old Agora, but without once mentioning the latter by name. It is not till the 17th chapter that he speaks of the Agora, just before he describes the gymnasium of Ptolemy and the temple of Theseus. Hence it is inferred that the old Agora had ceased to be used as a market-place in the time of Pausanias; and that the Agora mentioned by him is the so-called new Agora. 4. The chief argument, however, for the existence of the new Agora is the Doric portico, which is situated at a distance of about 250 yards opposite the northern extremity of the rocks of the Acropolis. It is maintained that the style of archi-

ture of this building, and still more the inscriptions upon it, prove it to have been the Propylaeum or gateway of the Agora; and it is thought to be the same as the gate, which Pausanias describes as close to the statue of Hermes Agoraeus, and in the neighbourhood of the Stoa Poecile (i. 15. § 1).

In reply to these arguments it may be observed: 1. Apollodorus did not speak of an ancient market-place in contradistinction from a new market-place; he derives the name of ἀγορά from the assembling (συνάγεσθαι) of the people, and calls the place where they assembled the ancient Agora, in order to distinguish it from their later place of assembly on the Pnyx. 2. The passage of Strabo is too obscure to be of any authority in such a controversy. It is doubtful whether the Agora mentioned in this passage is the market, or a market, and whether it was in Athens or in Attica. Supposing that Strabo meant the Agora at Athens, there is no reason why we should not understand him to allude to the so-called old Agora. 3. It is quite an accidental circumstance that Pausanias uses the word Agora for the first time at the beginning of the 17th chapter. He had previously described the Agora under the name of Cerameicus, of which it was a part, and he would probably not have used the name Agora at all, had not the mention of the Hermes Agoraeus accidentally given occasion to it. 4. It is most probable that the above-mentioned Doric portico was not the gate of any market, but the portal of a building dedicated to Athena Archegetis, and erected by donations from Julius Caesar and Augustus. This portico was quite different from the gate mentioned by Pausanias as standing close to the statue of Hermes Agoraeus; for this gate and statue stood in the middle of the so-called old Agora. A few words must be said on each of these points.

First, as to the Hermes Agoraeus, it is expressly stated by an ancient authority that this statue stood in the middle of the Agora. (ἐν μέσῳ ἀγορᾶς Ἰερῆναι Ἐρμοῦ ἀγοραίων ἀγάλμα, Schol. ad Aristoph. *Equit.* 297.) Near this statue, and consequently in the middle of the Agora, stood a gate (πύλη), which appears from the account of Pausanias (i. 15. § 1) to have been a kind of triumphal arch erected to commemorate the victory of the Athenians over the troops of Cassander. This archway probably stood upon the same spot as the Πυλὴ mentioned by Demosthenes (περὶ τὸν Ἐρμῆν τὸν πρὸς τῇ πυλίδι, c. *Everg. et Mnesib.* p. 1146), and may even have been the same building as the latter, to which the trophy was subsequently added. The Hermes Agoraeus, which was made of bronze, was one of the most celebrated statues in Athens, partly from its position, and partly from the beauty of its workmanship. (Lucian, *Jup. Trag.* 33.) This "Hermes near the gate" (Ἐρμῆς πρὸς τῇ πυλίδι, or παρὰ τὸν πυλῶνα) was frequently used to designate the part of the Cerameicus (Agora) in which it stood. (Dem. *L. c.*; Harpocrat., Suid., Phot. *L. c.* Ἐρμῆς πρὸς τῇ πυλίδι.) It was erected by the nine archons at the time when the fortifications of the Peiraeus were commenced, as was shown by the inscription upon it, preserved by Philochorus (ap. Harpocrat. s. v. *Πρὸς τῇ πυλίδι Ἐρμῆς*). According to Philochorus (*L. c.*) it was called ὁ Πυλῶν δ' Ἀττικὸς: for the latter word, which is evidently corrupt, Leake proposes to read Ἀστικὸς, and Forchhammer Ἀγοραῖος. Sometimes the "Gate" alone was employed to indicate this locality: thus Isaeus speaks of a lodging-house "in the Cerameicus near

the Gate" (*τῆς ἐν Κεραμειῳ συνοικίας, τῆς παρὰ τὴν πυλῖδα, de Philoct. herod. p. 58, Steph.*).

Secondly, with regard to the Doric portico in the so-called new Agora, it is evident from its style of architecture that it was erected after the time of Cassander, to say nothing of an earlier period. It consists at present of four Doric columns 4 feet 4 inches in diameter at the base, and 26 feet high, including the capital, the columns supporting a pediment surmounted by a large acroterium in the centre, and by a much smaller one at either end. If there were any doubt respecting the comparatively late date of this building, it would be removed by two inscriptions upon it, of which the one on the architrave is a dedication to Athena Archegetis by the people, and records that the building had been erected by means of donations from C. Julius Caesar and Augustus (Böckh, *Inscr.* 477); while the second on the central acroterium shows that a statue of Lucius Caesar, the grandson and adopted son of Augustus, had been placed on the summit of the pediment. (Böckh, No. 312.) It would seem to follow from the first of these inscriptions that these columns with their architrave belonged to a small temple of Athena Archegetis, and there would probably have never been any question about the matter, if it had not been for two other inscriptions, which seem to support the idea of its occupying part of the site of the so-called new Agora. One of these inscriptions is upon the pedestal of a statue of Julia, which was erected in the name of the Areiopagus, the Senate of Six Hundred, and the people, at the cost of Dionysius of Marathon, who was at the time Agoranomus with Q. Naevius Rufus of Melite. (Böckh, No. 313.) The statue itself has disappeared, but the basis was found near the portico. We do not, however, know that the statue originally stood where the pedestal has been found; and even if it did, it is absurd to conclude from this inscription that it stood in the Agora, simply because Dionysius, who defrayed the expenses of raising the monument, indulged in the pardonable vanity of indicating the time of its erection by the Agoranomia of himself and of Rufus. The other inscription is an edict of

the emperor Hadrian, respecting the sale of oils and the duties to be paid upon them (Böckh, No. 355); but the large stone upon which the inscription has been cut, and which now appears to form a part of the ancient portico, did not belong to it originally, and was placed in its present position in order to form the corner of a house, which was built close to the portico.

There is, therefore, no reason whatsoever for believing this portico to have been a gateway, to say nothing of a gate of the Agora; and, consequently, we may dismiss as quite untenable the supposition of two market-places at Athens. Of the buildings in the Agora an account is given below in the route of Pausanias through the city.

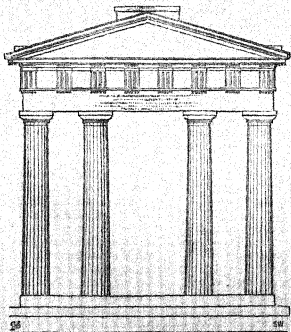
18. The Cerameicus.

There were two districts of this name, called respectively the Outer and the Inner Cerameicus, both belonging to the demus of Κεραμειῖς, the former being outside, and the latter within, the city walls. (*ἐλαί δὲ Κεραμειῶν· ὁ μὲν ἔξω τείχειος, ὁ δ' ἐντός, Suid. Hesych. s. v. Κεραμειῖος; Schol. ad Aristoph. Eg.* 969.) Of the Outer Cerameicus we shall speak in our account of the suburbs of the city. Through the principal part of the Inner Cerameicus there ran a wide street, bordered by colonnades, which led from the Dippylum, also called the Ceramic gate, through the Agora between the Areiopagus and the Acropolis on one side, and the hill of Nymphs and the Pnyx on the other. (Himer. *Sophist. Or.* iii. p. 446, Wernsdorf; Liv. xxxi. 24; Plut. *Sull.* 14; comp. of Κεραμειῖς ἐν ταῖς πόλεσι, Aristoph. *Ran.* 1195.) We have already seen that the Agora formed part of the Cerameicus. After passing through the former, the street was continued, though probably under another name, as far as the fountain of Callirhoë. For a further account of this street, see pp. 297, s. 299, a.

B. First Part of the Route of Pausanias through the City. From the Peiraic Gate to the Cerameicus. (Paus. i. 2.)

There can be little doubt that Pausanias entered the city by the Peiraic gate, which, as we have already seen, stood between the hills of Pnyx and Museum. [See p. 263.] The first object which he mentioned in entering the city was the *Pompeium* (Πομπεῖον), a building containing the things necessary for the processions, some of which the Athenians celebrate every year, and others at longer intervals. Leake and Müller suppose that Pausanias alludes to the Panathenaea; but Forchhammer considers it more probable that he referred to the Eleusinian festival, for reasons which are stated below. In this building were kept vases of gold and silver, called *Ποικιλία*, used in the processions. (Philochor. *ap. Harpocrat. s. v. Ποικιλία; Dem. c. Androt.* p. 615; Plut. *Alc.* 13; Andoc. *c. Alcib.* p. 126.) The building must have been one of considerable size, since not only did it contain paintings and statues, among which was a brazen statue of Socrates by Lysippus (Diog. Laërt. ii. 43), a picture of Isocrates (Plut. *Vit. X. Orat.* p. 839), and some portraits by Craterus (Plin. xxxiv. 11. s. 40); but we read of corn and flour being deposited here, and measured before the proper officers, to be sold at a lower price to the people. (Dem. *c. Phorm.* p. 918.) The Pompeium was probably chosen for this purpose as being the most suitable place near the road to the Peiraicus.

The street from the Peiraic gate to the Ceramei-



PORTICO OF ATHENA ARCHEGETIS.

cus passed between the hills of Pryx and Museum. The whole of this hilly district formed the quarter called Melite, which was a demus of Attica. Pausanias says, that close to the Pompeium was a temple of Demeter, containing statues of Demeter, Core (Proserpine), and Iacchus holding a torch; and as Hercules is said to have been initiated in Melite into the Lesser Eleusinian mysteries (Schol. ad Aristoph. *Ran.* 504), we may infer that the above-mentioned temple is the one in which the initiation took place. It was probably for this reason that a temple was built to Hercules in Melite, in which at the time of the plague there was dedicated the celebrated statue of Hercules Alexicacus, the work of Ageladas. (Schol. ad Aristoph. *l. c.*; Tzetz. *Chil.* viii. 191.) This temple is not mentioned by Pausanias, probably because it lay at a little distance to the right of the street.

This street appears to have been one of considerable length. After describing the Pompeium, the temple of Demeter, and a group representing Poseidon on horseback hurling his trident at the giant Polybotes, he proceeds to say: "From the gate to the Cerameicus extend colonnades (*στοαί*), before which are brazen images of illustrious men and women. The one of the two colonnades (*ἡ ἐτέρα τῶν στοῶν*) contains sanctuaries of the gods, a gymnasium of Hermes, and the house of Polytion, wherein some of the noblest Athenians are said to have imitated the Eleusinian mysteries. In my time the house was consecrated to Dionysus. This Dionysus they call Melpomeneus, for a similar reason that Apollo is called Musagetes. Here are statues of Athena Paonia, of Zeus, of Mnemosyne, of the Muses, and of Apollo, a dedication and work of Eubulides. Here also is the daemon Acratus, one of the companions of Dionysus, whose face only is seen projecting from the wall. After the sacred enclosure (*ῥέμενος*) of Dionysus there is a building containing images of clay, which represent Amphictyon, king of the Athenians, entertaining Dionysus and other gods. Here also is Pegasus of Eleutherae, who introduced Dionysus among the Athenians."

It would appear that the *στοαί*, of which Pausanias speaks in this passage, were a continuous series of colonnades or cloisters, supported by pillars and open to the street, such as are common in many continental towns, and of which we had a specimen a few years ago in part of Regent Street in London. Under them were the entrances to the private houses and sanctuaries. That Pausanias was speaking of a continuous series of colonnades, on either side of the street, is evident from the words *ἡ ἐτέρα τῶν στοῶν*. Unfortunately Pausanias does not mention the name of this street. In speaking of the house of Polytion, Pausanias evidently alludes to Alcibiades and his companions; but it may be remarked that an accusation against Alcibiades speaks of the house of Alcibiades as the place where the profanation took place, though it mentions Polytion as one of the accomplices. (Plut. *Alc.* 22.)

C. Second Part of the Route of Pausanias. — From the *Stoa Basileus* in the Agora to the Temple of Eucleia beyond the *Ilissus*. (Paus. i. 3—14.)

In entering the Cerameicus from the street leading between the hills of Pryx and the Museum, Pausanias turned to the right, and stood before the

Stoa Basileus, or Royal Colonnade, in which the Archon Basileus held his court. It is evident from what has been said previously, that Pausanias had now entered the Agora, though he does not mention the name of the latter; and the buildings which he now describes were all situated in the Agora, or its immediate neighbourhood. Upon the roof of the *Stoa Basileus* were statues of Theseus throwing Sciron into the sea, and of Hemera (Aurora) carrying away Cephalus: hence it has been inferred that there was a temple of Hemera under or by the side of this *Stoa*. It appears to have faced the east, so that the statues of Hemera and Cephalus would witness the first dawn of day. Near the portico there were statues of Conon, Timotheus, Evagoras, and Zeus Eleutherius. Behind the latter, says Pausanias, was a *stoa*, containing paintings of the gods, of Theseus, Democracy, and the People, and of the battle of Mantinea. These paintings were by Euphranor, and were much celebrated. (Plut. *de Glor. Ath.* 2; Plin. xxxv. 11. s. 40; Val. Max. viii. 12.) Pausanias does not mention the name of this *stoa*, but we know from other authorities, and from his description of the paintings, that it was the *Stoa Eleutherius*. In front of it stood the statue of Zeus Eleutherius, as Pausanias describes. This *stoa* probably stood alongside of the *Stoa Basileus*. (Plat. *Theag.* init.; Xen. *Oeconom.* 7. § 1; Harpocrat. Hesych. s. v. *Basileus* *Στάδ*; Enstath. ad *Odys.* i. 395.) Near the *Stoa Basileus* was the Temple of Apollo Patroius, the same as the Pythian Apollo, but worshipped at Athens as a guardian deity under the name of Patroius (*τὸν Ἀπόλλων τὸν Πάτριον*, δὲ Πατρίος ἐστὶ τῇ πόλει, Dem. *de Cor.* p. 274; Aristid. *Or. Panath.* i. p. 112, Jebb; Harpocrat. s. v.)

Pausanias next mentions "a Temple of the Mother of the Gods (the *Metron*, *Μητρήων*), whose statue was made by Pheidias, and near it the *Bouleuterium* (*βουλευτήριον*), or Council House of the Five Hundred." He gives no indication of the position of these buildings relatively to those previously mentioned; but as we know that the statues of Harmodius and Aristogeiton, which stood higher up, near the ascent to the Acropolis, were over against the *Metron* (*καταῖκτὸν τοῦ Μητρήων*, Arrian, *Anab.* iii. 16), we may, perhaps, conclude that they stood on the side of the Agora at right angles to the side occupied by the *Stoa Basileus* and *Stoa Eleutherius*. In the *Metron* the public records were kept. It is also said by Aeschines to have been near the *Bouleuterium* (Aesch. c. *Cleoph.* p. 576, Reiske; Dem. *de Fals. Leg.* p. 381, c. *Aristog.* i. p. 799; Lycurg. c. *Leocrat.* p. 184; Harpocrat. s. v. *Μητρήων*; Suidas, s. v. *Μητρήοις*). In the *Bouleuterium* were sanctuaries of Zeus Boulacus and Athena Boulaea, and an altar of Hestia Boulaea. Suppliants placed themselves under the protection of these deities, and oaths were taken upon their altars. (Xen. *Hell.* ii. 3. § 52; Andoc. *de Mys.* p. 22, *de Redit.* p. 82, Reiske; Antiph. *de Fals. Leg.* p. 227; Diod. xiv. 4.)

The *Thotus*, which Pausanias places near the *Bouleuterium* (i. 5. § 1), probably stood immediately above the latter. It was a circular building, and was covered with a dome built of stone. (Timaeus, *Loc. Plat.*, Hesych., Suid., Phot. s. v. *Θόλος*; Bekker, *Anecd. Gr.* i. p. 264.) It contained some small silver images of the gods, and was the place where the Prytanes took their common meals, and offered their sacrifices. (Pollux, viii. 155; Dem. *de Fals. Leg.*

p. 419.) After the Tholus there followed, higher up (*ὑψότερα*), the *Statues of the Eponymi*, or heroes, from whom were derived the names of the Attic tribes; and after the latter (*μετὰ δὲ τὰς εὐδίας τῶν ἐπωνύμων*, i. 8. § 2) the statues of Amphiarus, and of Eirene (Peace), bearing Plutus as her son. In the same place (*ἐνταῦθα*) stood also statues of Lycurgus, son of Lycophron, of Callias, who made peace with Artaxerxes, and of Demosthenes, the latter, according to Plutarch (*Vit. X. Orat.* p. 847), being near the altar of the 12 gods. Pausanias, however, says, that near this statue was the *Temple of Ares*, in which were two statues of Aphrodite, one of Ares by Alcamenes, an Athena by Locrus of Paros, and an Enyo by the sons of Praxiteles: around the temple there stood Hercules, Theseus, and Apollo, and likewise statues of Calades and Pindar. Not far from these (*ὁδὸν πρὸς*) stood the statues of Harmodius and Aristogeiton, of which we have already spoken. The *Altar of the Twelve Gods*, which Pausanias has omitted to mention, stood near this spot in the Agora. (Herod. vi. 108; Thuc. vi. 54; Xen. *Hipparch.* 3; Lycurg. c. *Leocr.* p. 198, Reiske; Plut. *Nic.* 13, *Vit. X. Orat.* l. c.) Close to this altar was an inclosure, called *Περιστομίονα*, where the votes for ostracism were taken. (Plut. *Vit. X. Orat.* l. c.) In the same neighbourhood was the *Temple of Aphrodite Pandemus*, placed by Apollodorus in the Agora (ap. Harpocrat. s. v. *Πάνδημος Ἀφροδίτη*), but which is not mentioned by Pausanias (i. 22. § 1—3) till he returns from the Theatre to the Propylaea. It must, therefore, have stood above the statues of Harmodius and Aristogeiton, more to the east.

Upon reaching the temple of Aphrodite Pandemus, which he would afterwards approach by another route, Pausanias retraced his steps, and went along the wide street, which, as a continuation of the Cerameicus, led to the Ilissus. In this street there appear to have been only private houses; and the first monument which he mentions after leaving the statues of Harmodius and Aristogeiton, was "the theatre, called the Odeum, before the entrance to which are statues of Egyptian kings" (i. 8. § 6). Then follows a long historical digression, and it is not till he arrives at the 14th chapter, that he resumes his topographical description, by saying: "Upon entering the Athenian Odeum there is, among other things, a statue of Dionysus, worthy of inspection. Near it is a fountain called Eneacranus (i. e. of Nine Pipes), since it was so constructed by Peisistratus."

The *Odeum* must, therefore, have stood at no great distance from the Ilissus, to the SE. of the Olympieum, since the site of the Eneacranus, or fountain of Callirhoë, is well known. [See p. 292.] This Odeum must not be confounded with the Odeum of Pericles, of which Pausanias afterwards speaks, and which was situated at the foot of the Acropolis, and near the great Dionysiac theatre. As neither of these buildings bore any distinguishing epithet, it is not always easy to determine which of the two is meant, when the ancient writers speak of the Odeum. It will assist, however, in distinguishing them, to recollect that the Odeum of Pericles must have been a building of comparatively small size, since it was covered all over with a pointed roof, in imitation of the tent of Xerxes (Plut. *Pericl.* 13); while the Odeum on the Ilissus appears to have been an open place surrounded with rows of seats, and of considerable size. Hence, the

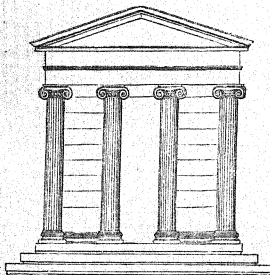
latter is called a *θέατρον*, a term which could hardly have been applied to a building like the Odeum of Pericles. (Hesych. s. v. *θέατρον*; Schol. ad *Aristoph. Vesp.* 1148.) This Odeum is said by Hesychius (l. c.) to have been the place in which the rhapsodists and citharodists contended before the erection of the theatre; and, as we know that the theatre was commenced as early as b. c. 500, it must have been built earlier than the Odeum of Pericles. Upon the erection of the latter, the earlier Odeum ceased to be used for its original purpose; and was employed especially as a public granary, where, in times of scarcity, corn was sold to the citizens at a fixed price. Here, also, the court sat for trying the cases, called *δικαί στρού*, in order to recover the interest of a woman's dowry after divorce: this interest was called *στρον* (alimony or maintenance), because it was the income out of which the woman had to be maintained. It is probable, from the name of the suit, and from the place in which it was tried, that in earlier times the defendant was called upon to pay the damages in kind, that is, in corn or some other sort of provisions; though it was soon found more convenient to commute this for a money payment. (Dem. c. *Phorm.* p. 918, c. *Neacr.* p. 1362; Lys. c. *Agor.* p. 717, ed. Reiske; Plut. *Vit. X. Orat.*; Harpocrat. s. v. *στρον*.) Xenophon relates, that the Thirty Tyrants summoned within the Odeum all the hoplites (3000) on the catalogue, and the cavalry; that half of the Lacedaemonian garrison took up their quarters within it; and that when the Thirty marched to Eleusis, the cavalry passed the night in the Odeum with their horses. (Xen. *Hell.* ii. 4. §§ 9, 10, 24.) It is evident that this could not have been the roofed building under the Acropolis. If we suppose the Odeum on the Ilissus to have been surrounded with a wall, like the Colosseum, and other Roman amphitheatres, it would have been a convenient place of defence in case of an unexpected attack made by the inhabitants of the city.

After speaking of the Odeum and the fountain Eneacranus, Pausanias proceeds: "Of the temples beyond the fountain, one is dedicated to Demeter and Core (Proserpine), in the other stands a statue of Triptolemus." He then mentions several legends respecting Triptolemus, in the midst of which he breaks off suddenly with these words: "From proceeding further in this narrative, and in the things relating to the Athenian temple, called Eleusium, a vision in my sleep deterred me. But I will return to that of which it is lawful for all men to write. In front of the temple, in which is the statue of Triptolemus [It should be noticed, that Pausanias avoids, apparently on purpose, mentioning the name of the temple], stands a brazen ox, as led to sacrifice; here also is a sitting statue of Epimenides of Cnossus. Still further on is the *Temple of Eucleia*, a dedication from the spoils of the Medes, who occupied the district of Marathon."

It will be seen from the preceding account that Pausanias makes no mention of the city walls, which he could hardly have passed over in silence if they had passed between the Odeum and the fountain of Eneacranus, as Leake and others suppose. Thus he has omitted to speak of his crossing the Ilissus, which he must have done in order to reach the temple of Demeter, is not surprising, when we recollect that the bed of the Ilissus is in this part of its course almost always dry, and only filled for a few hours after heavy rain. Moreover, as there can

be little doubt that this district was covered with houses, it is probable that the dry bed of the river was walled in, and may thus have escaped the notice of Pausanias.

It is evident that the temple of Demeter and of Core, and the one with the statue of Triptolemus, stood near one another, and apparently a little above the fountain. Here there is still a small chapel, and in the neighbourhood foundations of walls. Whether the Eleusinium was either of these temples, or was situated in this district at all, cannot be in the least determined from the words of Pausanias. In the same neighbourhood was a small Ionic building, which, in the time of Stuart, formed a church, called that of Panaghia on the Rock (*Παναγία στην πέτραν*). It has now totally disappeared, and is only known from the drawings of Stuart. This beautiful little temple was "an amphiprostyle, 42 feet long, and 20 broad, on the upper step of the stylobate. There were four columns at either end, 1 foot 9 inches in diameter above the spreading base. Those at the eastern end stood before a pro-nax of 10 feet in depth, leading by a door 7 feet wide into a *σῆκος* of 15½ feet; the breadth of both 12 feet." (Leake, p. 250.) Leake supposes that this is the temple of the statue of Triptolemus; but Forchhammer imagines it to have been that of Eucleia. If the latter conjecture is correct, we have in this temple a building erected immediately after the battle of Marathon.



IONIC TEMPLE ON THE ILLISSUS.

D. *Third Part of the Route of Pausanias.*—From the *Stoa Basilicus* in the *Agora* to the *Prytaneum*. (Paus. i. 14. § 6—18. § 3.)

After speaking of the temple of Eucleia beyond the *Ilissus*, Pausanias returns to the point from which he had commenced his description of the *Cerameicus* and the *Agora*. Having previously described the monuments in the *Agora* to his right, he now turns to the left, and gives an account of the buildings on the opposite side of the *Agora*. "Above the *Cerameicus* and the *Stoa*, called *Basilicus*," he continues, "is a temple of *Hephaestus*. . . . Near it is a sanctuary of *Aphrodite Urania* (c. 14). . . . In approaching the *Stoa*, which is called *Poecile* (*Ποικίλην*), from its pictures, is a bronze *Hermes*, surnamed *Agoraeus*, and near it a gate, upon which is a trophy of the Athenians, the victors in an

equestrian combat of *Pleistarchus*, who had been entrusted with the command of the cavalry and foreign troops of his brother *Cassandra*." (c. 15. § 1.) Then follows a description of the paintings in the *Stoa Poecile* after which he proceeds: "Before the *Stoa* stand brazen statues, *Solon*, who drew up laws for the Athenians, and a little further *Seleucus* (c. 16. § 1). . . . In the *Agora* of the Athenians is an *Altar of Pity* (*Ἐλεῶν θυσίον*), to whom the Athenians alone of Greeks give divine honours" (c. 17 § 1).

It would appear that the three principal buildings, mentioned in this passage, the *Temple of Hephaestus*, the *Sanctuary of Aphrodite Urania*, and the *Stoa Poecile*, stood above one another, the last, at all events, having the hill of *Phnyx* behind it, as we shall see presently. Of the celebrated statue of *Hermes Agoraeus*, and of the gate beside it, we have already spoken. [See p. 294.] Near the temple of *Hephaestus* was the *Euryaceium*, or heruon of *Euryaces*, which Pausanias has not mentioned. (*Harpocrat. s. v. Κολωνίτας*.) *Euryaces* was the son of *Ajax*. According to an Athenian tradition he and his brother *Philaeus* had given up *Salamis* to the Athenians, and had removed to *Attica*, *Philaus* taking up his residence in *Brauron*, and *Euryaces* in *Melite*. (*Plut. Sol.* 10.) It was in the latter district that the *Euryaceium* was situated (*Harpocrat. s. v. Εὐρύσσειον*), which proves that *Melite* must have extended as far as the side of the *Agora* next to the hill of *Phnyx*.

In the *Agora*, and close to the *Euryaceium* and temple of *Hephaestus*, was the celebrated hill called *Colonus*, more usually *Colonus Agoraeus*, or *Misthus* (*Κολωνὸς ἀγοραῖος*, or *μίσθος*), which, from its central position, was a place of hire for labourers. It received its surname from this circumstance, to distinguish it from the demus *Colonus* beyond the *Academy*. (*Pollux*, vii. 133; *Harpocrat. s. v. Κολωνίτας*; *Argum.* iii. ad *Soph. Oed. Colon.* ed. Hermann.) This hill was a projecting spur of the hill of *Phnyx*. Here *Meton* appears to have lived, as may be inferred from a passage in *Aristophanes* (*Ac.* 997), in which *Meton* says, "Meton am I, whom *Hellas* and *Colonus* know" (*ἄνθρωπος εἰμὶ ἐγώ· Μέτων, ὃν οἶδεν Ἑλλάς καὶ Κολωνός*). This is confirmed by the statement that the house of *Meton* was close to the *Stoa Poecile*. (*Aelian*, V. H. xiii. 12.) On the hill *Colonus* *Meton* placed some "astronomical dedication" (*ἀνάθημα τι ἀστρολογικόν*), the nature of which is not mentioned; and near it upon the wall of that part of the *Phnyx* where the assemblies of the people were held, he set up a *ῥηιοτρόπιον*, which indicated the length of the solar year. (*ῥηιοτρόπιον ἐν τῇ νῦν οὐδὲν ἐκκλήσις, πρὸς τῷ τείχει τῇ ἐν τῇ Πυλῇ, Schol. ad Aristoph. Vesp.* 997; *Suid. s. v. Μέτων*.) The *Scholast* also says, that the *Colonus Agoraeus* was behind the *Macra Stoa* (ἡ Μακρὰ Στόα); but as no other writer mentions a *Stoa* of this name in the *Asy*, it is probable that the *Scholast* meant the *Stoa Basilicus*.

The *Stoa Poecile* was the *Stoa* from which the *Stoic* philosophers obtained their name. (*Diog. Laërt.* vii. 5; *Lucian*, *Demon.* 14.) It was originally called *Στόα Πισισανδρείου*. (*Plut. Cim.* 4; *Diog. Laërt.* I. c.; *Suid. s. v. Στόα*.) It had three walls covered with paintings; a middle wall with two large paintings, representing scenes from the mythical age, and one at each end, containing a painting of which the subject was taken from Athenian history. On the first wall was the battle of *Oenoe* in

the Argeia, between the Athenians and Lacedaemonians. On the great central wall was a picture of the Athenians under Theseus fighting against the Amazons, and another representing an assembly of the Greek chiefs after the capture of Troy deliberating respecting the violation of Cassandra by Ajax. On the third wall was a painting of the battle of Marathon. These paintings were very celebrated. The combat of the Athenians and Amazons was the work of Micon. (Aristoph. *Lysistr.* 681; Arrian, *Anab.* vii. 13.) The battle of Marathon was painted by Polygnotus, Micon, and Pantaeus. (Plut. *Cim.* 4; Diog. Laërt. vii. 5; Plin. xxxv. 8. s. 34; Aelian, *de Nat. An.* vii. 38.)

After describing the Stoa Poecile, and mentioning the statues of Solon and Seleucus, and the Altar of Pity, Pausanias quits the Agora and goes up the street of the Cerameicus towards Dipylum. He passes between the Pryx and the Areiopagus without mentioning either, since the lower parts of both were covered with houses. The first object which he mentions is the *Gymnasium of Ptolemy*, which he describes as not far from the Agora (*τῆς ἀγορᾶς ἀπέχοντι ὀκτὸς πόλεις*), and named after its founder Ptolemy; it contained Hermae of stone, worthy of inspection, a bronze image of Ptolemy, and statues of Juba the Libyan, and of Chrysippus of Soli. He next describes the *Temple of Theseus*, which he places near the Gymnasium (*πρὸς τῷ γυμνασίῳ*, c. 17. § 2). The proximity of these two buildings is also noticed by Plutarch. (*Θηραῖς*—*κεῖται ἐν μέσῳ τῇ πόλει παρὰ τὸ νῦν γυμνάσιον*, *Thes.* 36.) Of the temple of Theseus we have already spoken, [See p. 287.] At this spot Pausanias quitted the Cerameicus and turned to the right towards the east. If he had gone further on in the direction of Dipylum, he would at least have mentioned the *Leocorium*, or monument of the daughters of Leos, which stood near the Dipylum in the inner Cerameicus. (Thuc. i. 20, ii. 57; Aelian, *V. H.* xii. 28; Cic. *de Nat. Deor.* iii. 19; Strab. ix. p. 396; Harpocrat. Hesych. s. v. *Λεοκορίου*.)

It has been already mentioned that the Cerameicus was a long wide street, extending from Dipylum to the Agora, and continued under another name as far as the fountain of Callirhoë, and the temple with the statue of Triptolemus, which Forchhammer conjectures to be the same as the Pherephattium. This street, like the Corso of the Italian towns, appears to have been the grand promenade in Athens. The following passage from the speech of Demosthenes against Conon (p. 1258) gives a lively picture of the locality: "Not long afterwards," says Ariston, "as I was taking my usual walk in the evening in the Agora along with Phanostratus the Cephisian, one of my companions, there comes up to us Ctesias, the son of this defendant, drunk, at the *Leocorium*, near the house of Pythodorus. Upon seeing us he shouted out, and having said something to himself like a drunken man, so that we could not understand what he said, he went past us up to *Melite* (*πρὸς Μελίτῃ* ὄνῳ). In that place there were drinking (as we afterwards learnt) at the house of Pamphilus the fuller, this defendant Conon, a certain Theotimus, Archebiades, Spintharus the son of Eubulus, Theogenes the son of Andromenes, a number of persons whom Ctesias brought down into the Agora. It happened that we met these men as we were returning from the *Pherephattium*, and had in our walk again reached the *Leocorium*." It is evident from this account that the house of Pamphilus was some-

where on the hill of the Nymphs; and that the Pherephattium was in any case to the south of the Leocorium, and apparently at the end of the promenade: hence it is identified by Forchhammer with the temple with the statue of Triptolemus.

After leaving the Theseium, Pausanias arrives at the *Temple of the Dioscuri*, frequently named the *Anaceium*, because the Dioscuri (Castor and Pollux) were called *oi 'Avakes*, or *'Avaxoi*, by the Athenians. (Plut. *Thes.* 33; Aelian, *V. H.* iv. 5; Suid. Etym. M. s. v. *'Avaxoi*; Harpocrat. s. v. *'Avακείον, Πολύγνωτος*.) He does not, however, mention either the distance of the Anaceium from the Theseium, or the direction which he took in proceeding thither. It is evident, however, that he turned to the east, as has been already remarked, since he adds in the next paragraph, that above the temple of the Dioscuri is the sacred enclosure of Aglaurus. The latter, as we know, was situated on the northern side of the Acropolis, immediately under the Erechtheium [see p. 286]; and that the Anaceium was near the Aglaurium, appears from the tale of the stratagem of Peisistratus (Polyaen. i. 21), which has been already related. The proximity of the Anaceium and Aglaurium is also attested by Lucian. (*Piscator.* 42.) And since Pausanias mentions the Anaceium before the Aglaurium, we may place it north-west of the latter.

Near to the Aglaurium, says Pausanias, is the *Prytaneium*, where the laws of Solon were preserved. Hence the Prytaneium must have stood at the north-eastern corner of the Acropolis; a position which is confirmed by the narrative of Pausanias, that in proceeding from thence to the temple of Sarapis, he descended into the lower parts of the city (*ἐς τὰ κάτω τῆς πόλεως*), and also by the fact that the street of the Tripods, which led to the sacred enclosure of Dionysus near the theatre commenced at the Prytaneium. (Pans. i. 20. § 1.)

North of the Acropolis there were some other monuments. Of these two of the most celebrated are the portico of Athens Archegetis, erroneously called the Propylaeum of the new Agora [see p. 295], and the Horologium of Andronicus Cyrrhestes. Apparently north of these should be placed certain buildings erected by Hadrian, which Pausanias does not mention till he had spoken of the Olympieum, the greatest of the works of this emperor. After describing the Olympieum, Pausanias remarks (i. 18. § 9): "Hadrian constructed other buildings for the Athenians, a temple of Hera and of Zeus Panhellenius, and a sanctuary common to all the gods (a Pantheon). The most conspicuous objects are 120 columns of Phrygian marble. The walls of the porticoes are made of the same material. In the same place are apartments (*οἰκίαι*) adorned with gilded roofs and alabaster stone, and with statues and paintings; books are deposited in them (or in this sanctuary). There is also a gymnasium named after Hadrian, in which there are 100 columns from the quarries of Libya." The ancient remains north of the portico of Athens Archegetis are supposed to belong to a portion of these buildings. "The Corinthian colonnade, of which the southern extremity is about 70 yards to the north of the above-mentioned portico, was the decorated facade (with a gateway in the centre) of a quadrangular inclosure, which is traceable to the eastward of it. A tetrastyle propylaeum, formed of columns 8 feet in diameter and 29 feet high, similar to those before the wall, except that the latter are not fluted, projected

22 feet before the gate of the inclosure, which was 376 feet long, and 252 broad; round the inside of it, at a distance of 23 feet from the wall, are vestiges of a colonnade. In the northern wall, which still exists, are the remains of one large quadrangular recess or apartment in the centre 34 feet in length, and of two semicircular recesses nearly equal to it in diameter. The church of Megfil Panaghia, which stands towards the eastern side of the inclosure, is formed of the remains of an ancient building, consisting on one side of a ruined arch, and on the other of an architrave supported by a pilaster, and three columns of the Doric order, 1 foot 9 inches in diameter, and of a somewhat declining period of art. . . . The general plan was evidently that of a quadrangle surrounded with porticoes, having one or more buildings in the centre: thus agreeing perfectly with that work of Hadrian which contained stoa, a colonnade of Phrygian marble, and a library. . . . The building near the centre of the quadrangle, which was converted into a church of the Panaghia, may have been the Pantheon. . . . Possibly also the temple of Hera and of Zeus Panhellenius stood in the centre of the inclosure." (Leake, p. 258, seq.)

E. *Fourth Part of the Route of Pausanias.*—From the *Prytaneum* to the *Stadium*. (Paus. i. 18. § 4—19.)

Pausanias went straight from the *Prytaneum* to the *Olympieum*, between which buildings he notices these objects, the *Temple of Sarapis*, the place of meeting of Theseus and Peirithous, and the *Temple of Eileithyia*. After describing the *Olympieum*, Pausanias mentions the temples of Apollo Pythius, and of Apollo Delphinus. The *Pythium* (Πύθιον) was one of the most ancient sanctuaries in Athens. We know from Thucydides (ii. 15) that it was in the same quarter as the *Olympieum*, and from Strabo (ix. p. 404), that the sacred inclosures of the two temples were only separated by a wall, upon which was the altar of Zeus Astrapeus. The *Delphinium* (Δελφίνιον) was apparently near the *Pythium*. It was also a temple of great antiquity, being said to have been founded by Aegeus. In its neighbourhood sat one of the courts for the trial of cases of homicide, called τὸ ἐν Δελφίνιῳ. (Plut. *Thest.* 12, 18; Pollux, viii. 119; Paus. i. 28. § 10.)

Pausanias next proceeds to *The Gardens* (οἱ κήποι), which must have been situated east of the above-mentioned temples, along the right bank of the *Ilissus*. In this locality was a temple of Aphrodite: the statue of this goddess, called "Aphrodite in the Gardens," by Alcamenes, was one of the most celebrated pieces of statuary in all Athens. (Plin. xxxvi. 5. s. 4; Lucian, *Imag.* 4, 6.) Pliny (*l.c.*), misled by the name "Gardens," places this statue outside the walls; but we have the express testimony of Pausanias in another passage (i. 27. § 8) that it was in the city.

Pausanias then visits the *Cynosarges* and *Lyceum*, both of which were situated outside the walls, and are described below in the account of the suburbs of the city. From the *Lyceum* he returns to the city, and mentions the *Altar of Boreas*, who carried off Oreithyia from the banks of the *Ilissus*, and the *Altar of the Ilissian Muses*, both altars being upon the banks of the *Ilissus*. (Comp. Plat. *Phaedr.* c. 6; Herod. vii. 189.) The altar of Boreas is described by Plato (*l.c.*) as opposite the temple of Artemis Agrotera, which probably stands

upon the site of the church of Stavroménos Petros. To the east of the altar of Boreas stood the altar of the *Ilissian Muses*. In 1676 Spon and Wheeler observed, about fifty yards above the bridge of the *Stadium*, the foundations of a circular temple, which had, however, disappeared in the time of Stuart. This was probably the Temple of the *Ilissian Muses*, for though Pausanias only mentions an altar of these goddesses, there may have been also a temple.

On the other side of the *Ilissus* Pausanias entered the district *Agrae* or *Agra*, in which was the *Temple of Artemis Agrotera*, spoken of above. A part of this district was sacred to Demeter, since we know that the lesser Eleusinian mysteries were celebrated in *Agrae*, and were hence called τὰ ἐν Ἀγραι. (Steph. B. s. v. Ἀγραι; Plat. *Demetr.* 26.) Stophanus (*l.c.*) says that *Agra* was a spot before the city (πρὸ τῆς πόλεως), but this appears to be only a conclusion drawn from the name, which would seem to indicate that it was in the country, and may be classed together with the above-mentioned error of Pliny about the gardens. The *Panathenaic Stadium* was also in *Agrae*, after describing which [see p. 292], Pausanias retraces his steps to the *Prytaneum*. He has omitted to mention the hill *Ardeius* (Ἀρδηρίς), situated above the *Stadium*, where the *Dicasts* were sworn. (Harpoerat., Hesych., Suid. s. v.; Pollux, viii. 122.) The high ground of *Agrae* appears to have been called *Helicon* in ancient times. (Cleidenus, ap. Bekker, *Anecd. Graec.* i. p. 326.)

F. *Fifth Part of the Route of Pausanias.*—From the *Prytaneum* to the *Propylaea* of the *Acropolis*. (Paus. i. 20—22. § 3.)

In this part of his route Pausanias went round the eastern and southern sides of the *Acropolis*. Starting again from the *Prytaneum*, he went down the *Street of the Tripods*, which led to the *Lenaean* or sacred enclosure of Dionysus. The position of this street is marked by the existing Choric Monument of Lysicrates [see p. 291], and by a number of small churches, which probably occupy the place of the tripod temples. The *Lenaean*, which contained two temples of Dionysus, and which was close to the theatre, was situated in the district called *Limnae*. It was here that the *Dionysiac festival*, called *Lenaea*, was celebrated. (Thuc. ii. 15; *Dict. of Ant.* p. 411, b. 2nd ed.) The *Lenaean* must be placed immediately below the theatre to the south. Immediately to the east of the theatre, and consequently at the north-eastern angle of the *Acropolis*, was the *Odeum of Pericles*. Its site is accurately determined by Vitruvius, who says (v. 9), that it lay on the left hand to persons coming out of the theatre. This *Odeum*, which must be distinguished from the earlier building with this name near the *Ilissus*, was built by Pericles, and its roof is said to have been an imitation of the tent of Xerxes. (Plut. *Per.* 13.) It was burnt during the siege of Athens by Sulla, b.c. 85, but was rebuilt by Ariobarzanes II., king of Cappadocia, who succeeded to the throne about b.c. 63. (Appian, *B. Mithr.* 38; Vitruv. *l.c.*; Büchh, No. 357; *Dict. of Ant.* pp. 822, 823, 2nd ed.) All traces of this building have disappeared.

On the western side of the theatre are some remains of a succession of arches, which Leake conjectures may have belonged to a portico, built by Herodes Atticus, for the purpose of a covered con-

munication between the theatre and the Odeum of Herodes. Perhaps they are the remains of the *Porticus Eumetia*, which appears from Vitruvius (*L. c.*) to have been close to the theatre. For an account of the theatre itself, see p. 284.

In proceeding from the theatre Pausanias first mentions the *Tomb of Talos or Calos*, below the steep rocks of the Acropolis, from which Daedalus is said to have hurled him down. Pausanias next comes to the *Asclepieion* or *Temple of Asclepius*, which stood immediately above the Odeum of Herodes Atticus. Its site is determined by the statement that it contained a fountain of water, celebrated as the fountain at which Ares slew Ilalirrhothius, the son of Poseidon. Pausanias makes no mention of the Odeum of Herodes, since this building was not erected when he wrote his account of Athens. [See p. 286.] Next to the Asclepieion Pausanias, in his ascent to the Acropolis, passed by the *Temple of Themis*, with the *Tomb of Hippolytus* in front of it, the *Temple of Aphrodite Pandemus* and *Peitho*, and the *Temple of Ge Curotrophus* and *Demeter Chloë*. At the temple of Aphrodite Pandemus, Pausanias was again close to the statues of Harmodius and Aristogiton. [See p. 297, a.] The proximity of this temple to the tomb of Hippolytus is alluded to by Euripides (*Hippol.* 29, seq.). The temple of Ge and Demeter was probably situated beneath the temple of Nike Apteros. At the foot of the wall, supporting the platform of the latter temple, there are two doors, coeval with the wall, and conducting into a small grotto, which was probably the shrine of Ge and Demeter. It was situated on the right hand of the traveller, just before he commenced the direct ascent to the Propylaea; and from being placed within a wall, which formed one of the defences of the Acropolis, it is sometimes described as a part of the latter. (*Soph. ad Oed. Col.* 1600; *Suid. s. v. Κουροτρόφος* Γῆ.) The position of this temple is illustrated by a passage in the *Lysistrata* of Aristophanes (829), where, the Athenian women being in possession of the Acropolis, *Lysistrata* suddenly perceives a man at the temple of *Demeter Chloë* approaching the citadel:

ΑΤ. Ἰὼδ, ἰὼδ, γυναῖκες . . .

Ἐνδρ' ἄνδρ' ὅρῳ προσβύοντα . . .

ΓΓ. Πού δ' ἐστίν, ὅστις ἐστί; ΑΤ. παρὰ τὸ
τῆς Χλόης.

The *Eleusinium*, which Pausanias had mentioned (*i. l.* § 3) in the description of his second route [see p. 297, b], Leake conjectures to have been the great cavern in the middle of the rocks at the eastern end of the Acropolis. The *Eleusinium* is said by Clemens of Alexandria (*Protrept.* p. 13, Sylburg), and Arnobius (*adv. Gent.* vi. p. 193, Maire) to have been below the Acropolis. The *Eleusinium* is also mentioned by Thucydides (*ii. 15*) and Xenophon (*Hipparch.* 3), but without any positive indication of its site.

G. Sixth Part of the Route of Pausanias.—The *Acropolis, Areiopagus* and *Academy*. (Paus. i. 22. § 4—30.)

The Acropolis has been already described. In descending from it Pausanias notices the cave of Pan and the *Areiopagus* [see p. 286, 281], and the place near the *Areiopagus*, where the ship was kept, which was dragged through the city in the great Panathenaic festival, surmounted by the *Poplus* of

Athena as a sail (*i. 29. § 1*). He then proceeds through *Dipylum* to the outer *Cerameicus* and the *Academy*. The two latter are spoken of under the suburbs of the city.

H. Districts of the Asy.

It is remarked by Isocrates that the city was divided into *kāmai* and the country into *dhmoi* (*διελημένοι τὴν μὲν πόλιν κατὰ κάμας, τὴν δὲ χώραν κατὰ δῆμους*, *Areop.* p. 149, ed. Steph.). In consequence of this remark, and of the frequent opposition between the *πόλις* and the *δῆμος*, it was formerly maintained by many writers that none of the Attic demoi were within the city. But since it has been proved beyond doubt that the contrary was the case, it has been supposed that the city demoi were outside the walls when the demoi were established by Cleisthenes, but were subsequently included within the walls upon the enlargement of the city by Themistocles. But even this hypothesis will not apply to all the demoi, since *Melite* and *Cydathenaeum*, for example, as well as others, must have been included within the city at the time of Cleisthenes. A little consideration, however, will show the necessity of admitting the division of the city into the demoi from the first institution of the latter by Cleisthenes. It is certain that every Athenian citizen was enrolled in some demus, and that the whole territory of Attica was distributed into a certain number of demoi. Hence the city must have been formed by Cleisthenes into one or more demoi; for otherwise the inhabitants of the city would have belonged to no demus, which we know to have been impossible. At the same time there is nothing surprising in the statement of Isocrates, since the demoi within the walls of Athens were few, and had nothing to do with the organization of the city. For administrative purposes the city was divided into *kāmai* or wards, the inhabitants being called *κομῆται*. (Comp. *Aristoph. Nuβ.* 956, *Lysistr.* 5; *Hesych. s. v. Κάμας*.)

The following is a list of the city demoi:—

1. *Cerameicus* (Κεραμεικός: *ἑθ. Κεραμεικός*), divided into the Inner and the Outer *Cerameicus*. The Inner *Cerameicus* has been already described, and the Outer *Cerameicus* is spoken of below. [See p. 303.] The two districts formed only one demus, which belonged to the tribe *Acamandis*. Wordsworth maintains (p. 171) that the term Inner *Cerameicus* was used only by later writers, and that during the Peloponnesian war, and for many years afterwards, there was only one *Cerameicus*, namely, that outside the walls. But this opinion is refuted by the testimony of Antiphon, who spoke of the two *Cerameici* (ap. Harpocrat. *s. v.*), and of Phaedemus, who stated that the *Leocorium* was in the middle of the *Cerameicus* (ap. Harpocrat. *s. v. Λεωκόριον*).

2. *Melite* (Μελίτη: *ἑθ. Μελιτεῖς*), was a demus of the tribe *Cecropis*, west of the Inner *Cerameicus*. The exact limits of this demus cannot be ascertained; but it appears to have given its name to the whole hilly district in the west of the Asy, comprising the hills of the Nymphs, of the *Phryx* and of the *Museum*, and including within it the separate demoi of *Scambonidae* and *Collytus*. *Melite* is said to have been named from a wife of Hercules. It was one of the most populous parts of the city, and contained several temples as well as houses of distinguished men. In *Melite* were the *Hephaestaeum*, the *Pnyx*, the *Column Agoraeus* (respecting these three, see p. 298); the temple of *Hercules Alkaiacus* [see p. 296, a]; the *Melissaeum*, in which

Melanippus, the son of Theseus, was buried (Harpocrat. s. v. *Μελανίππειον*); the temple of Athena Aristobula, built by Themistocles near his own house (Plut. *Them.* 22); the house of Callias (Plat. *Parmen.* p. 126, a.; Schol. ad *Aristoph. Ran.* 504); the house of Phocion, which still existed in Plutarch's time (Plut. *Phoc.* 18); and a building, called the "House of the Melitians," in which tragedies were rehearsed. (Hesych. Phot. *Lex.* s. v. *Μελιτῶν οἶκος*.) This is, perhaps, the same theatre as the one in which Aeschines played the part of Oenomaus, and which is said to have been situated in Collytus (Harpocrat. s. v. *Ἰσχανδρος*; Anonym. *Vit. Aesch.*); since the district of Melite, as we have already observed, subsequently included the demus of Collytus. It is probable that this theatre is the one of which the remains of a great part of the semicircle are still visible, hewn out of the rock, on the western side of the hill of Pnyx. The Melitian Gate at the SW. corner of the city were so called, as leading to the district Melite. [See p. 263, b.] Pliny (iv. 7. s. 11) speaks of an "oppidum Melite," which is conjectured to have been the fortress of the Macedonians, erected on the hill Museum. [See p. 284, a.]

3. *Scambonidae* (Σκαμβωνίδαι), a demus belonging to the tribe Leontis. In consequence of a passage of Pausanias (i. 38. § 2) Müller placed this demus near Eleusis; but it is now admitted that it was one of the city demi. It was probably included within the district of Melite, and occupied the Hills of the Nymphs and of Pnyx. Its connexion with Melite is intimated by the legend, that Melite derived its name from Melite, a daughter of Myrmex, and the wife of Hercules; and that this Myrmex gave his name to a street in Scambonidae. (Harpocrat. s. v. *Μελίτη*; Hesych., s. v. *Μύρμηκος ἀρπάζει*; comp. *Aristoph. Thesm.* 100; and Phot. *Lex.*) This street, however, the "Street of Ants," did not derive its name from a hero, but from its being crooked and narrow, as we may suppose the streets to have been in this hilly district. Scambonidae, also, probably derived its name from the same circumstance (from *σκαμνός*, "crooked.")

4. *Collytus* (Κολλυτός, not Κολυττός; *Eth.* Κολλυτρίς), a demus belonging to the tribe Aegeis, and probably, as we have already said, sometimes included under the general name of Melite. It appears from a passage of Strabo (i. p. 65) that Collytus and Melite were adjacent, but that their boundaries were not accurately marked, a passage which both Leake and Wordsworth have erroneously supposed to mean that these places had precise boundaries. (It is evident, however, that Collytus and Melite are quoted as an example of *μη ὄντων ἀκριβῶν ὄρων*.) Wordsworth, moreover, remarks that it was the least respectable quarter in the whole of Athens; but we know, on the contrary, that it was a favourite place of residence. Hence Ptolemy says (*de Exsil.* 6, p. 601), "neither do all Athenians inhabit Collytus, nor Corinthians Craneium, nor Spartans Pitane," Craneium and Pitane being two favourite localities in Corinth and Sparta respectively. It is described by Himerius (ap. Phot. *Cod.* 243, p. 375, Bekker), as a στενωρός (which does not mean a narrow street, but simply a street, comp. *Diod.* xii. 10; Hesych. s. v.), situated in the centre of the city, and much valued for its use of the market (*ἀγορὰς χρεῖα τιμώμενος*), by which words we are probably to understand that it was conveniently situated for the use of the market.

Forchhammer places Collytus between the hills of Pnyx and Museum, in which case the expression of its being in the centre of the city, must not be interpreted strictly. The same writer also supposes στενωρός not to signify a street, but the whole district between the Pnyx and the Museum, including the slopes of those hills. Leake thinks that Collytus bordered upon Diomeia, and accordingly places it between Melite and Diomeia; but the authority to which he refers would point to an opposite conclusion, namely, that Collytus and Diomeia were situated on opposite sides of the city. We are told that Collytus was the father of Diomus, the favourite of Hercules; and that some of the Melitenses, under the guidance of Diomus, migrated from Melite, and settled in the spot called Diomeia, from their leader, where they celebrated the Metageitnia, in memory of their origin. (Plut. *de Exsil.* l. c.; Steph. B. s. v. *Διόμεια*; Hesych. s. v. *Διομειεύς*.) This legend confirms the preceding account of Collytus being situated in Melite. We have already seen that there was a theatre in Collytus, in which Aeschines played the part of Oenomaus; and we are also told that he lived in this district 45 years. (Aesch. *Ep.* 5.) Collytus was also the residence of Timon, the misanthrope (Lucian, *Timon*, 7, 44), and was celebrated as the demus of Plato.

5. *Cyathenaeum* (Κυθαίηναιον; *Eth.* Κυθαίηναιεύς), a demus belonging to the tribe Pandionis. (Harp. Suid. Steph. Phot.) The name is apparently compounded of κύθος "glory," and Ἀθηναίος, and is hence explained by Hesychius (s. v.) as ἐνδοξος Ἀθηναίος. It is, therefore, very probable, as Leake has suggested, that this demus occupied the Theaeian city, that is to say, the Acropolis, and the parts adjacent to it on the south and south-east. (Leake, p. 443; Müller, *Dor.* vol. ii. p. 72, transl.)

6. *Diomeia* (Διόμεια; *Eth.* Διομειεύς), a demus belonging to the tribe Aegeis, consisting, like Cerameicus, of an Outer and an Inner Diomeia. The Inner Diomeia comprised the eastern part of city, and gave its name to one of the city-gates in this quarter. In the Outer Diomeia was situated the Cynosarges. (Steph., Suid. s. v. *Διόμεια*; Hesych. s. v. *Διομειεύς*; Steph., Hesych. s. v. *Κυνόσαργες*; Schol. ad *Aristoph. Ran.* 664; Plut. *de Exsil.* l. c.) The Outer Diomeia could not have extended far beyond the walls, since the demus Alopec was close to Cynosarges, and only eleven or twelve stadia from the walls of the city. (Herod. v. 63; Aesch. c. *Tim.* p. 119, Reiske.)

7. *Coele* (Κοίλαν), a demus belonging to the tribe Hippothontis. It lay partly within and partly without the city, in the valley between the Mrseium and the hills on the southern side of Ilissus. In this district, just outside the Melitian gate, were the sepulchres of Thucyldides and Cimon. [For authorities, see p. 263.]

8. *Ceiriadae* (Κεῖριδαι), a demus belonging to the tribe Hippothontis. (Harpocrat., Suid., Steph. B., Hesych. s. v.) The position of this demus is uncertain; but Sauppe brings forward many arguments to prove that it was within the city walls. In this district, and perhaps near the Metroum, was the Βάδαθρον, into which criminals were cast. (For authorities, see Sauppe, pp. 17, 18.)

9. *Agrae* (Ἄγραι), was situated south of the Ilissus, and in the SE. of the city. Respecting its site, see p. 300, b. It does not appear to have been a separate demus, and was perhaps included in the demus of Agryle, which was situated south of it.

10. *Limnæ* (Λίμναι), was a district to the south of the Acropolis, in which the temple of Dionysus was situated. (Thuc. ii. 15.) It was not a demus, as stated by the Scholiast on Callimachus (*H. in Del.* 172), who has mistaken the Limnæ of Messenia for the Limnæ of Athens.

Colonus, which we have spoken of as a hill in the city, is maintained by Sauppe to have been a separate demus; but see above, p. 298, b.

The Eubœan cities of Eretria and Histiaea were said by some to have been named from Attic demi (Strab. x. p. 445); and from another passage of Strabo (x. p. 447) it has been inferred that the so-called New Agora occupied the site of Eretria. [See p. 298, b.] It is doubtful whether Eretria was situated in the city; and at all events it is not mentioned elsewhere, either by writers or inscriptions, as a demus.

Respecting the city demi the best account is given by Sauppe, *De Demis Urbis Athenarum*, Weimar, 1846.

X. SUBURBS OF THE CITY.

1. *The Outer Cerameicus and the Academy.*—The road to the Academy (Ἀκαδημία), which was distant six or eight stadia from the gate named Dipylum, ran through the Outer Cerameicus. (Liv. xxxi. 24; Thuc. vi. 57; Plat. *Parm.* 2; Plut. *Sull.* 14; Cic. *de Fin.* v. 1; Lucian, *Scyth.* 2.) It is called by Thucydides the most beautiful suburb of the city (ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, Thuc. ii. 34). On each side of the road were the monuments of illustrious Athenians, especially of those who had fallen in battle; for the Outer Cerameicus was the place of burial for all persons who were honoured with a public funeral. Hence we read in Aristophanes (*Aves*, 395):—

ὁ Κεραμειδὸς δέξεται νό.
δὴχοντὰ γὰρ ἴνα ταφῶμεν.

Over each tomb was placed a pillar, inscribed with the names of the dead and of their demi. (Paus. i. 29. § 4; comp. Cic. *de Leg.* ii. 26.) In this locality was found an interesting inscription, now in the British Museum, containing the names of those who had fallen at Potidaea, B. C. 432.

The Academy is said to have belonged originally to the hero Academus, and was afterwards converted into a gymnasium. It was surrounded with a wall by Hipparchus, and was adorned by Cimon with walks, groves, and fountains. (Diog. Laërt. iii. 7; Suid. s. v. Ἰππάρχου τεχνίων; Plut. *Cim.* 13.) The beauty of the plane trees and olive plantations was particularly celebrated. (Plin. xii. 1. s. 5.) Before the entrance were a statue and an altar of Love, and within the inclosure were a temple of Athena, and altars of the Muses, Prometheus, Hercules, &c. (Paus. i. 30. § 1.) It was from the altar of Prometheus that the race of the Lampadephoris commenced. The Academy was the place where Plato taught, who possessed a small estate in the neighbourhood, which was his usual place of residence. (Diog. Laërt. i. c.; Aelian, *V. H.* ix. 10.) His successors continued to teach in the same spot, and were hence called the Academic philosophers. It continued to be one of the sanctuaries of philosophy, and was spared by the enemy down to the time of Sulla, who, during the siege of Athens, caused its celebrated groves to be cut down, in order to obtain timber for the construction of his military machines.

(Plut. *Sull.* 12; Appian, *Mithr.* 30.) The Academy, however, was replanted, and continued to enjoy its ancient celebrity in the time of the emperor Julian. Near the temple of Athena in the Academy were the Moriae, or sacred olives, which were derived from the sacred olive in the Erechtheum. The latter, as we have already seen, was the first olive tree planted in Attica, and one of the Moriae was shown to Pausanias as the second. They were under the guardianship of Zeus Mortus. (Comp. Suid. s. v. Μορταί; Schol. ad *Soph. Oed. Col.* 730.) A little way beyond the Academy was the hill of Colonus, immortalised by the tragedy of Sophocles; and between the two places were the tomb of Plato and the tower of Timon. (Paus. i. 30. §§ 3, 4.) The name of *Ἀκαδημία* is still attached to this spot. "It is on the lowest level, where some water-courses from the ridges of Lycabettus are consumed in gardens and olive plantations. These waters still cause the spot to be one of the most advantageous situations near Athens for the growth of fruit and pot-herbs, and maintain a certain degree of verdure when all the surrounding plain is parched with the heat of summer." (Leake, p. 195.)

2. *Cynosarges* (Κυνόσαργες), was a sanctuary of Hercules and a gymnasium, situated to the east of the city, not far from the gate Diomeia. It is said to have derived its name from a white dog, which carried off part of the victim, when sacrifices were first offered by Diomus to Hercules. (Paus. i. 19. § 3; Herod. v. 63, vi. 116; Plut. *Them.* 1; Harpocrat. s. v. Ἡρόδωτος; Hesych. Suid. Steph. B. s. v. Κυνόσαργες.) Antisthenes, the founder of the Cynic school, taught in the Cynosarges. (Diog. Laërt. vi. 13.) It was surrounded by a grove, which was destroyed by Philip, together with the trees of the neighbouring Lyceum, when he encamped at this spot in his invasion of Attica in B. C. 200. (Liv. xxxi. 24.) Since Cynosarges was near a rising ground (Isocr. *Vit. X. Orat.* p. 838), Leake places it at the foot of the south-eastern extremity of Mount Lycabettus, near the point where the arch of the aqueduct of Hadrian and Antoninus formerly stood. The name of this gymnasium, like that of the Academy, was also given to the surrounding buildings, which thus formed a suburb of the city. (Forchhammer, p. 368.)

3. *Lyceum* (Λύκειον), a gymnasium dedicated to Apollo Lyceus, and surrounded with lofty plane trees, was also situated to the east of the city, and a little to the south of the Cynosarges. It was the chief of the Athenian gymnasia, and was adorned by Peisistratus, Pericles, and Lycurgus. (Paus. i. 19. § 3; Xen. *Hipp.* 8. § 6; Hesych. Harpocrat. Suid. s. v. Λύκειον.) The Lyceum was the place in which Aristotle and his disciples taught, who were called Peripatetics, from their practice of walking in this gymnasium while delivering their lectures. (Diog. Laërt. v. 5; Cic. *Acad. Quest.* i. 4.) In the neighbourhood of the Lyceum was a fountain of the hero Panope, near which was a small gate of the city, which must have stood between the gates Diomeia and Diomeia. (Plat. *Lys.* 1; Hesych. s. v. Πάνωπ.)

4. *Lycabettus* (Λυκαβηττός), was the name of the lofty insulated mountain overlooking the city on its north-eastern side, and now called the *Hill of St. George*, from the church of St. George on its summit. [See p. 255, a.] This hill was identified by the ancient geographers with Antheismus (Ἀνθησμύς), which is described by Pausanias (i. 32.

§ 2) as a small mountain with a statue of Zeus Anchesmus. Pausanias is the only writer who mentions Anchesmus; but since all the other hills around Athens have names assigned to them, it was supposed that the hill of St. George must have been Anchesmus. But the same argument applies with still greater force to Lycabettus, which is frequently mentioned by the classical writers; and it is impossible to believe that so remarkable an object as the Hill of St. George could have remained without a name in the classical writers. Wordsworth was, we believe, the first writer who pointed out the identity of Lycabettus and the Hill of St. George; and his opinion has been adopted by Leake in the second edition of his *Topography*, by Forchhammer, and by all subsequent writers. The celebrity of Lycabettus, which is mentioned as one of the chief mountains of Attica, is in accordance with the position and appearance of the Hill of St. George. Strabo (x. p. 454) classes Athens and its Lycabettus with Ithaca and its Neriton, Rhodes and its Atabyris, and Lacedaemon and its Taygetus. Aristophanes (*Ran.* 1057), in like manner, speaks of Lycabettus and Parnassus as synonymous with any celebrated mountains:

ἦν οὖν τὸ λέγεις Λυκαβηττοῦς
καὶ Παρνασσῶν ἡμῶν μεγέθη, τοῦτ' ἐστὶ τὸ
χρηστὰ διδάσκειν.

Its proximity to the city is indicated by several passages. In the edition of the Clouds of Aristophanes, which is now lost, the Clouds were represented as vanishing near Lycabettus, when they were threatening to return in anger to Parnes, from which they had come. (Phot. *Lex. s. v. Πάρνης*.) Plato (*Critias*, p. 112, a) speaks of the Pnyx and Lycabettus as the boundaries of Athens. According to an Attic legend, Athena, who had gone to Pallene, a demus to the north-eastward of Athens, in order to procure a mountain to serve as a bulwark in front of the Acropolis, was informed on her return by a crow of the birth of Erichthonius, whereupon she dropt Mount Lycabettus on the spot where it still stands. (Anfig. Car. 12; for other passages from the ancient writers, see Wordsworth, p. 57, seq.; Leake, p. 204, seq.) Both Wordsworth and Leake suppose Anchesmus to be a later name of Lycabettus, since Pausanias does not mention the latter; but Kiepert gives the name of Anchesmus to one of the hills north of Lycabettus. [See Map, p. 256.]

XI. THE PORT-TOWNS.

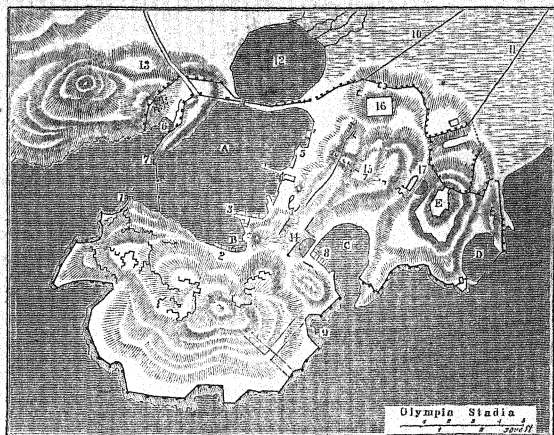
Between four and five miles SW. of the Asty is the peninsula of Peiraeus, consisting of two rocky heights divided from each other by a narrow isthmus, the eastern, or the one nearer the city, being the higher of the two. This peninsula contains three natural basins or harbours, a large one on the western side, now called *Drako* (or *Porto Leone*), and two smaller ones on the eastern side, called respectively *Stratiotiki* (or *Paschalimani*), and *Fanari*; the latter, which was nearer the city, being the smaller of the two. Hence Thucydides describes (i. 93) Peiraeus as χωρίον λιμένας ἔχον τρεῖς αὐτοφύεις.

We know that down to the time of the Persian wars the Athenians had only one harbour, named Phalerum; and that it was upon the advice of Themistocles that they fortified the Peiraeus, and made use of the more spacious and convenient harbours in this peninsula. Pausanias says (i. 1. § 2): "The Peiraeus was a demus from early times, but

was not used as a harbour before Themistocles administered the affairs of the Athenians. Before that time their harbour was at Phalerum, at the spot where the sea is nearest to the city. . . . But Themistocles, when he held the government, perceiving that Peiraeus was more conveniently situated for navigation, and that it possessed three ports instead of the one at Phalerum (λιμένας τρεῖς ἀπ' ἐνὸς ἔχειν τοῦ Φαληροῦ), made it into a receptacle of ships." From this passage, compared with the words of Thucydides quoted above, it would seem a natural inference that the three ancient ports of Peiraeus were those now called *Drako*, *Stratiotiki*, and *Fanari*; and that Phalerum had nothing to do with the peninsula of Peiraeus, but was situated more to the east, where the sea-shore is nearest to Athens. But till within the last few years a very different situation has been assigned to the ancient harbours of Athens. Misled by a false interpretation of a passage of the Scholiast upon Aristophanes (*Pac.* 145), modern writers supposed that the large harbour of Peiraeus (*Drako*) was divided into three ports called respectively Cantharus (Κάνθαρος), the port for ships of war, Zea (Ζέα) for corn-ships, and Aphrodisium (Ἀφροδίσιον) for other merchant-ships; and that it was to those three ports that the words of Pausanias and Thucydides refer. It was further maintained that *Stratiotiki* was the ancient harbour of Munychia, and that *Fanari*, the more easterly of the two smaller harbours, was the ancient Phalerum. The true position of the Athenian ports was first pointed out by Ulrichs in a pamphlet published in modern Greek (οἱ λιμένες καὶ τὰ μακρὰ τείχη τῶν Ἀθηνῶν, Athens, 1843), of the arguments of which an abstract is given by the author in the *Zeitschrift für die Alterthumswissenschaft* (for 1844, p. 17, seq.). Ulrichs rejects the division of the larger harbour into three parts, and maintains that it consisted only of two parts; the northern and by far the larger half being called Emporium (Ἐμπορίον), and appropriated to merchant vessels, while the southern bay upon the right hand, after entering the harbour, was named Cantharus, and was used by ships of war. Of the two smaller harbours he supposes *Stratiotiki* to be Zea, and *Fanari* Munychia. Phalerum he removes altogether from the Peiraic peninsula, and places it at the eastern corner of the great Phaleric bay, where the chapel of St. George now stands, and in the neighbourhood of the Τρεῖς Πύργοι, or the *Three Towers*. Ulrichs was led to these conclusions chiefly by the valuable inscriptions relating to the maritime affairs of Athens, which were discovered in 1834, near the entrance to the larger harbour, and which were published by Böckh, with a valuable commentary under the title of *Urkunden über das Seewesen des attischen Staates*, Berlin, 1834. Of the correctness of Ulrichs's views there can now be little doubt; the arguments in support of them are stated in the sequel.

A. Phalerum.

The rocky peninsula of Peiraeus is said by the ancient writers to have been originally an island, which was gradually connected with the mainland by the accumulation of sand. (Strab. i. p. 59; Plin. iii. 85; Suid. s. v. ἑβραπος.) The space thus filled up was known by the name of Halipedum (Ἀλιπεδόν), and continued to be a marshy swamp, which rendered the Peiraeus almost inaccessible in the winter time till the construction of the broad carriage



PLAN OF THE PORT-TOWNS.

A. Harbour of Peiræus (Emporium), now *Drifko* or *Porto Leone*.
 B. Harbour of Cantharus.
 C. Harbour of Zea, now *Stratiotiki*.
 D. Harbour of Munychia, now *Fanári*.

E. Munychia, the Acropolis of Peiræus.
 1. Alcimus.
 2. Ship-houses.
 3. Hoplothea or Armamentarium of Philo.
 4. Aphroditum.
 5. Stoa.

6. Cophes Limen.
 7. Bœtioria.
 8. Ship-houses.
 9. Phreatrys.
 10. Northern Long Wall.
 11. Southern Long Wall.
 12. Halas.
 13. Necropolis.

14. Ruins, erroneously supposed to be those of the Peiræic Theatre.
 15. Temple of Zeus Soter.
 16. Hippodameian Agora.
 17. Theatre.

road (*ἀμακρός*), which was carried across it. (Harpoer., Suid. s. v. *ἀλκιδος*; Xen. *Hell.* ii. 4. § 30.) Under these circumstances the only spot which the ancient Athenians could use as a harbour was the south-eastern corner of the Phaleric bay, now called, as already remarked, *Τρεῖς Πύργοι*, which is a round hill projecting into the sea. This was accordingly the site of Phalerum (*Φάληρον*, also *Φαληρός*; *Eth.* *Φαληρεῖς*), a demus belonging to the tribe Acantis. This situation secured to the original inhabitants of Athens two advantages, which were not possessed by the harbours of the Peiraic peninsula: first, it was much nearer to the most ancient part of the city, which was built for the most part immediately south of the Acropolis (Thuc. ii. 15); and, secondly, it was accessible at every season of the year by a perfectly dry road.

The true position of Phalerum is indicated by many circumstances. It is never included by ancient writers within the walls of Peiræus and Munychia. Strabo, after describing Peiræus and Munychia, speaks of Phalerum as the next place in order along the shore (*μετὰ τὸν Πειραιᾶ Φαληρεῖς ὄμιος ἐν τῇ Φοεῖρῃ παραλίᾳ*, ix. p. 398). There is no spot at which Phalerum could have been situated before reaching *Τρεῖς Πύργοι*, since the intervening shore of the Phaleric gulf is marshy (*τὸ Φαληρικὸν*, Plut. *Vit. X. Orat.* p. 844, *Them.* 12; Strab. ix. p. 400; Schol. ad *Aristoph.* *Av.* 1693). The account which

Herodotus gives (v. 63) of the defeat of the Spartans, who had landed at Phalerum, by the Thessalian cavalry of the Peisistratidae, is in accordance with the open country which extends inland near the chapel of St. George, but would not be applicable to the Bay of *Phanári*, which is completely protected against the attacks of cavalry by the rugged mountain rising immediately behind it. Moreover, Ulrichs discovered on the road from Athens to St. George considerable substructions of an ancient wall, apparently the Phaleric Wall, which, as we have already seen, was five stadia shorter than the two Long Walls. [See p. 259, b.]

That there was a town near St. George is evident from the remains of walls, columns, cisterns, and other ruins which Ulrichs found at this place; and we learn from another authority that there may still be seen under water the remains of an ancient mole, upon which a Turkish ship was wrecked during the war of independence in Greece. (Westermann, in *Zeitschrift für die Alterthumsforschung*, 1843, p. 1009.)

Cape Colias (Κολίαι), where the Persian ships were cast ashore after the battle of Salamis (Herod. viii. 96), and which Pausanias states to have been 20 stadia from Phalerum (i. 1. § 5), used to be identified with *Τρεῖς Πύργοι*, but must now be placed S.E. at the present Cape of *St. Kosmas*; near the latter are some ancient remains, which are probably

those of the temple of Aphrodite Colias mentioned by Pausanias.

The port of Phalerum was little used after the foundation of Peiraeus; but the place continued to exist down to the time of Pausanias. This writer mentions among its monuments temples of Demeter Zeus, and Athena Sciras, called by Plutarch (*Thest.* 17) a temple of Scirus; and altars of the Unknown Gods, of the Sons of Theseus, and of Phalerus. The sepulchre of Aristides (*Plut. Arist.* 1) was at Phalerum. The Phaleric bay was celebrated for its fish. (For authorities, see Leake, p. 397.)

B. Peiraeus and Munychia.

1. *Division of Peiraeus and Munychia.*—Peiraeus (Πειραιεύς: *Eth. Πειραιεύς*) was a demus belonging to the tribe Hippothontis. It contained both the rocky heights of the peninsula, and was separated from the plain of Athens by the low ground called Halipidon, mentioned above. Munychia (Μουνυχία) was included in Peiraeus, and did not form a separate demus. Of the site of Munychia there can no longer be any doubt since the investigations of Curtius (*De Portibus Athenarum*, Halis, 1842); Ulrichs also had independently assigned to it the same position as Curtius. Munychia was the Acropolis of Peiraeus. It occupied the hill immediately above the most easterly of the two smaller harbours, that is, the one nearest to Athens. This hill is now called Καστέλλα. It is the highest point in the whole peninsula, rising 300 feet above the sea; and at its foot is the smallest of the three harbours. Of its military importance we shall speak presently. Leake had erroneously given the name of Munychia to a smaller height in the westerly half of the peninsula, that is, the part furthest from Athens, and had supposed the greater height above described to be the Acropolis of Phalerum.

2. *Fortifications and Harbours.*—The whole peninsula of Peiraeus, including of course Munychia, was surrounded by Themistocles with a strong line of fortifications. The wall, which was 60 stadia in circumference (*Thuc.* ii. 13), was intended to be impregnable, and was far stronger than that of the Asty. It was carried up only half the height which Themistocles had originally contemplated (*Thuc.* i. 93); and if Appian (*Mithr.* 30) is correct in stating that its actual height was 40 cubits, or about 60 feet, a height which was always found sufficient, we perceive how vast was the project of Themistocles. "In respect to thickness, however, his ideas were exactly followed: two carts meeting one another brought stones, which were laid together right and left on the outer side of each, and thus formed two primary parallel walls, between which the interior space (of course at least as broad as the joint breadth of the two carts) was filled up, not with rubble, in the usual manner of the Greeks, but constructed, through the whole thickness, of squared stones, cramped together with metal. The result was a solid wall probably not less than 14 or 15 feet thick, since it was intended to carry so very unusual a height." (*Grote*, vol. v. p. 335; comp. *Thuc.* i. 93.) The existing remains of the wall described by Leake confirm this account. The wall surrounded not only the whole peninsula, but also the small rocky promontory of Etionia, from which it ran between the great harbour and the salt marsh called Halka. These fortifications were connected with those of the Asty by means of the Long Walls, which

have been already described. [See p. 259, seq.] It is usually stated that the architect employed by Themistocles in his erection of these fortifications, and in the building of the town of Peiraeus, was Hippodamus of Miletus; but C. F. Hermann has brought forward good reasons for believing that, though the fortifications of Peiraeus were erected by Themistocles, it was formed into a regularly planned town by Pericles, who employed Hippodamus for this purpose. Hippodamus laid out the town with broad straight streets, crossing each other at right angles, which thus formed a striking contrast with the narrow and crooked streets of Athens. (*Hermann, Disputatio de Hippodamo Milesio*, Marburg, 1841.)

The entrances to the three harbours of Peiraeus were rendered very narrow by means of moles, which left only a passage in the middle for two or three triremes to pass abreast. These moles were a continuation of the walls of Peiraeus, which ran down to either side of the mouths of the harbours; and the three entrances to the harbours (τὰ κλειθρα τῶν λιμένων) thus formed, as it were, three large sea-gates in the walls. Either end of each mole was protected by a tower; and across the entrance chains were extended in time of war. Harbours of this kind were called by the ancients *closed ports* (κλειστοὶ λιμένες), and the walls were called *χῆλαι*, or *claws*, from their stretching out into the sea like the claws of a crab. It is stated by ancient authorities that the three harbours of the Peiraeus were *closed ports* (*Hesych. s. v. Ζέα*; *Schol. ad Aristoph. Pac.* 145; comp. *Thuc.* ii. 94; *Plut. Demetr.* 7; *Xen. Hell.* ii. 2. § 4); and in each of them we find remains of the *chelae*, or moles. Hence these three harbours cannot mean, as Leake supposed, three divisions of the larger harbour since there are traces of only one set of *chelae* in the latter, and it is impossible to understand how it could have been divided into three closed ports.

(i.) *Phandri*, the smallest of the three harbours, was anciently called ΜΟΥΝΥΧΙΑ, from the fortress rising above it. It was only used by ships of war; and we learn, from the inscriptions already referred to, that it contained 82 *vesōrouko*, or ship-houses. This harbour was formerly supposed to be Phalerum; but it was quite unsuitable for trading purposes, being shut in by steep heights, and having no direct communication with the Asty. Moreover, we can hardly conceive the Athenians to have been so blind as to have used this harbour for centuries, and to have neglected the more commodious harbours of *Stratitiki* and *Drako*, in its immediate vicinity. The modern name of *Phandri* is probably owing to a lighthouse having stood at its entrance in the Byzantine period.

(ii.) *Stratitiki* (called *Paschalimni* by Ulrichs), the middle of the three harbours, is the ancient ΖΕΑ (*Zea*), erroneously called by the earlier topographers Munychia. (*Timeus, Lex. Plat.*; *Phot. Lex. s. v. Ζέα*.) It was the largest of the three harbours for ships of war, since it contained 196 ship-houses, whereas Munychia had only 82, and Cantharus only 94. Some of the ship-houses at Zea appear to have been still in existence in the time of Pausanias; for though he does not mention Zea, the *vesōrouko*, which he speaks of (*l. i.* § 3) were apparently at this port. This harbour probably derived its name from Artemis, who was worshipped among the Athenians under the surname of Zea, and not, as Meursius supposed, from the corn-vessels, which were confined to the Emporium in the great harbour.

(iii.) *Dráko* or *Porto Leone*, the largest of the three harbours, was commonly called by the ancients simply ΠΕΙΡΑΙΕΥΣ (Πειραιεύς), or ΤΗΕ ΗΑΓΓΟΥΝ (δ λιμῆν). It derives its modern name from a colossal lion of white marble, which Spon and Wheler observed upon the beach, when they visited Athens; and which was carried to Venice, after the capture of Athens by the Venetians in 1687. *Dráko* is the name used by the modern Greeks, since *drákon*, which originally meant only a serpent, now signifies a monster of any kind, and was hence applied to the marble lion.

It has been already stated that Leake and other writers, misled by a passage of the Scholiast on Aristophanes (*Pac.* 145), divided the harbour of Peiræus into three separate ports, named Cantharus, Aphrodisium, and Zea, but the words of the Scholiast warrant no such conclusion:—δ Πειραιεύς λιμένας ἔχει τρεῖς, πάρας κλειστόντος· εἰς μὲν δὲ Κανθάρον λιμῆν—ἐν δὲ τὰ νεώρια, εἰς τὰ Ἀφροδισίων· εἰς τὰ κύκλα τοῦ λιμένος στοὰς πέντε. It is evident that the Scholiast does not intend to give the names of the three harbours of Peiræus; but, after mentioning Cantharus, he proceeds to speak of the buildings in its immediate vicinity, of which the Aphrodisium, a temple of Aphrodite, was one; and then followed the five Stoa or Colonnades. Leake supposed Zea to be the name of the bay situated on the right hand after entering the harbour, Aphrodisium to be the name of the middle or great harbour, and Cantharus to be the name of the inner harbour, now filled up by alluvial deposits of the Cephissus. It is, however, certain that the last-mentioned spot never formed part of the harbour of Peiræus, since between this marsh and the harbour traces of the ancient wall have been discovered; and it is very probable that this marsh is the one called Hulae ('Αλαί) by Xenophon. (*Hell.* ii. 4. § 34.)

The harbour of Peiræus appears to have been divided into only two parts. Of these, the smaller one, occupying the bay to the right hand of the entrance to the harbour, was named Cantharus. It was the third of the Athenian harbours for ships of war, and contained 94 ship-houses. Probably upon the shores of the harbour of Cantharus the armoury (ὀπλοθήκη) of Philo stood, containing arms for 1000 ships. (Strab. ix. p. 395; Plin. vii. 37. s. 38; Cic. de *Orat.* i. 14; Vitruv. vii. Praef.; Appian, *Mithr.* 41.)

The remainder of the harbour, being about two-thirds of the whole, was called Emporium, and was appropriated to merchant vessels. (Tinaeus, *Lex. Plat.*; Harpocrat. s. v. Δεῖγμα.) The surrounding shore, which was also called Emporium, contained the five Stoa or Colonnades mentioned above, all of which were probably appropriated to mercantile purposes. One of these was called the Macra Stoa (μακρὰ στοά), or the Long Colonnade (Paus. i. 1. § 3); a second was the Deigma (Δεῖγμα), or place where merchants exhibited samples of their goods for sale (Harpocrat. s. v. Δεῖγμα; Schol. ad *Aristoph.* *Equit.* 974; Dem. c. *Loeb.* p. 932); a third was the Alipholis (Ἀλφιπολίς), or Corn-Exchange, said to have been built by Pericles (Schol. ad *Aristoph.* *Equit.* 547); of the other two Stoa the names have not been preserved. Between the Stoa of the Emporium and Cantharus stood the Aphrodisium, or temple of Aphrodite, built by Conon after his victory at Cnidus. (Paus. i. c.; Schol. ad *Aristoph.* *Pac.* l. c.) The limits of the Emporium towards Can-

tharus were marked by a boundary stone discovered *in situ* in 1843, and bearing the inscription:—

ΕΜΠΟΡΙΟ
ΚΑΙΗΘΑΟ
ΗΟΡΟΖ,

i. e., Ἐμπορίον καὶ ὁδοῦ ὅρος. The forms of the letters, and the use of the H for the spiritus asper, prove that the inscription belongs to the period before the Peloponnesian war. The stone may have been erected upon the first foundation of Peiræus by Themistocles, or when the town was laid out regularly by Hippodamus in the time of Pericles. It probably stood in a street leading from the Emporium to the docks of the harbour of Cantharus.

3. Topography of Munychia and Peiræus.—

The site of Munychia, which was the Acropolis of Peiræus, has been already explained. Remains of its fortifications may still be seen on the top of the hill, now called *Castella*, above the harbour of *Phanéri*. From its position it commanded the whole of the Peiræic peninsula, and its three harbours (ὀρμητῖνοι εἰς ἀπὸ τῶν λιμένων τρεῖς, Strab. ix. p. 395); and whoever obtained possession of this hill became master of the whole of Peiræus. Epimenides is said to have foreseen the importance of this position. (Plut. *Sol.* 12; Diog. Laërt. i. 114.) Soon after the close of the Peloponnesian war, the seizure of Munychia by Thrasylbulus and his party enabled them to carry on operations with success against the Thirty at Athens. (Xen. *Hell.* ii. 4.) The successors of Alexander the Great kept a Macedonian garrison in Munychia for a long period, and by this means secured the obedience of Athens. The first Macedonian garrison was placed in this fortress by Antipater after the defeat of the Greeks at Crannon, u. c. 322. (Paus. i. 25. § 4; Plut. *Dem.* 28.) When Athens surrendered to Cassander, in u. c. 318, Munychia was also garrisoned by the latter; and it was by the support of these troops that Demetrius Phalereus governed Athens for the next ten years. In u. c. 307 the Macedonians were expelled from Munychia by Demetrius Poliorcetes; but the latter, on his return from Asia in u. c. 299, again placed a garrison in Munychia, and in the Museum also. These garrisons were expelled from both fortresses by the Athenians, under Olympiodorus, when Demetrius was deprived of the Macedonian kingdom in u. c. 287. (Paus. i. 25. § 4, seq. 26. § 1, seq.; Diog. xviii. 48, 74, xx. 45; Plut. *Demetr.* 8, seq. 46, *Phoc.* 31, seq.) During the greater part of the reign of Antigonus and of his son Demetrius II., the Macedonians had possession of Munychia; but soon after the death of Demetrius, Aratus purchased the departure of the Macedonian garrison by the payment of a large sum of money. (Plut. *Arat.* 34; Paus. ii. 8. § 5.) Strabo (l. c.) speaks of the hill of Munychia as full of hollows and excavations, and well adapted for dwelling-houses. In the time of Strabo the whole of the Peiræus was in ruins, and the hollows to which he alludes were probably the remains of cisterns. The sides of the hill sloping down to the great harbour appear to have been covered with houses rising one above another in the form of an amphitheatre, as in the city of Rhodes, which was laid out by the same architect, and was also celebrated for its beauty.

Within the fortress of Munychia was a temple of Artemis Munychia, who was the guardian deity of this citadel. The temple was a celebrated place of asylum for state criminals. (Xen. *Hell.* ii. 4. § 11;

Paus. i. 1. § 4; Dem. de *Coron.* p. 222, Reiske; Lys. c. *Agorat.* pp. 460, 462, Reiske.) Near the preceding, and probably also within the fortress, was the *Bendideion* (*Besiddeion*), or temple of the Thracian Artemis Bendis, whose festival, the Bendideia, was celebrated on the day before the lesser Panathenaea. (Xen. *Hell.* ii. 4. § 11; Plat. de *Rep.* i. pp. 327, 354.) On the western slope of the hill was the Dionysiac theatre, facing the great harbour; it must have been of considerable size, as the assemblies of the Athenian people were sometimes held in it. (Thuc. viii. 93; Xen. *Hell.* ii. 4. § 32; Lys. c. *Agorat.* pp. 464, 479; comp. Dem. de *Fals. Leg.* p. 379.) It was in this theatre that Socrates saw a performance of one of the plays of Euripides. (Aelian, *V. H.* ii. 13.) Some modern writers distinguish between the theatre at Munychia and another in Peiraeus; but the ancient writers mention only one theatre in the peninsula, called indifferently the Peiraic or the Munychian theatre, the latter name being given to it from its situation upon the hill of Munychia. The ruins near the harbour of Zea, which were formerly regarded as those of the Peiraic theatre, belonged probably to another building.

The proper agora of Peiraeus was called the *Hippodameian Agora* (*Ἰπποδάμειος ἀγορά*), to distinguish it from the *Macra Stoa*, which was also used as an agora. The Hippodameian Agora was situated near the spot where the two Long Walls joined the wall of Peiraeus; and a broad street led from it up to the citadel of Munychia. (Xen. *Hell.* ii. 4. § 11; Andoc. de *Myst.* p. 23, Reiske; Dem. c. *Timoth.* p. 1190.)

At the entrance to the great harbour there was on the right hand the promontory *Alcimus* (*Ἀλκίμος*), on the left hand the promontory *Eetionia* (*Ἠτιώνεια*, or *Ἡτιώνεια*). On Alcimus stood the tomb of Themistocles, whose bones are said to have been brought from Magnesia in Asia Minor, and buried at this place. (Plut. *Them.* 32; Paus. i. 1. § 2.) Eetionia was a tongue of land commanding the entrance to the harbour; and it was here that the Four Hundred in B.C. 411 erected a fort, in order to prevent more effectually the entrance of the Athenian fleet, which was opposed to them. (Thuc. viii. 90; Dem. c. *Theocr.* p. 1343; Harpocrat., Suid., Steph. B. s. v. *Ἠτιώνεια*.) The small bay on the outer side of the promontory was probably the *καὶ τοῦ ἀλμυρῆ* mentioned by Xenophon. (*Hell.* ii. 4. § 31.)

The buildings around the shore of the great harbour have been already mentioned. Probably behind the *Macra Stoa* was the temenos of Zeus and Athena, which Pausanias (i. 1. § 3) mentions as one of the most remarkable objects in Peiraeus, and which is described by other writers as the temple of Zeus Soter. (Strab. ix. p. 396; Liv. xxxi. 30; Plin. xxxiv. 8. s. 19. § 14.) *Phreattys*, which was one of the courts of justice for the trial of homicides, was situated in Peiraeus; and as this court is described indifferently *ἐν Ζέῳ* or *ἐν Πειραιεῖ*, it must be placed either in or near the harbour of Zea. The accused pleaded their cause on board ship, while the judges sat upon the shore. (Paus. i. 28. § 11; Dem. c. *Aristocr.* p. 645; Pollux, viii. 120; Becker, *Anecd. Graec.* i. p. 311.)

Peiraeus never recovered from the blow inflicted upon it by its capture by Sulla, who destroyed its fortifications and arsenals. So rapid was its decline that in the time of Strabo it had become "a small

village, situated around the ports and the temple of Zeus Soter." (Strab. ix. p. 395.)

The most important work on the Topography of Athens is Col. Leake's *Topography of Athens*, London, 1841, 2nd edition. In common with all other writers on the subject, the writer of the present article is under the greatest obligations to Col. Leake, although he has had occasion to differ from him on some points. The other modern works from which most assistance has been derived are Forchhammer, *Topographie von Athen*, in *Kieler Philologische Studien*, Kiel, 1841; Kruse, *Hellas*, vol. ii. pt. i., Leipzig, 1826; K. O. Müller, art. *Attika* in Ersch and Gruber's *Encyclopädie*, vol. vi., translated by Lockhart, London, 1842; Wordsworth, *Athens and Attica*, London, 1836; Stuart and Revett, *Antiquities of Athens*, London, 1762—1816, 4 vols., 6s. (2nd ed. 1825—1827); Dodwell, *Tour through Greece*, vol. i. London, 1819; Prokesch, *Denkwürdigkeiten*, &c., vol. ii., Stuttgart, 1836; Mure, *Journal of a Tour in Greece*, vol. ii. Edinburgh, 1842.



COINS OF ATHENS.

ATHENAEON (*Ἀθηναῖον*; *Sudak* or *Sugdajon*?) also called "a harbour of the Scythotauri," was a port on the south coast of the Tauric Chersonesus. (Anon. *Periplus* p. 6.)

ATHENAEUM (*Ἀθηναῖον*). 1. A fortress in the S. of Arcadia, and in the territory of Megalopolis, is described by Plutarch as a position in advance of the Lacedaemonian frontier (*ἐπὶ τῇ ῥῆς Λακεδαιμονίας*), and near Belemnia. It was fortified by Cleomenes in B.C. 224, and was frequently taken and retaken in the wars between the Achaean League and the Spartans. Leake supposes that it occupied the summit of Mount *Tzimbaro*, on which there are some remains of an Hellenic fortress. In that case it must have been a different place from the Athenaeum mentioned by Pausanias on the road from Megalopolis to Asea, and 20 stadia from the latter. (Plut. *Cleom.* 4; Pol. ii. 46, 54, iv. 37, 60, 81; Paus. viii. 44. § 2, 3; Leake, *Peloponnesiaca*, p. 248.)

2. A fortress in Athamania in Epeirus, described by Livy as "finibus Macedoniae subjectum," and apparently near Gomphi. Leake places it on a height, a little above the deserted village of *Apiano Porta*, or *Porta Panaghia*. (Livy. xxviii. i. xxxix. 25; Leake, *Northern Greece*, vol. iv. pp. 212, 225.)

ATHENOPOLIS, a city on the coast of Gallia Narbonensis, dependent on Massilia. (Mela, ii. 5; Plin. iii. 4.) Stephanus (*s. v. Ἀθήναι*) mentions an Athenae of the Ligystii, which may be this place. There are no measures for determining the position of Athenopolis. D'Anville observes, that Pliny and Mela seem to place this Massaliot settlement south of Forum Julii (*Fréjus*); and yet in his map he fixes it north of Fréjus, at a place called *Agay*. Walckenaer, at a guess, places it at *St. Tropez*, which is on a bay nearly due south of Fréjus. The Athenaeopolitae of Varro (*L. L. viii. 35*) are assumed to be the inhabitants of this place. [G. L.]

ATHESIS (*Ἀθησιός*, Strab.; *Ἀτσεός*, Plut.), one of the principal rivers of Northern Italy, now called the *Adige*. It rises in the Rhaetian Alps, in a small lake near the modern village of *Reschen*, and after a course of about 50 miles in a SE. direction, receives the waters of the ATAGIS or *Eisach*, a stream almost as considerable as its own, which descends from the pass of the *Brenner*. Their united waters flow nearly due S. through a broad and deep valley, passing under the walls of Tridentum (*Trento*), until they at length emerge into the plains of Italy, close to Verona, which stands on a kind of peninsula almost encircled by the Athesis. (Verona Athesi circumflua, Sil. Ital. viii. 597.) From hence it pursues its course, first towards the SE., and afterwards due E. through the plains of Venetia to the Adriatic, which it enters only a few miles from the northernmost mouth of the Padus, but without having ever joined that river. From its source to the sea it has a course of not less than 200 miles; and in the volume of its waters it is inferior only to the Padus among the rivers of Italy. (Strab. iv. p. 207, where there is little doubt that the names Ἀττινός and Ἰσθμια have been transposed; Plin. lib. 16. s. 20; Virg. *Aen. ix.* 680; Claudian, *de VI. Cons. Hon.* 196.) Servius (*ad Aen. l. c.*) and Vibius Sequester (p. 3) erroneously describe the Athesis as falling into the Padus; a very natural mistake, as the two rivers run parallel to each other at a very short interval, and even communicate by various side branches and artificial channels, but their main streams continue perfectly distinct.

It was in the plains on the banks of the Athesis, probably not very far from Verona, that Q. Catulus was defeated by the Cimbri in B. C. 101. (Liv. *Epit.* lxxviii.; Flor. iii. 3; Plat. *Mur.* 23.) [E. H. B.]

ATHMONIA, ATHMONUX. [ATTICA.]

ATHOS (*Ἄθως*, Ἀθων, Ep. Ἀθώς, gen. Ἀθώς; *Eth. Ἀθωίτης*), the lofty mountain at the extremity of the long peninsula, running out into the sea from Chalcidice in Macedonia, between the Singitic gulf and the Aegaeum. This peninsula was properly called *Ate* (*Ἀττή*, Thuc. iv. 109), but the name of Athos was also given to it, as well as to the mountain. (Herod. vii. 22.) The peninsula, as well as the mountain, is now called the *Holy Mountain* (*Ἅγιον Ὄρος*, *Monte Santo*), from the great number of monasteries and chapels with which it is covered. There are 20 of these monasteries, most of which were founded during the Byzantine empire, and some of them trace their origin to the time of Constantine the Great. Each of the different nations belonging to the Greek Church, has one or more monasteries of its own; and the spot is visited periodically by pilgrims from Russia, Servia, Bulgaria, as well as from Greece and Asia Minor. No female, even of the animal kind, is permitted to enter the peninsula.

According to Pliny (iv. 10. s. 17. § 37, Sillig.), the length of the peninsula is 75 (Roman) miles, and the circumference 150 (Roman) miles. Its real length is 40 English miles, and its average breadth about four miles. The general aspect of the peninsula is described in the following terms by a modern traveller:—"The peninsula is rugged, being intersected by innumerable ravines. The ground rises almost immediately and rather abruptly from the isthmus at the northern end to about 300 feet, and for the first twelve miles maintains a table-land elevation of about 600 feet, for the most part beautifully wooded. At this spot the peninsula is narrowed into rather less than two miles in breadth. It immediately afterwards expands to its average breadth of about four miles, which it retains to its southern extremity. From this point, also, the land becomes mountainous rather than hilly, two of the heights reaching respectively 1700 and 1200 feet above the sea. Four miles farther south, on the eastern slope of the mountain ridge, and at a nearly equal distance from the east and west shores, is situated the town of *Karyés*, picturesquely placed amidst vineyards and gardens.

..... Immediately to the southward of *Karyés* the ground rises to 2200 feet, whence a rugged broken country, covered with a forest of dark-leaved foliage, extends to the foot of the mountain, which rears itself in solitary magnificence, an insulated cone of white limestone, rising abruptly to the height of 6350 feet above the sea. Close to the cliffs at the southern extremity, we learn from Captain Copeland's late survey, no bottom was found with 60 fathoms of line." (Lieut. Webber Smith, in *Journal of Royal Geogr. Soc.* vol. vii. p. 65.) The lower bed of the mountain is composed of gneiss and argillaceous slate, and the upper part of grey limestone, more or less inclined to white. (Sibthorp, in *Walpole's Travels*, &c. p. 40.)

Athos is first mentioned by Homer, who represents Hera as resting on its summit on her flight from Olympus to Lemnos. (*Il.* xiv. 229.) The name, however, is chiefly memorable in history on account of the canal which Xerxes dug through the isthmus, connecting the peninsula with Chalcidice. (Herod. vii. 23, seq.) This canal was cut by Xerxes for the passage of his fleet, in order to escape the gales and high seas, which sweep around the promontory, and which had wrecked the fleet of Mardonius in B. C. 492. The cutting of this canal has been rejected as a falsehood by many writers, both ancient and modern; and Juvenal (x. 174) speaks of it as a specimen of Greek mendacity:

"creditor olim

Velficeatus Athos, et quidquid Græcia mendax
Audet in historia."

Its existence, however, is not only attested by Herodotus (l. c.), Thucydides (l. c.), and other ancient writers, but distinct traces of it have been discovered by modern travellers. The modern name of the isthmus is *Prólakia*, evidently the Romain form of Προβάλας, the canal in front of the peninsula of Athos. The best description of the present condition of the canal is given by Lieut. Wolf:—"The canal of Xerxes is still most distinctly to be traced all the way across the isthmus from the *Gulf of Monte Santo* (the ancient Singitic Gulf) to the *Bay of Ereso* in the *Gulf of Contessa*, with the exception of about 200 yards in the middle, where the ground bears no appearance of having ever been touched. But as there is no doubt of the whole

canal having been excavated by Xerxes, it is probable that the central part was afterwards filled up, in order to allow a more ready passage into and out of the peninsula. In many places the canal is still deep, swampy at the bottom, and filled with rushes and other aquatic plants: the rain and small springs draining down into it from the adjacent heights afford, at the Monte Santo end, a good watering-place for shipping; the water (except in very dry weather) runs out in a good stream. The distance across is 2500 yards, which agrees very well with the breadth of twelve stadia assigned by Herodotus. The width of the canal appears to have been about 18 or 20 feet; the level of the earth nowhere exceeds 15 feet above the sea; the soil is a light clay. It is on the whole a very remarkable isthmus, for the land on each side (but more especially to the westward) rises abruptly to an elevation of 800 to 1000 feet." (*Penny Cyclopaedia*, vol. iii. p. 23.)

About $1\frac{1}{2}$ mile north of the canal was Acanthus [ACANTHIUS], and on the isthmus, immediately south of the canal, was Sane, probably the same as the later Uranopolis. [SANE.] In the peninsula itself there were five cities, DIUM, OLOPHYXUS, ACROTHOUM, THYSSUS, CLEONAE, which are described under their respective names. To these five cities, which are mentioned by Herodotus (*l. c.*), Thucydides (*l. c.*) and Strabo (*vii. p. 331*), Scylax (*s. v. Macedonia*) adds Charadræa, and Pliny (*l. c.*) Palaeorium and Apollonia, the inhabitants of the latter being named Macrobi. The extremity of the peninsula, above which Mt. Athos rises abruptly, was called Nymphæum (Νύμφαιον), now *Cape St. George* (Strab. *vii. p. 330*; Ptol. *iii. 13. § 11*). The peninsula was originally inhabited by Tyrrhenio-Pelasgians, who continued to form a large part of the population in the Greek cities of the peninsula even in the time of the Peloponnesian war (Thuc. *l. c.*). (Respecting the peninsula in general see Leake, *Northern Greece*, vol. iii. p. 114; Bowen, *Mount Athos, Thessaly, and Epirus*, London, 1852, p. 51, seq.; Lieuts. Smith and Wolfe, *Sibthorp*, *ll. cc.*)

A'THRIBIS, A'THLIBIS (Herod. *ii. 166*; Ptol. *iv. 5. §§ 41, 51*; Plin. *v. 9. s. 11*; Steph. Byz. *s. v. Ἀθλίβις, Ἀθάρραβις*; *Eth. Ἀθρῖβις* or Ἀθλίβις), the chief town of the Athribite nome, in Lower Egypt. It stood upon the eastern bank of the Tanitic branch of the Nile, and near the angle where that branch diverges from the main stream. Ammianus Marcellinus reckons Athribis among the most considerable cities of the Delta, in the 4th century of our era (xxii. 16. § 6). It seems to have been of sufficient importance to give the name Athribiticus Fluvius to the upper portion of the Tanitic arm of the Nile. It was one of the military nomes assigned to the Calasirian militia under the Pharaohs. Under the Christian Emperors, Athribis belonged to the province of Augustamnica Secunda.

The Athribite nome and its capital derived their name from the goddess Thriphis, whom inscriptions both at Athribis and Panopolis denominate "the most great goddess." Thriphis is associated in worship with Amun Khem, one of the first quaternon of deities in Egyptian mythology; but no representation of her has been at present identified. Wilkinson (*Manners and Customs*, &c., vol. iv. p. 265) supposes Athribis to have been one of the lion-headed goddesses, whose special names have not been ascertained.

The ruins of *Athrib* or *Trieb*, at the point where

the modern canal of Moneys turns off from the Nile, represent the ancient Athribis. They consist of extensive mounds and basements, besides which are the remains of a temple, 200 feet long, and 175 broad, dedicated to the goddess Thriphis (Coptic *Athrelā*). The monks of the White Monastery, about half a mile to the north of these ruins, are traditionally acquainted with the name of Athrib, although their usual designation of these ruins is *Medinet Ashaysh*. An inscription on one of the fallen architraves of the temple bears the date of the ninth year of Tiberius, and contains also the name of his wife Julia, the daughter of Augustus. On the opposite face of the same block are found ovals, including the names of Tiberius Claudius and Caesar Germanicus; and in another part of the temple is an oval of Ptolemy XII., the eldest son of Ptolemy Auletes (B.C. 51—48). About half a mile from Athribis are the quarries from which the stone used in building the temple was brought; and below the quarries are some small groto tombes, the lintels of whose doors are partially preserved. Upon one of these lintels is a Greek inscription, importing that it was the "sepulchre of Hermæus, son of Archibius." He had not, however, been interred after the Egyptian fashion, since his tomb contained the deposit of calcined bones. Vestiges also are found in two broad paved causeways of the two main streets of Athribis, which crossed each other at right angles, and probably divided the town into four main quarters. The causeways and the ruins generally indicate that the town was greatly enlarged and beautified under the Macedonian dynasty. (Champollion, *l'Egypte*, vol. ii. p. 48; Wilkinson, *Egypt and Thebes*, p. 393.) [W. B. D.]

ATHRYAS. [TANTRUS.]

ATHYRAS ('Αθύρας), a river of Thrace between Selymbria and Byzantium. (Ptol. *iii. 11. § 6*; Plin. *iv. 11. s. 18. § 47*, Sillig; Pliny calls it also Py-daras.)

ATILIA'NA. [AUTHIGONES.]

ATTINA (Ἀτίνα; *Eth. Atinas, Atis*). 1. An ancient and important city of the Volscians, which retains its ancient name and position, on a lofty hill near the sources of the little river Melpis (*Melfa*), and about 12 miles SE. of Sora. Virgil speaks of it as a great and powerful city (*Atina potens*, *Aen. vii. 630*) long before the foundation of Rome, and Martial also terms it "præsa Atina" (*x. 92. 2*): the former poet seems to consider it a Latin city, but from its position it would appear certain that it was a Volscian one. It had, however, been wrested from that people by the Samnites when it first appears in history. In B.C. 313 it was (according to some annalists) taken by the Roman consul C. Junius Bubalens (*Liv. ix. 28*); but in B.C. 293 we again find it in the hands of the Samnites, and its territory was ravaged by the consuls, but no attack made on the town. (*Id. x. 39*.) We have no account of its final reduction by the Romans, but it appears to have been treated with severity, and reduced to the condition of a præfectura, in which it still continued even after its citizens had been admitted to the Roman franchise. But notwithstanding its inferior position, it was in the days of Cicero a flourishing and populous town, so that he draws a favourable contrast between its population and that of Tusculum, and says that it was not surpassed by any præfectura in Italy. (*Cic. pro Planc. 8*.) It was the birthplace of his friend and client Cn. Plancius, and was included in the Tarentine tribe.

(Ibid. 16.) At a subsequent period it became a municipal town, with the ordinary privileges and magistracies; but though it received a military colony under Nero, it did not obtain colonial rank. We learn, from numerous inscriptions, that it continued to be a considerable place under the Roman empire. (*Lib. Colon.* p. 230; *Plin.* iii. 5. s. 9; *Ptol.* iii. 1. § 62; *Murat. Inscr.* pp. 352, 1102, 1262; *Orell. Inscr.* 140, 1678, 2285, &c.)

Silius Italicus alludes to its cold and elevated situation (*monte niveo descendens Atina*, viii. 398), and the modern city of *Atina* is noted as one of the coldest places in the whole kingdom of Naples, which results not only from its own position on a lofty eminence, but from its being surrounded by high and bleak mountains, especially towards the south. Its ancient walls, built in a massive style of polygonal blocks, but well hewn and neatly fitted, comprised the whole summit of the hill, only a portion of which is occupied by the modern city; their extent and magnitude confirm the accounts of its importance in very early times. Of Roman date there are the remains of an aqueduct on a grand scale, substructions of a temple, and fragments of other buildings, besides numerous sepulchral monuments and inscriptions. (Romanelli, vol. iii. p. 361; Craven, *Abruzzi*, vol. i. pp. 61—65.)

2. A town of Lucania, situated in the upper valley of the Tanager, now the *Valle di Diano*. It is mentioned only by Pliny, who enumerates the Atenates among the inland towns of Lucania, and by the *Liber Coloniarum*, where it is called the "præfectura Atenas." But the correct orthography of the name is established by inscriptions, in which we find it written ATINATES; and the site is clearly ascertained by the ruins still visible just below the village of *Atena*, about 5 miles N. of *La Sala*. These consist of extensive remains of the walls and towers, and of an amphitheatre; numerous inscriptions have also been discovered on the spot, which attest the municipal rank of the ancient city. It appears that its territory must have extended as far as *La Polla*, about 5 miles further N., where the Tanager buries itself under ground, a phenomenon which is noticed by Pliny as occurring "in campo Atinati." (*Plin.* ii. 103. s. 106, iii. 11. s. 15; *Lib. Colon.* p. 209; Romanelli, vol. i. p. 424; *Bullett. dell' Inst.* 1847. p. 157.) [E. H. B.]

ATINTANIA (*Ἀτίντνια*: *Eth.* Ἀτίντνιανος), a mountainous district in Illyria, north of Molossia and east of Paranaea, through which the Aous flows, in the upper part of its course. It is described by Livy (xiv. 30) as poor in soil and rude in climate. The Atintanes are first mentioned in v. c. 429, among the barbarians who assisted the Ambraciots in their invasion of Peloponnesus, upon which occasion the Atintanes and Molossi were commanded by the same leader. (Thuc. ii. 80.) On the conclusion of the first war between Philip and the Romans, Atintania was assigned to Macedonia, n. c. 204; and after the conquest of Perseus in n. c. 168, it was included in one of the four districts into which the Romans divided Macedonia. (*Liv.* xxvii. 30, xlv. 80.) It is not mentioned by Ptolemy, as it formed part of Chaonia. (Comp. Strab. vii. p. 326; *Pol. ii.* 5; Scylax, s. v. Ἀτίντνιανος; Lycophr. 1043; Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. p. 118.)

ATLANTES (*Ἀτλαντες*), a people in the interior of Libya, inhabiting one of the chain of oases formed by salt hills, which are described by Herodotus as

extending along the N. of the Great Desert (*Sahara*), ten days' journey W. of the ATARANTES, and in the vicinity of M. ATLAS, whence they derived their name. They were reported to abstain from using any living thing for food, and to see no visions in their sleep. (Herod. iv. 184; Mela, i. 8. § 5; *Plin.* v. 8; respecting the common confusion in the names see ATARANTES.) Herodotus adds, that they were the furthest (i. e. to the W.) of the people known to him as inhabiting the ridge of salt hills; but that the ridge itself extended as far as the pillars of Hercules, or even beyond them (iv. 185). The attempts of Rennell, Heeren, and others to assign the exact position of the people, from the data supplied by Herodotus, cannot be considered satisfactory. (Rennell, *Geogr. of Herod.* vol. ii. pp. 301, 311; Heeren, *Ideen*, vol. ii. pt. 1. p. 243.) [P. S.]

ATLANTICUM MARE. The opinions of the ancients respecting the great body of water, which they knew to extend beyond the straits at the entrance of the Mediterranean, must be viewed historically; and such a view will best exhibit the meaning of the several names which they applied to it.

The word *Ocean* (*Ὠκεανός*) had, with the early Greeks, a sense entirely different from that in which we use it. In the poets, Homer and Hesiod, the personified being, Ocean, is the son of Heaven and Earth (Uranus and Gaia), a Titanic deity of the highest dignity, who presumes even to absent himself from the Olympic councils of Jove; and he is the father of the whole race of water-nymphs and river-gods. (Hes. *Theog.* 133, 337, foll. 368; Hom. *Il.* xx. 7.) Physically, Ocean is a stream or river (expressly so called) encircling the earth with its ever-flowing current; the primeval water, which is the source of all the other waters of the world, nay, according to some views, of all created things divine and human, for Homer applies it to the phrases *Θεῶν γενέσθαι* and *ἄνθρωπων πάντες γένεσθαι*. (*Il.* xiv. 201, 246; comp. Virg. *Georg.* iv. 382, where Ocean is called *patrem rerum*, with reference, says Servius, to the opinions of those who, as Thales, supposed all things to be generated out of water.) The sun and stars rose out of its waters and returned to them in setting. (*Il.* v. 6, 6; xviii. 487.) On its shores were the abodes of the dead, accessible to the heroic voyager under divine direction. (*Od.* x., xi., xii.) Among the epithets with which the word is coupled, there is one, *ῥέπουσα* (*flowing backwards*), which has been thought to indicate an acquaintance with the *tides* of the Atlantic; but the meaning of the word is not certain enough to warrant the inference. (Hom. *Il.* xviii. 399, xx. 65; Hesiod, *Theog.* 776.)

Whether these views were purely imaginary or entirely mythical in their origin, or whether they were partly based on a vague knowledge of the waters outside of the Mediterranean, is a fruitless subject of debate. Nor can we fix, except within wide limits, the period at which they began to be corrected by positive information. Both scripture and secular history point to enterprises of the Phœnicians beyond the Straits at a very early period; and, moreover, to a suspicion, which was attempted more than once to be put to the proof, that the Mediterranean on the W. and the Arabian Gulf on the S. opened into one and the same great body of water. It was long, however, before this identity was at all generally accepted. The story that Africa had actually been circumnavigated, is related by Herodotus with the greatest distrust [*Libya*]; and the

question was left, in ancient geography, with the great authority of Ptolemy on the negative side. In fact, the progress of maritime discovery, proceeding independently in the two directions, led to the knowledge of the two great expanses of water, on the S. of Asia, and on the W. of Africa and Europe, while their connection around Africa was purely a matter of conjecture. Hence arose the distinction marked by the names of the *Southern* and the *Western* Seas, the former being constantly used by Herodotus for the Indian Ocean [ARABICUS SINUS], while, somewhat curiously, the latter, its natural correlative, is only applied to the Atlantic by late writers.

Herodotus had obtained sufficient knowledge to reject with ridicule the idea of the river Ocean flowing round the earth (ii. 21, 23, iv. 8, 36); and it deserves notice, that with the notion he rejects the name also, and calls those great bodies of water, which we call oceans, seas. In this he is followed by the great majority of the ancient writers; and the secondary use of the word Ocean, which we have retained, as its common sense, was only introduced at a late period, when there was probably a confused notion of its exact primary sense. It is found in the Roman writers and in the Greek geographers of the Roman period, sometimes for the whole body of water surrounding the earth and sometimes with epithets which mark the application of the word to the Atlantic Ocean, which is also called simply Oceanus; while, on the other hand, the epithet Atlantius is found applied to the Ocean in its wider sense, that is, to the whole body of water surrounding the three continents.

Herodotus speaks of the great sea on the W. of Europe and Asia, as the sea beyond the Pillars (of Hercules) which is called the Sea of Atlas (ἡ ἔξω στήλων θάλασσα ἢ Ἀτλαντὶς, —fem. adj. of Ἄτλας, —καλεομένη: Her. i. 202.). The former name was naturally applied to it in contradistinction to the Mediterranean, or the sea within the Pillars (ἡ ἐντὸς Ἑρακλείων στήλων θάλασσα, Aristot. Meteor. ii. 1; Dion. Hal. i. 3; Pint. Pomp. 25); and the latter on account of the position assigned to the mythical personage Atlas, and to the mountain of the same name, at the W. extremity of the earth [ATLAS]. (Comp. Eurip. Hippol. 3; Aristot. Prob. xxvi. 54.) Both names are constantly used by subsequent writers. The former name is common in the simpler form of the Outer Sea (ἡ ἔξω θάλασσα, ἡ ἐκτὸς θάλαττα, Mare Externum, Mare Exterius); outer, with reference sometimes to the Mediterranean, and sometimes to all the inner waters of the earth. Another name constantly used is that of the Great Sea (ἡ μεγάλη θάλασσα, Mare Magnum), in contradistinction to all the lesser seas, and to the Mediterranean in particular. It was also called the Western Sea or Ocean (Ἑσπέριος Ὠκεανὸς, δυτικὸς and δυσμικὸς Ὠκεανὸς, Hesperium Mare). The use of these names, and the ideas associated with them, require a more particular description.

The old Homeric notion of the river Ocean retained its place in the poets long after its physical meaning had been abandoned; and some indications are found of an attempt to reconcile it with later discoveries, by placing the Ocean outside of all the seas of the world, even of the outer seas. (Eurip. Orest. 1377.) Afterwards, the language of the old poets was adapted to the progress of geographical knowledge, by transferring the poetical name of the all-encircling river, to the sea which was supposed

(by most geographers, though not by all) to surround the inhabited world; and this encircling sea was called not only Ocean, but also by the specific names applied to the Atlantic Ocean. Thus, in the work *de Mundo*, falsely ascribed to Aristotle (c. 3), it is said that the whole world is an island surrounded by the Atlantic Sea (ἐνδὲ τῆς Ἀτλαντικῆς καλουμένης θαλάσσης περιβουμένη; and, again, πέλαγος δὲ, τὸ μὲν ἔξω τῆς οἰκουμένης, Ἀτλαντικὸν καλεῖται, καὶ ὁ Ὠκεανὸς, περιβύων ἡμᾶς), and the same idea is again and again repeated in other passages of the work, where the name used is simply Ὠκεανὸς.

Similarly Cicero (*Somn. Scip.* 6) describes the inhabited earth as a small island, surrounded by that sea which men call *Atlantic*, and *Great*, and *Ocean* (illo mari, quod Atlanticum, quod Magnum, quem Oceanum, appellatis in terris). When he adds, that though bearing so great a name, it is but small, he refers to the idea that there were many such islands on the surface of the globe, each surrounded by its own small portion of the great body of waters.

Strabo refers to the same notion as held by Eratosthenes (i. pp. 56, 64, *sub fin.*; on the reading and meaning of this difficult passage see Seidel, *Fr. Eratosth.* pp. 71, foll., and Groskurd's German translation of Strabo), who supposed the circuit of the earth to be complete within itself, "so that, but for the hindrance arising from the great size of the Atlantic Sea, we might sail from Iberia (Spain) to India along the same parallel;" to which Strabo makes an objection, remarkable for its unconscious anticipation of the great discovery of Columbus, that there may be two inhabited worlds (or islands) in the temperate zone. (Comp. i. p. 5, where he discusses the Homeric notion, i. p. 32, and ii. p. 112.) Elsewhere he says that the earth is surrounded with water, and receives into itself several gulfs "from the outer sea" (ἀπὸ τῆς ἔξω θαλάττης κατὰ τὸν Ὠκεανόν, where the exact sense of κατὰ is not clear: may it refer to the idea, noticed above, of some distinction between the Ocean and even the outer seas of the world?). Of the gulfs here referred to, the principal, he adds, are four: namely, the Caspian on the N., the Persian and Arabian on the S., and the Mediterranean (ἡ ἐντὸς καὶ καθ' ἡμᾶς λεγόμενη θάλαττα) on the W. Of his application of the name *Atlantic* to the whole of the surrounding Ocean, or at least to its southern, as well as western, portion, we have examples in i. p. 32 (καὶ μὴν σύμπουρος ἡ πᾶσα Ἀτλαντικὴ θάλασσα, καὶ μάλιστα ἡ κατὰ μεσημβρίαν), and in xv. p. 689, where he says that the S. and S.E. shores of India run out into the Atlantic sea; and, in ii. p. 130, he makes India extend to "the Eastern Sea and the Southern Sea, which is part of the Atlantic" (πρὸς τε τὴν ἑσπερίαν θάλατταν καὶ τὴν νοτίαν τῆς Ἀτλαντικῆς). Similarly Eratosthenes had spoken of Arabia Felix as extending S. as far as the Atlantic Sea (ἄχρι τοῦ Ἀτλαντικοῦ πέλαγους, Strab. xvi. p. 767, where there is no occasion for Letronne's conjectural emendation, Ἀλσιποικίῃ, a name also which only occurs in the later geographers).

Of the use of the simple word *Oceanus*, as the name of the Atlantic Ocean, by writers about Strabo's time, examples are found in Cicero (*Leg. Manil.* 12), Sallust (*Jug.* 18), Livy (xxiii. 5), Horace (*Carm.* iv. 14, 47, 48), and Virgil (*Georg.* iv. 382); and the word is coupled with *mare* by Casar (*B. G.* iii. 7, *mare Oceanum*), Catullus (*Carm.* 114, 6),

and Ovid (*Met.* vii. 267, *Oceanum mare*). It should have been stated earlier that Polybius calls it the *Outer and Great Sea* (iii. 37. §§ 10, 11, *τὴν ἑξω καὶ μεγάλην προσαγορευομένην*); and in another passage he says that it was called by some *Ωκεανός*, by others, *τὸ Ἀτλαντικὸν πέλαγος* (xvi. 29. § 6).

Of the geographers subsequent to Strabo, Mela states that the inhabited earth is entirely surrounded by the Ocean, from which it receives four seas, one from the N., two from the S., and the fourth from the W. (i. 1), meaning the same four gulfs which are specified by Strabo (see above). After describing the shores of the Mediterranean, he proceeds to speak of the sea without the Straits, under the name of Oceanus, as *ingens infinitumque pelagus*, and he particularly describes the phenomena of the tides; and then adds, that the sea which lies to the right of those sailing out of the Straits and washes the shore of Baetica, is called *aequor Atlanticum* (iii. 1). Elsewhere he speaks of the sea on the W. of Europe and Africa by the general name of Oceans (ii. 6), and by the special names of Atlanticum Mare (i. 3, 4, iii. 10), and Atlantiens Oceanus (i. 5). Pliny speaks of it as *mare Atlanticum, ab aliis magnum* (iii. 5. s. 10).

Ptolemy distinguishes the Atlantic from the other outer seas or (as he generally calls them) oceans, by the name of the *Western Ocean* (*ὁ δυτικὸς ὠκεανός*, ii. 5. § 3), and makes it the W. boundary of Europe and Libya, except in the S. part of the latter continent, where he supposes the unknown land to stretch out to the W. (vii. 5. § 2, viii. 4. § 2, 13. § 2).

Agathemerus (ii. 14) says that the Great Sea (*ἡ μεγάλη θάλασσα*) surrounding the whole inhabited world is called by the common name of Ocean, and has different names according to the different regions; and, after speaking of the Northern, Southern, and Eastern Seas, he adds, that the sea on the west, from which our sea (*ἡ καθ' ἡμᾶς θάλασσα*, the Mediterranean) is filled, is called the Western Ocean (*Ἑσπερίος ὠκεανός*), and, *κατ' ἐξοχὴν*, the Atlantic Sea (*Ἀτλαντικὸν πέλαγος*). In another passage (ii. 4) he says that Lusitania lies adjacent to the Western Ocean (*πρὸς τῷ δυτικῷ ὠκεανῷ*), and that Tarraconensis extends from the Ocean and the Outer Sea to the Mediterranean; but whether we should understand this as making a precise distinction between the Outer Sea, as on the W. of Spain, and the Ocean, as further N., is not quite clear.

According to Dionysius Periegetes, the earth is surrounded on every side by the "stream of unwearyed Ocean" (of course a mere phrase borrowed from the early poets), which, being one, has many names applied to it; of which, the part on the west is called *Ἀτλας ἑσπερίος*, which the commentators explain as two adjectives in opposition (vi. 27—42; comp. Eustath. *Comm.* and Bernhardt, *Annot. ad loc.*; also comp. Priscian, *Perieg.* 37, foll., and 72, where he uses the phrase *Atlanti ab unda*; Avien. *Deor. Orb.* 19, 77, foll., *gurgitis Hesperii, aequoris Hesperii tractus*, 398, *Atlantici vis aequoris*, 409, *Hesperii aequoria undam*). At v. 335 he speaks of the Iberian people as *γελῶν ὠκεανοῖο πρὸς ἑσπερίου*. Agathemerus, Dionysius, and the imitators of the latter, Priscian and Avienus, describe the four great gulfs of the Outer Sea in nearly the same manner as Strabo and Mela.

Avienus (*Or. Maris* pp. 80, foll.) distinguishes from the all-surrounding Ocean the sea between the

SW. coast of Spain and the NW. coast of Africa, which he calls *Atlanticus sinus*, and regards it as a sort of outer gulf of the Mediterranean (*gurgis hic nostri maris*; comp. 390, foll., where *Oceanus, pontus maximus, gurgis oras ambiens, parens nostri maris*, is distinguished from *Hesperius aestus atque Atlanticum salum*); and, respecting the names, he adds (402, 403):

"Hunc usque olim dixit Oceanum vetus,
Alterque dixit mos Atlanticum mare."

Suidas defines the term *Ἀτλαντικά πελάγη* as including both the Western and Eastern Oceans (*Ἑσπερίος ὠκεανός καὶ Ἐφῶς*), and all unnavigable seas; and the Atlantic Sea he explains as the Ocean (*Ἀτλαντὶς θάλαττα ὁ ὠκεανός*).

It is enough to refer to such variations of the name as *Atlanticus Oceanus* (Claud. *Nupt. Hon. et Mar.* 280, *Prob. et Olyb. Cons.* 35), and *Atlanteus Gurgis* (Stat. *Achill.* i. 223); and to passages in which particular reference is made to the connection between the Atlantic and the Mediterranean at the Straits, which are sometimes called the *mouth of the Atlantic Sea*, or of the Ocean (*τὸ τῆς θάλαττης τῆς Ἀτλαντικῆς στόμα*, Seymn. *Ch.* 138; *Oceanus Ostium*, Cic. *Leg. Manil.* 12; Strab. iii. p. 139).

Respecting the progress of discovery in the Atlantic, allusion has been made above to the early enterprises of the Phoenicians; but the first detailed account is that of the voyage of Hanno, who was sent out from Carthage, about n. c. 500, with a considerable fleet, to explore the W. coast of Africa, and to found colonies upon it. Of his narrative of his voyage, we still possess a Greek translation. The identification of his positions is attended with some difficulty; but it can be made out that he advanced as far S. as the mouths of the *Senegal and Gambia*. [LIBYA: *Dict. of Biog.* art. *Hanno*.] Pliny's statement, that Hanno reached Arabia, is a fair example of the exaggerations prevalent on these matters, and of the caution with which the stories of the circumnavigation of Africa should be examined. (ii. 67.) About the same time the Carthaginians sent out another expedition, under Himilco, to explore the Atlantic N. of the Straits. (Plin. l. c.) Himilco's narrative has not come down to us; but we learn some of its contents from the *Ora Maritima* of Avienus. (108, foll., 375, foll.) He discovered the British islands, which he placed at the distance of four months' voyage from the Straits; and he appears to have given a formidable description of the dangers of the navigation of the ocean, from sudden calms, from the thick sluggish nature of the water, from the sea-weed and even marine shrubs which entangled the ship, the shoals over which it could scarcely float, and the sea-monsters which surrounded the voyager as he slowly made his way through all these difficulties. Such exaggerated statements would meet with ready credence on account of the prevalent belief that the outer ocean was unnavigable, owing, as the early poets and philosophers supposed, to its being covered with perpetual clouds and darkness (Hesiod ap. Schol. *Apoll. Rhod.* iv. 258, 283; *Pind. Nem.* iii. 79; Eurip. *Herod.* 744); and it is thought, with much probability, that these exaggerations were purposely diffused by the Carthaginians, to deter the mariners of other nations from dividing with themselves the navigation of the ocean. At all events, these stories are often repeated by the Greek writers (Herod. ii. 102; Aristot. *Meteor.* ii. 1, 13, *Afric.*

Ausc. 136; *Plat. Tim.* p. 24, 25, comp. *ATLANTIS*; *Theophrast. Hist. Plant.* iv. 6. § 4; *Seylax*, p. 53; *Suid.* s. v. Ἀτλαντὶς πελάγη, Ἀτλαντικὴ πελάγη; comp. *Ideler*, ad *Aristot. Meteor.* p. 504, and *Humboldt, Krit. Untersuch.* vol. ii. p. 67, foll., who explains the stories of the shallows and sea-weed as referring to the extraordinary phenomena which the parts of the ocean near the coast would present at low water to voyagers previously unacquainted with its tides).

The most marked epochs in the subsequent history of discovery in the Atlantic are those of the voyage of Pythens of Massilia (about B. C. 334) round the NW. shores of Europe, described in his lost works, *περὶ τοῦ ὀκεανοῦ καὶ περιόδου τῆς γῆς*, which are frequently cited by Strabo, Pliny, and others (*Dict. of Biog.* s. v.); the voyage of Polybius, with the fleet of Scipio, along the W. coast of Africa [LIBYA]; and the intercourse of the Romans with the British isles [BRITANNIA]. But, as the Atlantic was not, like the Indian Ocean, a great highway of commerce, and there was no motive for the navigation of its stormy seas beyond the coasts of Spain and Gaul, little additional knowledge was gained respecting it. The latest views of the ancient geographers are represented in the statements of Dionysius and Agathemerus, referred to above.

So little was known of the prevailing currents and winds, and other physical features of the Atlantic, that their discussion does not belong to ancient geography, except with reference to one point, which is treated under LIBYA, namely the influence of the currents along the W. coast of Africa on the attempts to circumnavigate that continent.

The special names most in use for portions of the Atlantic Ocean were the following: OCEANUS GADITANUS, the great gulf (if the expression may be allowed) outside the Straits, between the SW. coast of Spain and the NW. coast of Africa, to which, as has been seen above, some geographers gave the name of the Atlantic Sea or Gulf, in a restricted sense; OCEANUS CANTABR (Κανταβρίος ὀκεανός: *Bay of Biscay*), between the N. coast of Spain and the W. coast of Gaul; MARE GALLICUM or OCEANUS GALLICUS, off the NW. coast of Gaul, at the mouth of the *English Channel*; and MARE BRITANNICUM or OCEANUS BRITANNICUS, the E. part of the Channel, and the *Straits of Dover*, between the mouths of the Sequana (*Seine*) and the Rhenus (*Rhine*). All to the N. of this belonged to the Northern Ocean. [OCEANUS SEPTENTRIONALIS.]

Of the islands in the Atlantic, exclusive of those immediately adjacent to the mainlands of Europe and Africa, the only ones known to the ancients were those called by them FORTUNATÆ INSULÆ, namely, the *Canaries*, with, perhaps, the *Madeira* group. The legend of the great island of ATLANTIS, and its connection with the question of any ancient knowledge of the great Western Continent, demands a separate article.

[P.S.]

ATLANTIS (ἡ Ἀτλαντὶς νῆσος: *Æth. Ἀτλαντίνα*, *Procl. ad Plat. Tim.*; *Schol. in Plat. Rep.* p. 327), the *Island of Atlas*, is first mentioned by Plato, in the *Timæus* (p. 24), and the *Critias* (pp. 108, 113). He introduces the story as a part of a conversation respecting the ancient history of the world, held by Solon with an old priest of Sais in Egypt. As an example of the ignorance of the Greeks concerning the events of remote ages, and in particular of the Athenians respecting the exploits

of their own forefathers, the priest informs Solon that the Egyptian records preserved the memory of the fact, that 9000 years earlier the Athenians had repelled an invading force, which had threatened the subjugation of all Europe and Asia too. This invasion came from the Atlantic Sea, which was at that time navigable. In front of the strait called the Pillars of Hercules (and evidently, according to Plato's idea, not far from it), lay an island (which he presently calls Atlantis), greater than Libya and Asia taken together, from which island voyagers could pass to other islands, and from them to the opposite continent, which surrounds that sea, truly so called (i. e. the Atlantic). For the waters within the strait (i. e. the Mediterranean), may be regarded as but a harbour, having a narrow entrance; but that is really a sea, and the land which surrounds it may with perfect accuracy be called a continent (*Tim.* p. 24, c—25, a.).

The above passage is quoted fully to show the notion which it exhibits, when rightly understood, that beyond and on the opposite side of the Atlantic there was a vast continent, between which and the W. shores of Europe and Libya were a number of islands, the greatest of which, and the nearest to our world, was that called Atlantis.

In this island of Atlantis, he adds, there arose a great and powerful dynasty of kings, who became masters of the whole island, and of many of the other islands and of parts of the continent. And moreover, on this side the Atlantic, within the Straits, they ruled over Libya up to Egypt, and Europe up to Tyrhænia. They next assembled their whole force for the conquest of the rest of the countries on the Mediterranean; but the Athenians, though deserted by their allies, repelled the invaders, and restored the liberty of all the peoples within the Pillars of Hercules. But afterwards came great earthquakes and floods, by which the victors in the contest were swallowed up beneath the earth, and the island of Atlantis was engulfed in the sea, which has ever since been unnavigable by reason of the shoals of mud created by the sunken island. (*Tim.* p. 25, a—d.)

The story is expanded in the *Critias* (p. 108, e, foll.), where, however, the latter part of it is unfortunately lost. Here Plato goes back to the original partition of the earth among the gods, and (what is of some importance as to the interpretation of the legend), he particularly marks the fact that, of the two parties in this great primeval conflict, the Athenians were the people of Athens and Hephaestus, but the Atlantines the people of Poseidon. The royal race was the offspring of Poseidon and of Cleito, a mortal woman, the daughter of Evenor, one of the original earthen inhabitants of the island, of whose residence in the centre of the island Plato gives a particular description. (*Crit.* p. 113, c—e.) Cleito bore to Poseidon five pairs of twins, who became the heads of ten royal houses, each ruling a tenth portion of the island, according to a partition made by Poseidon himself, but all subject to the supreme dynasty of Atlas, the eldest of the ten, on whom Poseidon conferred the place in the centre of the island, which had been before the residence of Evenor, and which he fortified and erected into the capital. We have then a minute description of the strength and magnificence of this capital; of the beauty and fertility of the island, with its lofty mountains, its abundant rivers, its exuberant vegetation, its temperate climate, its irrigation by natural

moisture in the winter, and by a system of aqueducts in the summer, its mineral wealth, its abundance in all species of useful animals; and the magnificent works of art with which it was adorned, especially at the royal residences. We have also a full account of the people; their military order; their just and simple government, and the oaths by which they bound themselves to obey it; their laws, which enjoined abstinence from all attacks on one another, and submission to the supreme dynasty of the family of Atlas, with many other particulars. For many generations, then, as long as the divine nature of their founder retained its force among them, they continued in a state of unbounded prosperity, based on wisdom, virtue, temperance, and mutual regard; and, during this period, their power grew to the height previously related. But at length, the divine element in their nature was overpowered by continual admixture with the human, so that the human character prevailed in them over the divine; and thus becoming unfit to bear the prosperity they had reached, they sank into depravity: no longer understanding the true kind of life which gives happiness, they believed their glory and happiness to consist in cupidity and violence. Upon this, Jove, resolving to punish them, that they might be restored to order and moderation, summoned a council of the gods, and addressed them in words which are lost with the rest of this dialogue of Plato.

The truth or falsehood, the origin and meaning, of this legend, have exercised the critical and speculative faculties of ancient and modern writers. That it was *entirely* an invention of Plato's, is hardly credible; for, even if his derivation of the legend from Egypt through Solon, and his own assertion that the story is "strange but altogether true" (*Tim.* p. 20, d.) be set down to his dramatic spirit, we have still the following indications of its antiquity. First, if we are to believe a Scholiast on Plato (*Repub.* p. 327), the victory of the Athenians over the Atlantines was represented on one of the *pepi* which were dedicated at the Panathenaea. Diodorus also refers to this war (iii. 55). Then, the legend is found in other forms, which do not seem to be entirely copied from Plato.

Thus Aelian relates at length a very similar story, on the authority of Theopompus, who gave it as derived from a Phrygian source, in the form of a relation by the satyr Silenus to the Phrygian Midas; and Strabo just mentions, on the authority of Theopompus and Apollodorus, the same legend, in which the island was called Meropis and the people Meropes (*Meropis*, *Méropes*, the word used by Homer and Hesiod in the sense of *endowed with the faculty of articulate speech*: Aelian, *V. II.* iii. 18, comp. the Notes of Perizonius; Strab. vii. p. 299; comp. Tertull. *de Pullo*, 2.)

Diodorus, also, after relating the legend of the island in a form very similar to Plato's story, adds that it was discovered by some Phœnician navigators who, while sailing along the W. coast of Africa, were driven by violent winds across the Ocean. They brought back such an account of the beauty and resources of the island, that the Tyræniens, having obtained the mastery of the sea, planned an expedition to colonize the new land, but were hindered by the opposition of the Carthaginians. (*Diod.* v. 19, 20.) Diodorus does not mention the name of the island; and he differs from Plato by referring to it as still existing. Pausanias relates that a Carian Euphemus had told him of a voyage

during which he had been carried by the force of the winds into the outer sea, "into which men no longer sail; where he came to desert islands, inhabited by wild men with tails, whom the sailors, having previously visited the islands, called Satyrs, and the islands *Σατυρίδες*" (i. 23. § 5, 6); whom some take for monkeys; unless the whole narrative be an imposture on the grave traveller. Another account is quoted by Proclus (*ad Plat. Tim.* p. 55) from the *Aethiopica* of Marcellus, that there were seven islands in the Outer Sea, which were sacred to Persephone, and three more, sacred to Pluto, Ammon, and Poseidon; and that the inhabitants of this last preserved from their ancestors the memory of the exceedingly large island of Atlantis, which for many ages had ruled over all the islands in the Atlantic Sea, and which had been itself sacred to Poseidon. Other passages might be quoted, but the above are the most important.

The chief variations of opinion, in ancient and modern times, respecting these traditions, are the following. As to their *origin*, some have ascribed them to the hypotheses, or purely fictitious inventions of the early poets and philosophers; while others have accepted them as containing at least an element of fact, and affording, as the ancients thought, evidence of the existence of unknown lands in the Western Ocean, and, as some modern writers suppose, indications that America was not altogether unknown to the peoples of antiquity. As to the *significance* of the legend, in the form which it received from the imagination of the poets and philosophers, some have supposed that it is only a form of the old tradition of the "golden age;" others, that it was a symbolical representation of the contest between the primal powers of nature and the spirit of art and science, which plays so important a part in the old mythology; and others that it was merely intended by Plato as a form of exhibiting his ideal polity: the second of these views is ably supported by Proclus in his commentary on the *Timæus*; and has a great deal to be said in its favour. As to the former question, how far the legend may contain an element of fact, it seems impossible to arrive at any certain conclusion. Those who regard it as pure fiction, but of an early origin, view it as arising out of the very ancient notion, found in Homer and Hesiod, that the abodes of departed heroes were in the extreme west, beyond the river Oceanus, a locality naturally assigned as beyond the boundaries of the inhabited earth. That the fabulous prosperity and happiness of the Atlantines was in some degree connected with those poetical representations, is very probable; just as, when islands were actually discovered off the coast of Africa, they were called the *Islands of the Blest*. [FORTUNATÆ INSULÆ.] But still, important parts of the legend are thus left unaccounted for; its mythological character, its derivation from the Egyptian priests, or other Oriental sources; and what is in Plato its most important part, the supposed conflict of the Atlantines with the people of the old world. A strong argument is derived also from the extreme improbability of any voyagers, at that early period, having found their way in safety across the Atlantic, and the double draft upon credulity involved in the supposition of their safe return; the return, however, being generally less difficult than the outward voyage. But this argument, though strong, is not decisive against the *possibility* of such a voyage. The opinions of the ancients may be gathered up in a few

words. Proclus (*ad Tim.* p. 24) tells us that Crantor, the first commentator on Plato, took the account for a history, but acknowledged that he incurred thereby the ridicule of his contemporaries. Strabo (ii. p. 102) barely mentions the legend, quoting the opinion of Poseidonius, that it was possibly true; and Pliny refers to it with equal brevity (vi. 31. s. 36). But of far more importance than these direct references, is the general opinion, which seems to have prevailed more or less from the time when the globular figure of the earth was established, that the known world occupied but a small portion of its surface, and that there might be on it other islands, besides our triple continent. Some statements to this effect are quoted in the preceding article [ATLANTICUM MARE]. Mela expressly affirms the existence of such another island, but he places it in the southern temperate zone (i. 9. § 2). Whether such opinions were founded on the vague records of some actual discovery, or on old mythical or poetical representations, or on the basis of scientific hypothesis, can no longer be determined; but, from whatever source, the anticipation of the discovery of America is found (not to mention other and less striking instances) in a well-known passage of Seneca's *Medea*, which is said to have made a deep impression on the mind of Columbus (Act ii. v. 375, et seq.):—

"Venient annis seecula seris,
Quibus Oceanus vincula rerum
Laxet, et ingens pateat tellus,
Tethysque novos detegat orbis;
Nec sit terris ultima Thule."

In modern times the discussion has been carried on with great ingenuity, but with no certain result. All that has been said, or perhaps that can be said upon it, is summed up in the Appendix of Cellarius to his great work on ancient geography, "*De Novo Orbe, an cognitus fuerit veteribus*" (vol. ii. p. 251—254), and in Alexander von Humboldt's *Kritische Untersuchungen über die historische Entwicklung der geographischen Kenntnisse der neuen Welt*, Berlin, 1826.

One point seems to deserve more consideration than it has received from the disputants on either side; namely, whether the stories of ancient voyagers, which seem to refer to lands across the Atlantic, may not, after all, be explained equally well by supposing that the distant regions reached by these adventurers were only parts of the W. shores of Europe or Africa, the connection of which with our continent was not apparent to the mariners who reached them after long beating about in the Atlantic. By the earliest navigators everything beyond the Straits would be regarded as remote and strange. The story of Euphemus, for example, might be almost matched by some modern adventures with negroes or apes on the less known parts of the W. coast of Africa. It is worthy of particular notice, that Plato describes Atlantis as evidently not far from the Straits, and allots the part of it nearest our continent to Gadeirus, the twin brother of Atlas, the hero eponymus of the city of Gades or Gadeira (*Cádiz*). If this explanation be at all admissible (merely as the ultimate core of fact round which the legend grew up), it is quite conceivable that, when improved knowledge had assigned the true position to the coasts thus vaguely indicated, their disappearance from their former supposed position would lead to the belief that they had been swallowed up by the ocean. On this hypo-

thesis, too, the war of the Atlantines and the Greeks might possibly refer to some very ancient conflict with the peoples of western Europe. [P. S.]

ATLAS (*Ἀτλας*; *adj.* 'Ατλας, fem. 'Ατλαντίς: 'Ατλαντικός, Atlanticus, Atlanteus), a name transferred from mythology to geography, and applied to the great chain of mountains in the NW. of Africa, which we still call by the same name. But the application of the name is very different now from what it was with the ancients. It is now used to denote the whole mountain system of Africa between the Atlantic Ocean on the W. and the Lesser Syrtis on the E., and between the Mediterranean on the N. and the Great Desert (*Sahara*) on the S.; while, in the widest extent assigned to the name by the ancients, it did not reach further E. than the frontier of Morocco; and within this limit it evidently has different significations. To understand the several meanings of the word, a brief general view of the whole mountain chain is necessary.

The western half of North Africa is formed by a series of terraces, sloping down from the great desert table land of North Central Africa to the basin of the Mediterranean; including in this last phrase that portion of the Atlantic which forms a sort of gulf between Spain and the NW. coast of Africa. These terraces are intersected and supported by mountain ranges, having a general direction from west to east, and dividing the region into portions strikingly different in their physical characters. It is only of late years that any approach has been made to an accurate knowledge of this mountain system; and great parts of it are still entirely unexplored. In the absence of exact knowledge, both ancient and modern writers have fallen into the temptation of making out a plausible and symmetrical system by aid of the imagination. Thus Herodotus (ii. 32, iv. 181) divides the whole of N. Africa (Libya) W. of the Nile-valley into three parallel regions: the inhabited and cultivated tract along the coast; the Country of Wild Beasts (*ἡ θηριώδης*) S. of the former; and, S. of this, the Sandy Desert (*ψάμμος καὶ ἀνυδροὺς βεωὺς καὶ ἐρήμους πάντων*, comp. iv. 184, sub fin.), or, as he calls it in iv. 181, a ridge of sand, extending like an eyebrow (*ὀφρὺν ψάμμου*) from Thebes in Egypt to the Pillars of Hercules. A similar threefold division has been often made by modern writers, varying from that of Herodotus only in naming the central portion, from its characteristic vegetation, the Country of Palms (*Beled-el-Jerid*); and the parallel chains of the Great and Lesser Atlas have been assigned as the lines of demarcation on the S. and in the middle. Such views have just enough foundation in fact to make them exceedingly apt to mislead. The true physical geography of the region does not present this symmetry, either of arrangement or of products. It is true that the whole region may be roughly divided into two portions, the cultivated land and the sandy desert (or, as the Arabs say, the *Tell* and the *Sihāra*), between which the main chain of Atlas may be considered, in a very general sense, as the great barrier; and that there are districts between the two, where the cultivation of the soil ceases, and where the palm chiefly, but also other trees, flourish, not over a continuous tract, but in distinct oases; but even this general statement would require, to make it clear and accurate, a more detailed exposition than lies within our province. In general terms, it may be observed that the *Tell*, or corn-growing country, cannot be defined by the limit of the Lesser or even the Great Atlas

(terms themselves far from definite), but that it even extends, in some places (as in *Tunisie*), beyond the latter chain; that the *Sahara*, or sandy desert, spreads itself, in patches of greater or lesser extent, far to the N. of the great desert table-land, which the name is commonly understood to denote; that the palm-growing oases (*oasis*) are found in all parts of the *Sahara*, on both sides of the Atlas, but chiefly in series of detached oases, not only on the N., but also on the S. margin of the main chain of mountains; and that, where any continuous tract can be marked out as a belt of demarcation between the *Tell* and the *Sahara*, its physical character is that of *pasture-land*, with numerous fruit-trees of various species. The *Tell* is formed by a series of valleys or river-basins, lying for the most part in the mountains near the coast, which form what is called the Lesser Atlas; and opening out, in the NW. of *Marocco*, into extensive plains, which, however, the larger they become, assume more and more of the desert character, for the obvious reason that they are less completely irrigated by the streams flowing through them. The lower mountain ridges, which divide these basins, seem generally well wooded; but, as they form the strongholds of the Berbers, they are little known to the Europeans, or even to the Arabs. The southern limit of the *Tell* cannot be defined by any one marked chain of mountain; but in proportion as the main chain retires from the sea, so does the *Sahara* gain upon the *Tell*; and, on the other hand, where, as in *Tunis*, the main chain approaches the sea, the *Tell* even reaches its southern side.

To the S. of the *Tell*, the *Sahara*, in the Arab sense of the word, extends over a space which can be tolerably well defined on the S. by a chain of oases, running in the general direction of WSW. to ENE. from the extreme S. of the empire of *Marocco*, in about 28° or 29° N. lat., to the bottom of the Lesser Syrtis, between 33° and 34°. As far as can be judged from the very imperfect data we possess, this series of oases marks a depression between the S. slopes of the Atlas system and the high table-land of the Great Desert. It thus forms a natural boundary between the "Barbary States," or that portion of North Africa which has always fallen more or less within the history of the civilized world, and the vast regions of Central Africa, peopled by the indigenous black tribes included under the general names of Ethiopians or Negroes. To the S. of this boundary lies the great sandy desert which we commonly call the *Sahara*; to the N., the *Sahara* of the Arabs of Barbary: the physical distinction being as clearly marked as that between an ocean, with here and there an island, and an archipelago. The Great Desert is such an ocean of sand, with here and there an oasis. The *Sahara* of Barbary is "a vast archipelago of oases, each of which presents to the eye a lively group of towns and villages. Each village is surrounded by a large circuit of fruit-trees. The palm is the king of these plantations, as much by the height of its stature as the value of its products; but it does not exclude other species; the pomegranate, the fig, the apricot, the peach, the vine, grow by its side." (Carette, *l'Algérie Méridionale*, in the *Exploration Scientifique de l'Algérie*, vol. ii. p. 7.) Such is the region confounded by some writers with the Desert, and vaguely described by others as the *Country of Palms*, a term, by the bye, which the Arabs confine to the Tunisian *Sahara* and its oases. As for Herodotus's "Country of Wild Beasts," whatever may have been

the case in his time, the lion and other beasts of prey are now confined to the mountains, and do not venture down into the plains. The inhabitants of the *Sahara* are connected with the peoples N. of them by race and by the interchange of the first necessities of life, receiving the corn of the *Tell*, and giving their fruits in return; while they are severed from the peoples of the S. by race, habits, and the great barrier of the true sandy desert. A particular description of the oases of the *Sahara*, and of the other points only indicated here, will be found in the work just quoted.

The only delimitation that can be made between the *Tell* and the *Sahara* is assigned by the difference of their products. But, even thus, there are some intervening regions which partake of the character of both. Carette traces three principal basins of this kind in *Algérie*: the eastern, or basin of Lake *Melrîr*, S. of *Tunis* and the E. part of *Algérie*, and W. of the Lesser Syrtis, characterized by the culture both of corn and fruits; the central, or basin of *El-Hodna*, far NW. of the former, where both kinds of culture are mixed with pastures; and the W., or basin of the upper *Shelly* (the ancient Chimalaph), where cultivation is almost superseded by pasturage.

Such is a general view of the country formed by what we now call the Atlas system of mountains, the main chain of which defines the S. margin of the basin of the Mediterranean. The precise determination of this main chain is somewhat difficult. Its general direction is not parallel to that of the whole system; but it forms a sort of diagonal, running about WSW. and ENE., and nearly parallel to the line of oases mentioned above as the southern limit of the system. The true W. extremity seems to be *C. Ghir* or *Ras Aferrî*, about 30° 35' N. lat.; and the E. extremity is formed by the NE. point of *Tunis*, *Ras Addar* or *C. Bon*. At this end it communicates, by branches thrown off to the S., with the mountain chain which skirts the eastern half of the Mediterranean coast from the Lesser Syrtis to the Nile valley; but this latter range is regarded by the best geographers as a distinct system, and not a part of the Atlas. The first part of the main chain, here called the *High Atlas*, proceeds in the direction above indicated as far as *Jebel Miltân*, S. of the city of *Marocco*, where it attains its greatest height, and whence it sends off an important branch to the S., under the name of *Jebel Hadrar*, or the Southern Atlas, which terminates on the Atlantic between *C. Num* and *C. Jubi*. The main chain proceeds till it reaches a sort of knot or focus, whence several ranges branch out, in 31° 30' N. lat. and 4° 50' W. long. It here divides into two parts; one of which, retaining the name of the *High Atlas*, runs N. and NE. along the W. margin of the river *Mulouia* (the ancient *Malva* or *Molochath*), terminating on the W. of the mouth of that river and on the frontier of *Marocco*. From this range several lateral chains are thrown off to the N. and W., enclosing the plains of *N. Marocco*, and most of them reaching a common termination on the S. side of the *Straits of Gibraltar*: the one skirting the N. coast is considered as the W. portion of the Lesser Atlas chain, to be spoken of presently. From the usage of the ancient writers, as well as the modern inhabitants of the country, this so-called *High Atlas* has the best claim to be regarded as the prolongation of the main chain. But, on the ground of uniformity of direction, and to preserve a continuity through the whole system, geographers assign that

character to another range, which they call the *Great Atlas*, running from the same mountain knot, with an inclination more to the E., forming the SE. margin of the valley of the *Mulwia*, and, after an apparent depression about the frontier of *Morocco*, where it is little known, reappearing in the lofty group of *Jebel Amour*, in the meridian of *Sliershell*, and thence continuing, in the direction already indicated, to *C. Bon.* Parallel to this range, and near the coast of the Mediterranean, from the mouth of the *Mulwia* to that of the *Mejerdah* (the ancient *Bagradas*) in *Tunis*, runs another chain, commonly called the *Lesser Atlas*, which may be regarded as an eastern prolongation of the *High Atlas* of N. *Morocco*; while its ridges may also be viewed as the walls of the terraces by which the whole system slopes down to the Mediterranean. These ridges are varied in number and direction, and the valleys formed by them constitute the greater portion of the *Tell*: the varied positions and directions of these valleys may be at once seen by the courses of the rivers on any good map of *Algeria*. In few places is there any tract of level land between the north side of the *Lesser Atlas* and the coast. Besides the less marked chains and terraces, which connect the *Lesser Atlas* with the principal chain, there is one well defined bridge, running WNW. and ESE. from about the meridian of *Algier* (the city) to that of *Constantine*, which is sometimes described as the *Middle Atlas*; but this term is sometimes applied also to the whole system of terraces between the *Great* and *Lesser Atlas*. In the N. of *Tunis* (the ancient *Zeugitana*) the two chains coalesce.

The principal chain divides the waters which run into the Mediterranean (and partly into the Atlantic) from those which flow southwards towards the *Great Desert*. The latter, excepting the few which find their way into the Mediterranean about the *Lesser Syrtis*, are lost in the sands, after watering the oases of the *Sahara* of *Barbary*. Of the former, several perform the same office and are absorbed in the same manner; but a few break through the more northern chains and flow into the Mediterranean, thus forming the only considerable rivers of N. *Africa*: such are the *Mulwia* (*Molochath*) and *Mejerdah* (*Bagradas*). Of the waters of the *Lesser Atlas*, some flow S. and form oases in the *Sahara*; while others find their way into the Mediterranean, after a circuitous course through the longitudinal valleys described above; not to mention the smaller streams along the coast, which fall directly down the N. face of the mountains into the sea. Reference has already been made to the common error, which assumes to determine the physical character of the country by lines of demarcation drawn along the mountain ranges. On this point, *Carette* remarks (p. 26) that "in the east and in the centre, the region of arable culture passes the limits of the basin of the Mediterranean; while on the west, it does not reach them."

As to elevation, the whole system declines considerably from W. to E., the highest summits in *Morocco* reaching near 13,000 feet; in *Tunis*, not 5000. In its general formation, it differs from the mountains on the N. margin of the Mediterranean basin, by being less abrupt and having a tendency rather to form extensive table-lands than sharp crests and peaks.

The portion of this mountain system E. of the *Molochath* was known to the ancients by various names. [*MAURETANIA: NUMIDIA.*] The name

of *ATLAS* seems never to have been extended by them beyond the original *Mauretania* (*Tingitana*), that is, not E. of the *Molochath*. The earliest notices we find are extremely vague, and partake of that fabulous character with which the W. extremity of the known earth was invested. On the connection of the name with the mythical personage, nothing requires to be added to what has been said under *ATLAS* in the *Dictionary of Mythology and Biography*.

As a purely geographical term, the name occurs first in *Herodotus*, whose *Atlas* is not a chain of mountains, but an isolated mountain in the line of his imaginary crest of sand, which has been already mentioned, giving name to a people inhabiting one of the oases in that ridge. [*ATLANTES.*] He describes it as narrow and circular, and so steep that its summit was said to be invisible: the snow was said never to leave its top either in summer or winter; and the people of the country called it the pillar of heaven (iv. 184). The description is so far accurate, that the highest summits of the *Atlas*, in *Morocco*, are covered with perpetual snow; but the account is avowedly drawn from mere report, and no data are assigned to fix the precise locality. With similar vagueness, and avowedly following ancient legends, *Diodorus* (iii. 53) speaks of the lake *Tritonis* as near *Ethiopia* and the greatest mountain of those parts, which runs forward into the ocean, and which the Greeks call *Atlas*.

It was not till the *Jugurthine War* brought the Romans into contact with the people W. of the *Molochath*, that any exact knowledge could be obtained of the mountains of *Mauretania*; but from that time to the end of the *Civil Wars* the means of such knowledge were rapidly increased. Accordingly the geographers of the early empire are found speaking of the *Atlas* as the great mountain range of *Mauretania*, and they are acquainted with its native name of *Dyrin* (*Δύριν*), which it still bears, under the form of *Ildrâr-n-Deren*, in addition to the corrupted form of the ancient name, *Jebel-Tedla*. The name of *Deren* is applied especially to the part W. of the great knot.

Strabo (xvii. p. 825) says that on the left of a person sailing out of the straits, is a mountain, which the Greeks call *Atlas*, but the barbarians *Dyrin*; from which runs out an offset (*ἀπόρριον*) forming the NW. extremity of *Mauretania*, and called *Cotes*. [*AMPELUSIA.*] Immediately afterwards, he mentions the mountain-chain extending from *Cotes* to the *Syrtis* in such a manner that he may perhaps seem to include it under the name of *Atlas*, but he does not expressly call it so. *Mela* is content to copy, almost exactly, the description of *Herodotus*, with the addition from the mythologers "caelum et sidera non tangere modo vertice, sed sustinere quoque dictus est" (iii. 10. § 1). *Pliny* (v. 1) places the *Atlas* in the W. of *Mauretania*, S. of the river *Sala*, (or, as he elsewhere says, S. of the river *Fut*) and the people called *Autololes*, through whom, he says, is the road "ad montem *Africae* vel *fabulosissimum* *Atlantem*." He describes it as rising up to heaven out of the midst of the sand, rough and rugged, where it looks towards the shores of the ocean to which it gives its name, but on the side looking to *Africa* delightful for its shady groves, abundant springs, and fruits of all kinds springing up spontaneously. In the day-time its inhabitants were said to conceal themselves, and travellers were filled with a religious horror by the silence of its

solitudes and its vast height, reaching above the clouds and to the sphere of the moon. But at night, fires were seen blazing on its crests, its valleys were enlivened with the wanton sports of Aegipans and Satyrs, and resounded with the notes of pipes and flutes and with the clang of drums and cymbals. He then alludes to its being the scene of the adventures of Hercules and Perseus, and adds that the distance to it was immense. On the authority of the voyage of Polybius, he places it in the extreme S. of Mauretania, near the promontory of Hercules, opposite the island of Cerne. (Comp. vi. 31. s. 36.) After Ptolemy, king of Mauretania, had been deposed by Claudius, a war arose with a native chieftain Aedemon, and the Roman arms advanced as far as Mt. Atlas. In spite, however, of this opportunity, and of the resources of five Roman colonies in the province, Pliny insinuates that the Romans of equestrian rank, who commanded the expedition, were more intent on collecting the rich products of the country, to subserve their luxury, than on making inquiries in the service of science: they collected, however, some information from the natives, which Pliny repeats. His own contemporary, Suetonius Paulinus, was the first Roman general who crossed the Atlas:—a proof, by the bye, that the Morocco mountains only are referred to, for those of Algeria had been crossed by Roman armies in the Jugurthine War. He confirmed the accounts of its great height and of the perpetual snow on its summit, and related that its lower slopes were covered with thick woods of an unknown species of tree, somewhat like a cypress. He also gained some information respecting the country S. of the Atlas, as far as the river Gen. Pliny adds that Juba II. had given a similar account of the Atlas, mentioning especially among its products the medicinal herb *euphorbia*. Solinus (c. 24) repeats the account of Pliny almost exactly.

Ptolemy mentions, among the points on the W. coast of Mauretania Tingitana, a mountain called ATLAS MINOR (*Ἀτλας ἑλάτωρ*) in 6° long. and 33° 10' N. lat., between the rivers Dums and Cusa (iv. 1. § 2); and another mountain, called ATLAS MAJOR (*Ἀτλας μέγας*), the southernmost point of the province, S. of the river Sala, in 8° long. and 36° 30' N. lat. (*ib.* § 4). These are evidently promontories, which Ptolemy regarded, whether rightly or not, as forming the extremities of portions of the chain; but of the inland parts of the range he gives no information. (Shaw, *Travels*, &c.; Pellissier, *Mémoires historiques et géographiques sur l'Algérie*, in the *Exploration*, &c., vol. vi. pp. 316, foll.; Jackson, *Account of Morocco*, p. 10; Ritter, *Erdbunde*, vol. i. pp. 883, foll.) [P. S.]

ATRAMITAE. [ADRAMITAE.]

ATRAE or HATRAE (*Ἀτραί*, Herodian iii. 28; Strab. Byz. s. v.; *ῥά* Ἀτρά, Dion Cass. lxxvii. 31, lxxv. 10; Hatra, Amm. xiv. 8; *Eth.* Ἀτράνοι: *Al Hathr*, Journ. Geog. Soc., vol. ix. p. 467), a strong place, some days' journey in the desert, west of the Tigris, on a small stream, now called the *Tharthar* (near Libanah, Steph. B. s. v. *Bavai*). Herodotus (l. c.) describes it as a place of considerable strength, on the precipice of a very steep hill; and Ammianus (l. c.) calls it *Vetus oppidum in media solitudine positum olimque desertum*. Zonaras calls it πόλις Ἀδρίων. Mannert (v. 2) suggests that perhaps the *Βαυδρα* of Ptolemy (v. 18. § 13) represents the same place, it being a corruption for Bet-atra; but this seems hardly ne-

cessary; moreover, in some of the later editions of Ptolemy, the word is spelt *Βαυδρα*. The ruins of *Al Hathr*, which are very extensive, and still attest the former grandeur of the city, have been visited by Mr. Layard in 1846, who considers the remains as belonging to the Sassanian period, or, at all events, as not prior to the Parthian dynasty. (*Nineveh and its Remains*, vol. i. p. 110.) Mr. Ainsworth, who visited *Al Hathr* in company with Mr. Layard in the spring of 1840, has given a very full and interesting account of its present state, which corresponds exceedingly well with the short notice of Ammianus. (Ainsworth, *Res.* vol. ii. c. 35.) It appears from Dion Cassius (preserved in Xiphilinus) that Trajan, having descended the Tigris and Euphrates, and having proclaimed Parthamaspatas king of Ctesiphon, entered Arabia against Atra, but was compelled to retire, owing to the great heat and scarcity of water; and that Septimius Severus, who also returned by the Tigris from Ctesiphon, was forced to raise the siege of the city after sitting twenty days before it, the machines of war having been burnt by "Greek fire," which Mr. Ainsworth conjectures to have been the bitumen so common in the neighbourhood. Its name is supposed by Mr. Ainsworth to be derived from the Chaldee *Hutra*, "a sceptre"—i. e. the seat of government. [V.]

ATRAZ (*Ἀτραζ*, also Ἀτρακία, Steph. B.; Ptol. iii. 13. § 42; *Eth.* Ἀτρακίος), a Perrhaebian town in Thessaly, described by Livy as situated above the river Peneus, at the distance of about 10 miles from Larissa. (Livy. xxxii. 15, comp. xxxvi. 13.) Strabo says that the Peneus passed by the cities of Tricca, Pellinæum and Paradon, on its left, on its course to Atrax and Larissa. (Strab. ix. p. 438.) Leake places Atrax on a height upon the left bank of the Peneus, opposite the village of *Giuita*. On this height, which is now called *Sidihiro-péllico* (Σιδιροπέλικος), a place where chippings of iron are found, Leake found stones and fragments of ancient pottery, and in one place foundations of an Hellenic wall. (Leake, *Northern Greece*, vol. iii. p. 368, vol. iv. p. 292.)

ATREBATES or ATREBATI (*Ἀτρεβάται*, Strab. p. 194), one of the Belgic nations (Caesar, *B. G.* ii. 4), or a people of Belgium, in the limited sense in which Caesar sometimes uses that term. They were one of the Belgic peoples who had sent settlers to Britannia, long before Caesar's time (*B. G.* v. 12); and their name was retained by the Atrebrates of Britannia. The Atrebrates of Belgium were between the rivers *Somme* and the *Scheldt*, and the position of their chief town Nemetocenna (*B. G.* viii. 46) or Nemetaeum, is that of *Arras*, in the modern French department of *Pas de Calais*, on the *Scampe*. The Morini were between the Atrebrates and the sea. Their country in Caesar's time was marshy and wooded. The name Atrebrates is partly preserved in *Arras*, and in the name of *Artois*, one of the antirevolutionary divisions of France. In the middle-age Latin *Artois* is called *Aderisius Pagus*. But it is said that the limits of the Atrebrates are not indicated by the old province of *Artois*, but by the extent of the old diocese of *Arras*. *Atrecht*, the German name of *Arras*, is still nearer to the form Atrebrates.

In Caesar's Belgic War, b. c. 57, the Atrebrates supplied 15,000 men to the native army (*B. G.* ii. 4), and they were defeated, together with the Nervii, by Caesar, in the battle on the banks of

the *Sambre*. (*B. G.* ii. 23.) Caesar gave the Atrebates a king, named Comm (*B. G.* iv. 21), whom he sent over to Britannia, before his first expedition, in order to induce the Britanni to acknowledge the Roman supremacy. Comm was also in Britannia during Caesar's second expedition (v. 22). Though Caesar had exempted the Atrebates from imposts and allowed them to enjoy their liberty, as a reward for Comm's services, and had also attached the Morini to the government of Comm, the Belgians joined his countrymen in the general rising against Caesar, under Vercingetorix. (*B. G.* vii. 76.) He finally submitted (viii. 47).

The Atrebates were included in Gallia Belgica under the empire. (Plin. iv. 7.) It seems that a manufacture of woollen cloths existed among the Atrebates in the later imperial period. (Trebellius Poll. *Gallien.* c. 6, and the notes of Salmastius, *Hist. Aug. Scriptores*, pp. 280, 514.) [G. L.]

ATREBATII (Ἀτρεβαῖοι, Ptol. ii. 3. § 26), in Britain, were the people about Calleva Atrebatum or *Silchester*. [BELGAE.] [R. G. L.]

ATROPATENE (Ἀτροπαρηνή, Strab. xi. pp. 524—526; Ἀτροπαρηνή, Strab. xi. pp. 523—529; Ἀτροπαρηνή and Ἀτροπαρηνός, Steph. B.; Ἀτροπαρηνή, Ptol. vi. 2. § 5; Atropatene, Plin. vi. 13.) Strabo, in his description of Media, divides it into two great divisions, one of which he calls Μεγάλη, Media Magna; the other ἡ Ἀτροπαρηνή or ἡ Ἀτροπαρηνή. He states that it was situated to the east of Armenia and Matiene, and to the west of Media Magna. Eliasy (*l. c.*) affirms that Atropatene extended to the Caspian Sea, and that its inhabitants were a part of the Medes. Its extent, N. and E., is nowhere accurately defined; but it seems probable that it extended E. beyond the river Amardus. It seems also likely that it comprehended the E. portion of Matiene, which province is considered by Strabo (xi. p. 509) to have been part of Media. It must therefore have included a considerable part of the modern province of *Azerbaijan*. It derived its name from Atropates, or Atropes, who was governor of this district under the last Darius, and, by a careful and sagacious policy with regard to the Macedonian invaders, succeeded in preserving the independence of the country he ruled, and in transmitting his crown to a long line of descendants, who allied themselves with the rulers of Armenia, Syria, and Parthia (Arrian, iii. 8, vi. 19, 29; Strab. xvi. p. 523; and Arrian, vii. 4, 13). The province of Atropatene was evidently one of considerable power, Strabo (xi. p. 523), on the authority of Apollonides, stating that its governor was able to bring into the field 10,000 horse and 40,000 foot; nor does it ever appear to have been completely conquered, though during the most flourishing times of the Parthian empire it was sometimes a tributary of that warlike race, sometimes governed by one of its own hereditary sovereigns, descended from Atropates. (Tac. *Ann.* xv. 2, 81.)

The whole of the district of Atropatene is very mountainous, especially those parts which lie to the NW. and W. The mountains bear respectively the names of Choatras, Montes Cadusii, and M. Iasonius, and are connected with M. Zagros. They were respectively outlying portions of the great chains of Taurus and Anti-Taurus (at present the mountain ranges of *Kurdistan*, *Ravandia*, and *Azerbaijan*). Its chief rivers were the Cambyxes, Cyrus, Amardus or Mardus, and the Churindas (which perhaps ought rather to be counted with the streams of *Hyrcania*).

It had also a lake, called Spautia (Strab. xi. p. 523), which is probably the present lake of *Urmiah*.

The capital of Atropatene is called by Strabo (xi. p. 523) Gaza, by Pliny *Gazae*, by Ptolemy (vi. 18. § 4), Stephanus and Ammianus (xxiii. 6), *Gazaca* (Γάζακα). It is described thus by the first: "The summer residence of the Kings of Media Atropatene is at Gaza, a city situated in a plain and in a strong fort, named Vera, which was besieged by M. Antoninus in his Parthian war." It has been inferred from this that Strabo is speaking of two different places; but the probability is, that Gaza was the town in the plain, of which Vera was the keep or rock-citadel, especially as he adds, evidently speaking of one place, and on the authority of Adelphius, who accompanied Antony, "it is 2,400 stadia from the Araxes, which divides Armenia from Atropatene." Colonel Rawlinson has shown, in a very able and learned paper in the *Roy. Geogr. Journ.* (vol. x.), which has thrown more light on the geography of this part of Asia than any other work, ancient or modern, that this city bore at different periods of history several different names, and that its real name ought to be the Echabana of Atropatene, in contradistinction to the Echabana of Media Magna, now *Hamadan*. [ECBATANA.] [V.]

ATTACOTTI or ATTICOTTI, mentioned by Ammianus (xxvii. 28), as having, in conjunction with the Scots and Picts, harassed Britain. Mentioned, too, by St. Jerome (*adv. Jovin.* lib. ii.), as having been seen by him in Gaul, indulging in cannibalism; also that they had their wives in common. If so, these were not the Attacotti of their own proper British locality, but a detachment planted in Gaul. This we infer from the *Nofidia*; where we have the *Attacotti Honoriani Seniores*, and the *Attacotti Honoriani Juniores*; the former in Gaul, and the latter in Gaul and Italy.

In the Irish annals, the Attacots (*Aitenechtuthi*) take a far greater prominence. They appear as enemies to the native Irish as early as A.D. 56, and it is a suspicious circumstance, that in proportion as we approach the epoch of true history, they disappear; the same applying to the famous *Fir-Bolgs*. [R. G. L.]

ATTACUM (Ἀττακον: *Ataca* near *Calahuyul*), a town of the Celiberi in Hispania Tarraconensis, described on an inscription as a municipium, MUNICIPII ATTACENSIS. (Ptol. ii. 6; Morales, p. 69, b.) [P. S.]

ATTALEIA or ATTALIA (Ἀττάλεια, *Attalia*; *Ἐλ. Ἀττάλειος*). 1. A city of Pamphylia. After mentioning Phaselis in Lycia, Strabo mentions Olbia as the first town in Pamphylia, then the river Catarrhactes, and then Attalia, a city founded by Attalus II. Philadelphus, king of Pergamum. Accordingly he places the Catarrhactes west of Attalia. Ptolemy mentions Phaselis, Olbia, and Attaleia, and then the Catarrhactes. Pliny mentions Olbia, but not Attalia (v. 27), though he mentions the Catarrhactes. The modern town of *Adalia*, now the largest place on the south coast of Asia Minor, corresponds in name to Attalia; but it is west of the Catarrhactes, now the *Duden Su*. Strabo describes the Catarrhactes as falling from a high rock, and the noise of the cataract was heard to a distance. It is generally assumed that Strabo means that it falls over a rock into the sea; but he does not say so, though this may be his meaning. Beaufort (*Karamania*, p. 135) observes, that on the west side of the town "there are only two small rivers, both of

which glide quietly into the sea through the sandy beach, and can by no means answer the description of the Catarrhactes." But there are many small rivulets which turn the mills near Adalia, and rush directly over the cliff into the sea; and if these rivulets were united, they would form a large body of water. (Beaufort.) The water of these streams is full of calcareous particles, and near some of the mouths stalactites were observed. It is very probable, then, that the lower course of this river may have undergone great changes since Strabo's time, and these changes are still going on. D'Anville considered *Adalia* to represent *Olbia*, and *Attalia* to be further east at a place called *Laara*, and he has been followed by others in identifying *Adalia* and *Olbia*; but this erroneous opinion is founded entirely on the order of the names in Strabo, who is contradicted in this matter by Ptolemy and the Stadiasmus. Spratt and his associates visited *Adalia*. The houses and walls contain many fragments of sculpture and columns; the cemeteries which are outside of the city also contain marble fragments and columns. The style of all the remains, it is said, is invariably Roman. Fourteen inscriptions were found, but not one of them contains the name of the place. As *Adalia* is now the chief port of the south coast of Asia Minor, it is probable that it was so in former times; and it is an excellent site for a city. Paul and Barnabas after leaving Perga went to Attalia, "and thence sailed to Antioch." (*Acts*, xiv. 25.) The church of Attalia was afterwards an episcopal see. There are imperial coins of Attalia, with the epigraph *Αττάλειαν*.

Leake, who fixes Attalia at *Adalia*, supposed that *Olbia* might be found in the plain which extends from *Adalia* to the foot of Solyma; and it ought to be found here, according to Strabo's authority. About 34 miles west of *Adalia*, near the coast, there are the remains of an ancient city, on an elevated flat with three precipitous sides, one side of which is bounded by the *Arab Su*. This agrees with Strabo's description of *Olbia* as a "great fort." The country between these ruins and *Adalia* is a rocky tract, incapable of cultivation, but the country west of them to the mountains of Solyma, is very fertile. This, as it is well observed in Spratt's *Lycia* (vol. i. p. 217), will explain Stephanus (*s. v.* Ὀλβία), who finds fault with Philo for saying that *Olbia* belongs to Pamphylia; he adds, "it is not in Pamphylia, but in the land of the Solymi;" and his remark is conformable to the physical character of the country. He says, also, that the true name is *Olba*. Marnett's conjecture of *Olbia* and *Attalia* being the same place, cannot be admitted. Strabo, in an obscure passage (p. 667), speaks of Corycus and Attalia together. Leake (*Asia Minor*, p. 192) interprets Strabo, by comparing with his text Stephanus (*s. v.* Ἀττάλεια) and Suidas (*s. v.* Καρυκαίος), to mean that Attalus fixed Attalia near a small town called Corycus, and that he inclosed Corycus and the new settlement within the same walls. This does not appear to be exactly Strabo's meaning; but Corycus was at least near Attalia, and received a colony and was fortified when Attalia was built.

2. A city of Lydia, originally named *Agroëira* or *Alloëira*. (Simp. *s. v.* Ἀττάλεια.) There is a place called *Adala* on the river Hermus, but Hamilton (*Researches*, &c. vol. i. p. 143) found no ancient remains there. [ATTICA.] [G. L.]

ATTIA VICUS (*Ἀττία κῆρυ*), a town in the country of the Actæi, on the west of the Persian

Gulf, and south of GERINHA (Ptol. vi. 7. § 15), which probably gave its name to the *Attene regio* of Pliny (vi. 28. s. 32), which he places on the Gerræicus Sinus, now the *Gulf of Bahrein*. The *Attene regio* has been identified with the peninsula of *Bahran*, which forms the eastern side of this gulf, and the *Atta vicus* with the modern *Khal*, a town north of *Katura* (the *Katara* of Ptolemy), on the eastern coast of this peninsula. (Forster, *Geog. of Arabia*, vol. ii. pp. 221, 223.) [G. W.]

ATTEA (*Ἀττεα*), a place on the sea coast of Mysia, which, if we follow the order of Strabo's enumeration (p. 607), lies between Heracleia and Atarneus. It has been conjectured that it is the same place which is named Attalia in the Table. Pliny (v. 30) mentions an Attalia in Mysia, but he places it in the interior; and he also mentions the Attalenses as belonging to the conventus of Pergamum. It seems, then, there is some confusion in the authorities about this Attalia; and the Lydian Attalia of Stephanus and this Attalia of Pliny may be the same place. [G. L.]

ATTEGUA (*Ἀττέγουα*: prob. *Tēba*, between *Osuia* and *Antegura*), an inland town in the mountains of Hispania Bætica, in the district of Bastetania and the conventus of Corduba, mentioned in the war between Cæsar and the sons of Pompey. (*Bell. Hisp.* 7, 8, 22; *Dion Cass.* xliii. 33; *Val. Max.* ix. 3; *Frontin.* *Strat.* iii. 14; *Strab.* iii. p. 141; *Plin.* iii. 1; *Ukert, Geographie*, vol. ii. pt. i. p. 362.) [P. S.]

ATTELEBUSA, a small island in the Lycian sea, mentioned by Pliny (v. 31) and by Ptolemy. Beaufort (*Karamania*, p. 117) identifies it with the islet *Rushat*, which is separated from the Lycian shore by a narrow channel. *Adalia* is on the opposite side of the bay which the coast forms here. [G. L.]

ATTICA (ἡ Ἀττική, sc. γῆ), one of the political divisions of Greece. I. *Name*.—The name of Attica is probably derived from *Acte* (ἄκτις), as being a projecting peninsula, in the same manner as the peninsula of Mt. Athos was also called *Acte*. [ACTE.] *Attica* would thus be a corruption of *Actica* (Ἀκτική), which would be regularly formed from *Acte*. It is stated by several ancient writers that the country was originally called *Acte*. (*Strab.* ix. p. 391; *Steph. B.* *s. v.* Ἀκτὴ; *Plin.* iv. 7. s. 11.) Its name, however, was usually derived by the ancient writers from the autochthon *Actæus* or *Actæon*, or from *Atthis*, daughter of *Cranæus*, who is represented as the second king of Athens. (*Paus.* i. 2. § 6; *Strab.* ix. p. 397; *Apollod.* iii. 14. § 5.) Some modern scholars think that Attica has nothing to do with the word *Acte*, but contains the root *Att* or *At*, which we see in *Atchæne*.

II. *Natural Divisions*.—Attica is in the form of a triangle, having two of its sides washed by the sea, and its base united to the land. It was bounded on the east by the *Ægean sea*, on the west by *Megaris* and the *Saronic gulf*, and on the north by *Boeotia*. It is separated from *Boeotia* by a range of lofty, and in most places inaccessible, mountains, which extend from the *Corinthian gulf* to the channel of *Euboea*. The most important part of this range, immediately south of *Thebes* and *Plateæ*, and near the *Corinthian gulf*, was called *Cithæron*. From the latter there were two chief branches, one extending SW. through *Megaris* under the name of the *Oenean mountains*, and terminating at the *Saronian rocks* on the *Saronic gulf*; and the other, called *Paries*, running in a general easterly

direction, and terminating on the sea coast above the promontory Rhamnus. The modern name of Parnes is *Noëid*; that of Cithæron, or at least of its highest point, is *Elaté*, derived from its fir-trees. These two chains of mountains, together with the central one of Cithæron, completely protect the peninsula of Attica from the rest of Greece. It thus appears that Megaris naturally forms a part of the peninsula: it was one of the four ancient divisions of Attica, but was afterwards separated from it. [MEGARIS.]

There are two passes across the mountains from Corinth into the Megaris, which are spoken of under MEGARIS. Through the range of Cithæron and Parnes there are three principal passes, all of which were of great importance in ancient times for the protection of Attica on the side of Boeotia. The most westerly of these passes was the one through which the road ran from Thebes and Plataeae to Eleusis; the central one was the pass of Phyle, through which was the direct road from Thebes to Athens; and the eastern one was the pass of Deceleia, leading from Athens to Oropus and Delium. A more particular account of these important passes is given below. [See Nos. 43, 48, 51.] The highest points of Mt. Parnes lie between the passes of Phyle and Deceleia: one of the summits rises to the height of 4193 feet.

From this range of mountains there descend several other ranges into the interior, between which there lie four plains of greater or less extent.

On the NW. boundary of Attica a range of mountains runs down to the south, terminating on the west side of the bay of Eleusis in two summits, formerly called *Cerata* (τὰ Κέρατα, Strab. ix. p. 395) or the *Horns*, now *Kandili*: this range forms the boundary between Attica and Megaris. Another mountain range, extending from Parnes to the south, terminates on the eastern side of the bay of Eleusis, and at the narrow strait which separates the island of Salamis from the mainland: it bore the general name of Aegaleos, and parts of it were also called Pœcilon and Corydallus. [ÆGALÆOS.] Between the range of Cerata and that of Aegaleos lies the *Eleusinian* and *Thriasian* Plain.

Eastward of this plain lies the *Athenian Plain*, frequently called simply *The Plain* (τὸ Πεδίον). It is bounded on the west by Aegaleos, as has been already mentioned. Through this range of mountains there is an important pass leading from the Eleusinian into the Athenian plain. It is a narrow rocky opening between Mt. Corydallus, and is now called the pass of *Diaphni*: through it the Sacred Way from Eleusis to Athens formerly ran. Further north, towards Acharnae, are some openings in the heights, where are found ruins of a rampart, seven feet high, and five feet and a half thick, built along the crest of the hills: the summit of the wall forms a commanding platform towards the Eleusinian plain. (Leake, p. 143.) On the west the Athenian plain is bounded by a range of mountains, which also descends from Parnes. The northern part of this range appears to have been anciently called Brilessus (Thuc. ii. 23), and subsequently Pentelions (τὸ Πεντελικὸν ὄρος, Paus. i. 32. § 1; Mons Pentelionis, Vitruv. ii. 8), now *Mendeli* or *Penteli*. The first Greek writer who applies the name of Pentelions to this mountain is Pausanias; but as Strabo (ix. p. 399) speaks of Pentelic marble, we may infer with Leake that the celebrity of the marble quarried in the demus of Pentele, upon the side of Mt. Brilessus, had

caused the name of Pentelions to supplant that of the ancient Brilessus. The plain of Athens is bounded on the south-east by the lofty range of Mt. Hymettus, which is separated from that of Pentelions by a depression about two miles in length. Hymettus, the highest point of which is 3506 feet, is separated by a remarkable break into two parts, the northern or greater Hymettus, now called *Telo-Vuni*, and the southern or lesser Hymettus, which formerly bore also the name of Anhydrys (Ἀνυδρὸς, Theophr. de Sign. Pluv. p. 419, Heins.), or the Waterless, now called *Marro-Vuni*. The latter terminates in the promontory Zoster.

The hill of Lycabettus, in the neighbourhood of Athens, is spoken of elsewhere. [See p. 303, b.]

Sometimes both the Eleusinian and Athenian plains are included under the general name of *The Plain*; and the coast of these two plains was more specifically called *Acte*. (Strab. ix. p. 391.)

North-east of the Athenian plain, between Parnes, Pentelions, and the sea, is a mountain district, known by the name of *Diacria* (Διακρία) in antiquity. Its inhabitants, usually called *Diacrisis* or *Diacrii* (Διακρίσις, Διακριοί), were sometimes also termed *Hyperacrii* (ὑπερακρίοι, Herod. i. 59), apparently from their dwelling on the other side of the mountain from the city. The only level part of this district is the small plain of Marathon, open to the sea. At the north-eastern extremity of this district, west of *Cape Kalamo*, there rises an eminence 2038 feet in height, which is probably the ancient Phlelus (Φελλεύς), a name which came to be used by the Athenians for any rocky heights adapted for the pasture of goats. (Aristoph. *Nub.* 71, *Acharn.* 272; Isæus, de *Ciron*. *Hæred.* p. 227, Reiske; Harpocrat., Suid., s. v. Φελλεύς; Hesych. s. v. Φέλλος.)

South-east of the Athenian plain is an undulating district, anciently called *Mesogæa* (Μεσόγαια) or the Midland district, and now *Mesoghia*. It is bounded by Pentelions on the north, Hymettus on the west, the sea on the east, and the hills of Paralia on the south.

Paralia or *Paralos* (Παραλία, Πάραλος), i. e. the Sea-coast district, included the whole of the south of Attica, extending from the promontory Zoster on the west, and from Brauron on the east, to Sunium. It was a hilly and barren district, but contained the rich silver-mines of Laurium. (Thuc. ii. 55; Steph. B., Suid. s. v.)

It appears, then, that Attica is distributed into five natural divisions. 1. The Eleusinian or Thriasian Plain. 2. The Athenian Plain. 3. The Diacria or Highlands, including the Plain of Marathon. 4. The Mesogæa or Midland District. 5. The Paralia or Sea-coast District. This geographical distribution gave rise also to political divisions, as we shall see presently.

The small plain of Oropus, lying north of Parnes upon the Eubœan channel, generally belonged to Attica, though physically separated from it, and properly a part of Boeotia. [OROPUS.]

The area of Attica is about 700 square miles, not including the island of Salamis, which is about 40 more. The length of the west coast from Cerata or the Horns to Sunium is about 60 miles, and the length of the east coast is about the same. (There is a good account of the physical features of Attica in the *Penny Cyclopædia*, vol. iii. p. 59.)

III. *Rivers*.—The rivers of Attica are little better than mountain torrents, almost dry in summer, and only full in winter, or after heavy rains. The

Athenian plain is watered by two rivers, the Cephissus and the Ilissus. The Cephissus (*Κηφισός*), which is the more important of the two, flows southwards from Mt. Parnes on the west side of Athens, and after crossing the Long Walls falls into the Phaleric bay. Strabo (x. p. 400) places its sources at Trimenii. Leake observes: "The most distant sources of the river are on the western side of Mt. Pentelicus, and the southern side of Mt. Parnes, and in the intermediate ridge which unites them; but particularly at *Kivisia*, at the foot of Pentelicus,—near *Fusidhero*, in the part of Diacria adjoining to the same mountain,—at *Tatdy*, near the ancient Deceleia, and in the steepest part of Mt. Parnes, from whence descends a broad torrent, which, passing near the village *Menidhi*, pours a large occasional supply into the main channel of the Cephissus." Strabo says (l. c.) that "the Cephissus is only a torrent stream, and that in summer it fails altogether;" but this is not in accordance with the account of most modern travellers, who represent it as the only river in Attica which is supplied with water during the whole year. In ancient times "it flowed in a single channel, and was probably carefully embanked: it is now allowed to find its way through the olive-groves in several streams, from which there are many smaller derivations, for the purpose of watering olive-trees and gardens." (Leake.)

The Ilissus (*Ιλισσός*) is a more insignificant river. It was composed of two branches, one of which was named Eridanus (*Ἐριδανός*, Pans. i. 19. § 5). The main branch rises at the northern extremity of Hymettus, and receives near the Lycetum, on the east side of Athens, the Eridanus, which rises on the western slope of Hymettus at a spot called *Syrriani*. The united stream then flows through the southern portion of the city, towards the Phaleric bay; but it scarcely ever reaches the sea, and in the neighbourhood of Athens it is always dry in the summer. The spreading plane trees, and the shady banks of this stream, which have been immortalized by the beautiful description in the *Phaedrus* of Plato, have been succeeded by sun-burnt rocks and stunted bushes. (Dodwell, vol. i. p. 475.) The source of the river at *Syrriani* is a beautiful spot, and is apparently described in the passage of Ovid (*Ar. Am.* iii. 687), beginning:

"Est prope purpureos colles florentis Hymetti
Fons sacer, et viridi cespitè mollis humus."

There was a torrent in the Athenian plain called Cycloborus (*Κυκλοβόρος*), described as rushing down with a great noise (Aristoph. *Equit.* 137, with Schol., *Acharn.* 381; Hesych. Suid.); it is probably the large and deep channel, called *Megalo Potamo*, which descends from Parnes, and flows some miles, until lost in the olive-groves. (Dodwell, vol. i. p. 477.)

Two small streams water the Eleusinian plain; one called the Cephissus (*Sarandáforo*), rises in Mt. Cithæron, and traverses the narrow plain of Eleutheræ, before it descends into that of Eleusis (Paus. i. 28. § 5); the other, now named *Lanika*, has its origin in the range of Parnes, near Phyle. A small stream called Iapis (*Ἰαρίς*) formed the boundary between the territory of Eleusis and Megaris. (Scylax, s. v. *Μέγαρα*; Callim. ap. Steph. B. s. v. *Ἰαρίς*.)

The only other rivulets of Attica deserving notice are three on the eastern coast: one flowing through

the plain of Marathon; a second rising on the south-eastern side of Pentelicus, and flowing into the sea a little below *Ratina*; and a third, now called the river of *Vraïna*, which descends from Hymettus, and flows into the bay of *Livádhí*: the last is probably the ancient Erasinus (*Ἐρασίνος*, Strab. viii. p. 371).

IV. *Products*.—The mountains of Attica are chiefly calcareous. The best marble was obtained from Mt. Pentelicus, which supplied inexhaustible materials for the public buildings and statues of Athens. The Pentelic marble is of a dazzling white colour, hard, and fine-grained; but, owing to the little pieces of quartz or flint imbedded in it, not easy to work. Hymettus also produced fine marble: it is not so brilliantly white as the Pentelic, and in some places is almost grey. It was much used by the Romans in architecture. ("Trabes Hymettiae," Hor. *Carm.* ii. 18. 3.) Blue or black marble, which was frequently used in the Athenian architecture, is found at Eleusis, and was also obtained from a quarry near the promontory of Amphiale. (Strab. ix. p. 395.) Marble was an article of export from Attica. (Xen. *de Vect.* 1. § 4.) Between Pentelicus and Parnes, the mass of rocks appears to have been mica slate, which is also the basis of Pentelicus. Near the Horns, on the boundaries of Megaris, there is a large deposit of coniferous limestone, which Pausanias mentions (l. 44. § 6).

The hilly district of Laurium, above the promontory of Sunium, contained valuable silver mines, which contributed to raise Athens at an early period to a foremost rank among the Grecian states. These mines require a separate notice. [LAURIUM.]

The soil of Attica is light and dry, and produces at present little wheat. In antiquity, however, agriculture was held in great honour by the Athenians, who cultivated their land with extraordinary care. Some remarks are made elsewhere respecting the quantity of corn probably grown in Attica in ancient times. [ATTICÆ, p. 262.]

The soil is better adapted for the growth of fruits. The olives and figs were particularly delicious; they both ripened earlier and continued longer in season than those in other countries. (Xen. *de Vect.* 1.) The olive-tree was regarded as the gift of Athena, and its cultivation was always under the especial care and protection of the goddess. From the olive-tree which grew in the temple of the goddess on the Acropolis, there came the *Morise* (*μωρίαι*), or sacred olive-trees in the Academy [see p. 308]; and from these again all the other olive-trees, which grew in the precincts of the temples and the grounds of private persons. Even in the present day there are extensive groves of olive-trees along the banks of the Cephissus. The fig-tree was under the protection of Demeter, as the olive was under the care of Athena. Like the sacred olive-tree on the Acropolis, there was a sacred fig-tree at Eleusis, which the goddess Demeter is said to have produced. Olives were exported from Attica, and so probably were figs also; for the law which is said to have prohibited the exportation of the latter became obsolete in historical times, if indeed it ever existed. (Böckh, *Publ. Economy of Athens*, p. 41, 2nd ed.)

The wine of Attica was pleasant to the taste, though not of a superior kind. The most celebrated was grown at Icaria, where Dionysus is said to have been welcomed. [See below, No. 42.] One of the varieties of the Attic grape was called grape the Nicotratian (*Νικοστράτιος βότρυς*, Athen. xiv. p. 654.) The honey, however, was particularly fine, especially

from the bees which sucked the wild flowers of Mt. Hymettus.

Attica is not adapted for the breeding of horses to any extent; the country is too hilly, and the soil too poor to afford much nourishment for them. Hence they were very scarce in early times, and even at later times could be kept only by the wealthy. For the same reason horned cattle were also scarce, and Philochorus mentions an ancient law which prohibited the killing of these animals. (Athen. ix. p. 375.) The slopes of the mountains, however, afforded excellent pasture for sheep and goats, which were very numerous in ancient times. Goats in particular formed a large portion of the wealth of the ancient inhabitants; and, from this animal, one of the four ancient tribes was called Aegiecois. Of sheep there were several different breeds, particularly of the finest kinds. (Dem. c. *Euryg.* et *Mnesib.* p. 1153; Athen. xii. p. 540.) To encourage the breeding of sheep, there was an ancient law, which forbade the sacrifice of a sheep until it had lambed or had been shorn. (Athen. ix. p. 375.) The seas around the coast abounded in fish, which were a favourite article of diet among the Athenians. Leake enumerates several varieties caught in the Phaleric bay, of which the *ἀγόν*, probably a sort of anchovy or sardine, is often mentioned. Off Cape Zoster was caught the red mullet (*πρίγγυ*).

On the mountains wild animals were found. Even in the time of Pausanias the bear and the wild boar were hunted on Mt. Parnes. (Paus. i. 32. § 1.)

V. *Political Divisions.*—The oldest political division of Attica is said to have been made by Cecropis, who divided the country into twelve independent communities, which were afterwards united into one state by Theseus. The names of these communities were: Cecropia, Tetrapolis, Epacria, Deceleia, Eleusis, Aphidna, Thoricus, Brauron, Cytherus, Sphettus, Cephisia, and Phalerus. (Philochor. *ap. Strab.* ix. p. 397; *Etymol. M. s. v. Ἐπαιρία*; *Plut. Thes.* 24.) Their position has been already discussed by Finlay, in the *Transactions of the Royal Society of Literature* (vol. iii. p. 396), but as we shall have occasion to speak of each presently, it is only necessary to state now that these names continued to exist down to the latest times of Athenian history; that Cecropia became the Acropolis of Athens; that Tetrapolis contained the four demi of Oenoi, Marathon, Tricorythus, and Probalinthus (Strab. viii. p. 383); and that the remaining cities sunk into demi.

Another ancient division of Attica into four parts, among the sons of Pandion, has a distinct reference to the physical divisions of the country. Nisus received Megaris; Aegeus the Coastland (*ἀκτὴς*), with the capital and the adjoining plain (*πεδιάς*); and the two other brothers Diacria (*διακρία*), or the Highlands in the NE. of the country, and Paralia (*παράλια*), or the southern coast. (Strab. ix. p. 392; *Schol. ad Aristoph. Vesp.* 1223, and *ad Vesp.* 58.) That this division has a reference to some historical fact, is clear from the circumstance that, after Megaris had been torn away from Athens by the Dorians, the inhabitants of the remaining parts formed three political parties in the time of Solon and Peisistratus, known by the name of the Men of the Plain, the Parali, and the Diacri or Hyperacrii. (Herod. i. 59; *Plut. Sol.* 13.)

Another division of the people of Attica into four *φυλάς* or tribes, existed from the earliest times. These tribes were called by different names at different periods. In the time of Cecropis they were called

Cecropis, Autochthon, Actaea, and Paralia, the two former names being derived from mythical persons, and the two latter from the physical divisions of the country. In the reign of Cranaus, these names were changed into Cranaia, Athlis, Mesogaea, and Diacris, where again the two former are mythical, and the two latter local denominations. Afterwards we find a new set of names, Dias, Athenais, Poseidonias, and Heplaeistias, evidently derived from the deities who were worshipped in the country. But these names all disappeared before the four Ionic tribes of Geleantes, Hopletes, Argades, and Aegicores, which continued to exist down to the time of Cleisthenes (B. C. 510). One of the most important measures in the democratical revolution, brought about by Cleisthenes after the expulsion of the Peisistratidae, was the abolition of the four ancient Ionic tribes, and the formation of ten new tribes. The names of these ten tribes, derived from Attic heroes, were, in order of precedence, Erechtheis, Aegeis, Pandionis, Leontis, Acamantis, Oeneis, Cecropis, Hippothoontis, Acanthis, Antiochis. This number remained unaltered down to B. C. 307, when it was increased to twelve by the addition of two new tribes, Antigonia and Demetrias, in honour of Antigonus and his son Demetrius, because the latter had delivered Athens from the rule of Cassander. The name of Antigonia was subsequently changed into that of Ptolemais, in honour of Ptolemy Philadelphus; and the Demetrias into Attalis, when Attalus was the ally of Athens against Philip and the Rhodians. Finally, the number of tribes was increased to thirteen, in the reign of Hadrian, by the addition of Hadrianis, in honour of this emperor.

Each tribe was subdivided into a certain number of *δῆμοι*, townships, cantons, or parishes. The whole territory of Attica was parcelled out into these demi, in one or other of which every Athenian citizen was enrolled. The number of these demi is not ascertained: we only know that they were 174 in the time of Polono, who lived in the third century B. C. (Strab. ix. p. 396; Eustath. *in Il.* ii. 546.) It has been supposed, from the words of Herodotus (*δέκα δὲ καὶ τοὺς δῆμους κατένεμε ἐς τὰς φυλάς*, v. 69), that there were originally one hundred demi, ten to each tribe; but it is improbable that the number of demi was increased so largely as from 100 to 174, and hence some modern critics construe *δέκα* with *φυλάς*, and not with *δῆμους*, as the least difficulty in the case.

It is important to bear in mind that the demi assigned by Cleisthenes to each tribe were in no case all adjacent to each other. The reason for this arrangement cannot be better stated than in the words of Mr. Grote (vol. iv. p. 177): "The tribe, as a whole, did not correspond with any continuous portion of the territory, nor could it have any peculiar local interest, separate from the entire community. Such systematic avoidance of the factions arising out of neighbourhood will appear to have been more especially necessary, when we recollect that the quarrels of the Parali, the Diacrii, the Pediaci, during the preceding century, had all been generated from local feud, though doubtless artfully fomented by individual ambition. Moreover, it was only by this same precaution that the local predominance of the city, and the formation of a city-interest distinct from that of the country, was obviated; which could hardly have failed to arise, had the city itself constituted either one deme or one tribe." We know that five of the city demi belonged to five different tribes:

namely, the demus *Cerameicus* belonged to the tribe *Acamantis*; *Melitis* to the *Cecropis*; *Collytus* to the *Aegeis*; *Cyathænaum* to the *Pandionis*; *Scambonidæ* to the *Leontis*. Moreover, *Peiraecus* belonged to the *Hippothontis*, and *Phalerum* to the *Acanthis*.

For further information respecting the Athenian tribes in general, and the organization of the demus, the reader is referred to the *Dict. of Antig. arts. Tribus and Demus*.

It is certain that the descendants of a man always remained in the demus in which their ancestor was originally enrolled in the time of Cleisthenes. Consequently, if a person transferred his abode to another demus, he was not enrolled in the new demus in which he settled, even if he was highly esteemed by the inhabitants of the latter, and had conferred great obligations upon them. This is clear from an inscription in Böckh's collection (n. 101). (Sauppe, *De Demis Urbani Athenarum*, p. 13.) It is important to bear this fact in mind, because modern writers have sometimes fixed the site of a demus, simply in consequence of finding upon the spot the name of this demus attached to the name of a man; but this is not conclusive, since the demus in which a man was enrolled, and the demus in which he resided, might be, and frequently were, different.

Each of the larger demi contained a town or village; but several of the smaller demi possessed apparently only a common temple or place of assembly, the houses of the community being scattered over the district, as in many of our country parishes. The names of most of the demi are preserved. It was the practice in all public documents to add to the name of a person the name of the district to which he belonged; and hence we find in inscriptions the names of a great number of demi. Many others are met with in Harpocration, Hesychius, Stephanus, and Suidas, as well as in the earlier writers. But though the names of most of the demi are thus preserved, it is impossible to fix the site of a large number of them, as they were not of sufficient importance to be mentioned in history. We shall endeavour, however, to ascertain their position as far as is practicable, arranging the demi under: 1. The Demi of the Athenian Plain. 2. The Demi of the Eleusian Plain. 3. The Demi of Diacria and Mount Parnes. 4. The Demi of Paralia and Mesogæa.

A. THE DEMI OF THE ATHENIAN PLAIN.

1.—10. The demi in the city of Athens and its suburbs are spoken of elsewhere. [ATHENÆ, p. 301, seq.] They were CERAMEICUS, MELITE, SCAMBONIDÆ, COLLYTUS, CYATHÆNAUM, DIOMEIA, COELE, and perhaps CERIDIADÆ. To these must be added PEIRAECUS and PHALERUM. [See p. 304, seq.]

(a.) West of the Cephissus in the direction from N. to S. were:

11. XYPETE (Ξυπέτη, also Ξυρετέω, Strab. xiii. p. 604), said to have been likewise called ΤΡΟΙΑ (Troia), because Teucus led from hence an Attic colony into Phrygia. (Dionys. i. 61; Strab. l. c.; Steph. B.) It was apparently near Peiraecus or Phalerum, since Xypete, Peiraecus, Phalerum, and Thymocleus formed the *τριάκοντος* (Pollux, iv. 105), who had a temple of Heracles in common (τριάκοντος Ἡρακλείου, Steph. B. s. v. Ἐχελίδα; Böckh, *Inscript.* vol. i. p. 123). Leake places Xypete at a remarkable insulated height, a mile from the head of the harbour of Pe-

raecus, where are still seen some Hellenic foundations; but Ross remarks that this cannot be correct, since Xenophon (*Hell.* ii. 4. § 34) mentions this hill without giving its name, which he certainly would not have done if it had been Xypete.

12. THYMOETADÆ (Θυμοειτάδαι), deriving its name from Thymoetas, a king of Attica, possessed a port, from which Theseus secretly set sail on his expedition to Crete. (Plut. *Thest.* 19.) This retired port seems to have been the same as the PHORON LIMEN (Φόρον λιμήν), or "Thieves' port," so called from its being frequented by smugglers. (Dem. c. *Loerit.* p. 932; Strab. ix. p. 395.) It is a small circular harbour at the entrance to the bay of Salamis, and according to Dodwell is still called *Klephtho-limani*. Leake noticed the foundations of a temple upon a height near the beach, and other remains at a quarter of a mile on the road to Athens. This temple was probably the Heracleum mentioned above. It was situated on the Attic side of the Strait of Salamis (Ctesias, *Pers.* c. 26, ed. Lion; Diod. xi. 18); and it was from the heights of Aegaleos, above this temple, that Xerxes witnessed the battle of Salamis. (Phanodenus, ap. Plut. *Thest.* 13; comp. Herod. viii. 90.) It is true that this temple was not situated at the narrowest part of the strait, as some writers represent; but Leake justly remarks, that the harbour was probably the point from whence the passage-boats to Salamis departed, as it is at the present day, and consequently the Heracleum became the most noted place on this part of the Attic shore. At the foot of Mt. Aegaleos are still seen vestiges of an ancient causeway, probably the road leading from Athens to the ferry. The *σινύραι*, or garments of goatskins of Thymoetadæ, appear to have been celebrated. (Aristoph. *Vesp.* 1138.)

13. ECHELIDÆ (Ἐχελίδα), so called from the hero Echelus, lay between Peiraecus and the Heracleum, in or near a marshy district, and possessed a Hippodrome, in which horse-races took place. (Steph. B. s. v.; Etym. M. s. v. Ἐχελος; Hesych. and Etym. M. s. v. ἐν Ἐχελιδῶν.) It is probable that this Hippodrome is the place to which the narrative in Demosthenes refers (c. *Evorg.* p. 1155, seq.), in which case it was near the city. (Ibid. p. 1162; comp. Xen. *de Mag. Eg.* 3. §§ 1, 10.)

14. CORYDALLUS (Κορυθαλλός), at the foot of the mountain of the same name, is placed by Strabo (ix. p. 395) between Thiria and Peiraecus, near the straits of Salamis, opposite the islands of Pharmacussæ. This position is in accordance with the account of Diodorus (iv. 59), who, after relating the contest of Theseus with Cercyon, which, according to Pausanias (i. 39. § 9), took place to the west of Eleusis, says that Theseus next killed Procrustes, whose abode was in Corydallus. Against the express testimony of Strabo, we cannot accept the authority of other writers, who make Corydallus a mountain on the frontiers of Boeotia and Attica. (Athen. ix. p. 390; Plin. x. 41; Antig. Caryst. 6; Aelian, *H. An.* iii. 35.)

15. HARPMUS (Ἐρμος), lay on the sacred road to Eleusis, between the Cephissus and the Pythium, a temple of Apollo on Mt. Foecium, upon a rivulet of the same name. Here was the splendid monument of Pythionice, the wife of Harpalus. (Plut. *Phoc.* 22; Harpocrist. s. v. Ἐρμος; Pans. i. 87. § 4; Athen. xiii. p. 594; Diod. xvii. 109.)

16. OIA or OIA (Οἶα or Ὀν), was situated above the Pythium, to the west of Mt. Aegaleos, to the north

of the pass of Poecilum. (Soph. *Oed. Col.* 1061, *Οἰδάρης ἐν νόμῳ*, with the Schol.; Leake, p. 151.)

(b.) West of the Cephissus, and E. of the city, in the direction from N. to S.:

17. ΟΕΥΜ. CERAMEIUM (Οἶον Κεραμεικὸν), to distinguish it from Οεὺμ Deceleium near Decelia. Its name shows that it was near the outer Cerameicus, and it may, therefore, be placed, with Leake, between the Sacred Way and the northern Long Wall. (Harpocrat., *Suid.* s. v.)

18. SCIRUM (Σκίρον, Σκίρα, Strab. ix. p. 393), a small place near a torrent of the same name, just outside the Athenian walls on the Sacred Way. It was not a demus, and derived its name from Scirus, a prophet of Dodona, who fell in the battle between the Eleusinii and Erechtheus, and was buried in this spot. (Paus. i. 36. § 4; Strab. l. c.; Steph. B., Harpocrat. s. v.; comp. Schol. ad Aristoph. *Ecol.* 18.)

19. ΛΑΓΙΑΔΑΕ (Λαγιάδα), on the Sacred Way between Sciron and the Cephissus, and near the sacred fig-tree. It is celebrated as the demus to which the family of Miltiades and Cimon belonged. (Paus. i. 37. § 2; Plut. *Cim.* 4, *Alc.* 22; Cic. *de Off.* ii. 18; Hesych.; *Suid.*)

20. COLONUS (Κολωνός), celebrated as the demus of Sophocles, and the scene of one of the poet's tragedies, was situated ten stadia from the gate of the city, called Dipyllum, near the Academy and the river Cephissus. (Thuc. viii. 67; Cic. *de Fin.* v. 1.) It derived its name from two small but conspicuous heights, which rise from the plain a little to the north of the Academy. Hence it is called by Sophocles "the white Colonus" (*τὸν ἀργῆτα Κολωνόν*, *Oed. Col.* 670). It was under the especial care of Poseidon, and is called by Thucydides (l. c.) the *ἱερὸν* of this god. It is frequently called "Colonus Hippius," to distinguish it from the "Colonus Agoræus" in Athens. [ATHENÆ, p. 298, b.] Besides the temple of Poseidon, it possessed a sacred inclosure of the Eumenides, altars of Athena, Hippias, Demeter, Zeus, and Prometheus, together with sanctuaries of Peirithous, Theseus, Oedipus, and Adrastus. (Paus. i. 30. § 4.) The natural beauties of the spot are described by Sophocles in the magnificent chorus, beginning with the words:—

εὐπαυ, ξένη, τὰσδε χώρας
ἔκου τὰ κράτιστα γῆς ἔπαυλα
τὸν ἀργῆτα Κολωνόν.

(c.) Farther north:

21. ACHARNÆ (Ἀχαρναί), the most important of all the Attic demoi, described in a separate article. [ACHARNÆ.]

22. EUPHYRIÆ (Εὐφυρίαι, Steph. B.),

23. CROPIA (Κρωπία, Steph. B.; Κρωπεΐα, Thuc. ii. 19),

24. PELECES (Πέληκες), three demi forming a community, as *τρίκαμοι* (Steph. B. s. v. *Εὐρυταί*), and probably, therefore, adjacent. If the reading in Thucydides (ii. 19) is correct, διὰ Κρωπεΐας, these demi should be placed in the north of the Athenian plain, but many editors read διὰ Κερκiras. Stuart, who has been followed by most modern writers, was led, by similarity of name, to place Peleces at the modern *Bélakas*, near *Marisi*; but Ross maintains that the name of this Albanian village has no connexion with Peleces.

25. PAEONTIÆ (Παιονίαι, Paus. ii. 18. § 9), apparently the same as the Pæonia (Παιονίη) of Herodotus (v. 62), who describes Leipsydrium as

situated above Pæonia. It was perhaps on the site of the modern *Menidhi*, since we know that the modern Greeks frequently change π into μ ; thus *Περτέλη* is also pronounced *Μεντέλη*.

26. LEIPSYDRUM (Λειψύδριον), was not a demus, but a fortress, in which the Alcmaeonides fortified themselves after the death of Hipparchus, but was taken by the Peisistratidae after defeating the opposite party. (Herod. v. 62; comp. Athen. xv. p. 695.) We have already seen that Herodotus describes it as situated above Pæonia, and other authorities place it above Parnes. (Schol. ad Aristoph. *Lystr.* 665; Hesych. s. v. *Λειψύδριον*; Hesych., *Suid.* ἐπὶ Λειψύδριον μάχη.) It is, however, more probable that it stood on the southern slopes of Mt. Parnes, so as to command the descent into the Athenian plain. Leake conjectures that it may have occupied the site of the *Metókhi* of St. Nicolas, a small monastery, situated amidst the woods of the upper region of Mount Parnes, at the distance of three or four miles to the north of *Menidhi*.

27. CEPHISIA (Κηφισία), was one of the ancient twelve cities of Cécrops, and continued to be an important demus down to the latest times. It retains its ancient name (*Kivisia*), and is situated about nine miles NE. of Athens, at the foot of Mt. Pentelicius, nearly opposite Acharnæ. It was the favourite summer residence of Herodes Atticus, who adorned it with buildings, gardens, and statues. We learn from modern travellers that a fountain of transparent water, and groups of shady trees, still remain here; and that it continues to be a favourite residence of the Athenians during the heat of summer. (Strab. ix. 397; Diog. Laërt. iii. 41; Philostr. *Vit. Soph.* ii. 1. § 12; Gell. i. 2, xviii. 10; Harpocrat.; Phot.; Wordsworth, p. 227; Stephani, *Reise durch Griechenland*, p. 1.)

28. ATHMONIUM (Ἀθμονίον, also Ἀθμονία, Harpocrat.; Steph. B.; Zonar.; *Suid.*; Bekker, *Anecd.* i. p. 349), situated on the site of the village *Marasi*, which is a mile and a half from *Kivisia* on the road to Athens. The name of the modern village has been derived from *Anagnysia*, a surname of Artemis, who was worshipped under this designation at Athmonium. (Paus. i. 35. § 5.) An inscription found near *Marisi*, in which the *temenos* of this goddess is mentioned, puts the matter beyond dispute. (ὅρος Ἀρτέμιδος τεμένους Ἀγναρυσίας, Böckh, *Inscr.* n. 528.) Athmonium also possessed a very ancient temple of Aphrodite Urania. (Paus. i. 14. § 7.) The inhabitants of this demus appear to have been considered clever wine-drillers. (Aristoph. *Pac.* 190.)

29. IPHISTIADÆ or HEPHÆSTIADÆ (Ἰφιστιάδαι, Ἡφαιστιάδαι, Steph. B.; Hesych.), are the names of one demus, and not two separate demoi, as Leake maintained. Iphistiadæ appears to have been the correct form of the name, not only because it occurs much more frequently in inscriptions, but also because it is much more probable that a name formed from the obscure hero Iphistinus should have been converted into one derived from the god Hephaestus, than that the reverse should have been the case. (Ross, p. 74.) We learn from Plato's will (Diog. Laërt. iii. 41), that this demus contained an Heracleum or temple of Hercules, which has probably given its name to the modern village of *Arakli*, about two or three miles westward of *Kivisia* and *Marasi*. Hence *Arakli* indicates the site of Iphistiadæ, as *Marasi* does that of Athmonium.

30. EIRESIDAE (*Εἰρεσίδαι*, Steph. B.; Bekker, *Anecd.* i. p. 246), west or south-west of Cephisia, and adjacent to Iphistiadae. (Diog. Laërt. iii. 41.)

31. PENTELE (*Πεντέλη*, Steph.), was situated at the north-eastern extremity of the Athenian plain, at the marble quarries of Mt. Brileus, which was called Mt. Pentelicus from this place. [See p. 322, a.] The fact of Pentele being a demus rests upon the authority of Stephanus alone, and has not yet been confirmed by inscriptions.

32. PALLENE (*Παλλήνη*), a celebrated demus, frequently mentioned by ancient writers and in inscriptions. From the mythical story of the war of the Pallantides against Theseus, we learn that the demi of Pallene, Gargettus, and Agnus were adjacent. When Pallas was marching from Sphecttus in the Mesogaea against Athens, he placed a body of his troops in ambush at Gargettus, under the command of his two sons, who were ordered, as soon as he was engaged with the army of Theseus, to march rapidly upon Athens and take the city by surprise. But the stratagem was revealed to Theseus by Leos of Agnus, the herald of Pallas; whereupon Theseus cut to pieces the troops at Gargettus. In consequence of this a lasting enmity followed between the inhabitants of Pallene and Agnus. (Plat. *Thest.* 13; Philochor. *ap. Schol. ad Eurip. Hippol.* 35.) The road from Sphecttus to Athens passed through the opening between Mt. Pentelicus and Mt. Hymettus. In this situation, on the SW. side of Pentelicus, we find a small village, named *Garitío*, which is undoubtedly the site of the ancient Gargettus. The proximity of Pallene and Gargettus is indicated by another legend. Pallene was celebrated for its temple of Athena; and we are told that Eurytheus was buried at Gargettus in front of the temple of Athena Pallenis. (Strab. viii. p. 377; Steph., Hesych. s. v. *Γαργηττός*; *τάφος παρθένου Παλληνίδος*; Eurip. *Herakl.* 1031.) We know further that Pallene lay on one of the roads from the city to Marathon (Herod. i. 62); and as the most convenient road for warlike operations leads to Marathon around the southern side of Pentelicus, Ross places Pallene half an hour south of *Garitío*, between the monastery *Hieraka* and the small village *Chavvati*, at the spot where was discovered a celebrated inscription respecting money due to temples, and which was probably placed in the temple of Athena Pallenis. (Böckh, *Inscr.* n. 76.) In *Hieraka* there was also found the Boustrophedon inscription of Aristocles, which probably also came from the same temple. (Böckh, n. 23.) Leake supposes Pallene to have stood at the foot of Hymettus, immediately opposite to *Garitío* at the foot of Pentelicus, and supposes its site to be indicated by some Hellenic ruins of considerable extent on a height which is separated only from the northern extremity of Hymettus by the main road into the Mesogaea. "This place is about a mile and a half to the south-westward of *Garitío*, near two small churches, in one of which Mr. Finlay found the following fragment: ΘΕΟΦΑΝΗΣ ΠΑΛΛΑ(ΗΝΕΥΣ). This situation, where the roads of the Mesogaea necessarily unite in approaching Athens, is such a point as would be important, and often occupied in military operations; and accordingly, we find that on three occasions in the early history of Athens, Pallene was the scene of action; first, when Eurytheus fought against the Athenians and Heracleidae; again, when Theseus was opposed to the Pallantides; and a third time when Peisistratus defeated the Alcmaeonidae."

(Leake, p. 46.) The inscription, however, in such a case, is not decisive evidence, as we have already seen. [See p. 325, a.]

Agnus is placed by Ross in the hollow which lies between the extreme northern point of Hymettus and *Hieraka*. Leake, on the other hand, fixes it at *Markópoulo*, in the southern part of the Mesogaea, because Mr. Finlay found at this place an inscription, *ὡς ἂν Ἀγνός*.

33. GARGETTUS (*Γαργηττός*, Steph.; Hesych.; Phavor.; Schol. *ad Aristoph. Theom.* 905), spoken of above, and celebrated as the demus of Epicurus.

34. AGNUS or HAGNUS (*Ἀγνός*; or *Ἀγνός*, Steph.; Phryn.; Hesych.; Suid.), also spoken of above.

(d.) East of Athens:—

35. ALOPECE (*Ἀλωπεκή*), was situated only eleven or twelve stadia from the city (Aesch. c. *Timarch.* p. 119, Reiske), and not far from Cynosarges. (Herod. v. 63.) It lay consequently east of Athens, near the modern village of *Amelóskipo*, between Lycabettus and Ilissus. It possessed a temple of Aphrodite (Böckh, *Inscr.* n. 395), and also, apparently, one of Hermaphroditus. (Acleph. *Ep.* iii. 37.) There are some remains of an ancient building in the church at *Amelóskipo*, which Leake supposes may be those of the temple of Aphrodite.

(e.) South of Athens:—

36, 37. AGRYLE (*Ἀγρυλλή*, *Ἀραυλλή*, *Ἀγροίλη*, Steph.; Harpocrat.; Suid.; Hesych.; Zonar.; Bekker, *Anecd.* i. p. 332), was the name of two demi, an upper and a lower Agyrle. They lay immediately south of the stadium in the city. (Harpocrat. s. v. *Ἀροηττός*.) It is not improbable that the district of Agras in the city belonged to one of these demi. [See p. 302, b.]

38. HALIMUS (*Ἀλμύς*, Harpocrat.; Suid.; Steph.; Bekker, *Anecd.* i. p. 376; Schol. *ad Aristoph.* v. 498), said to have been so called from *τὰ ἄλμα*, sea-weeds (Etym. M. s. v.), was situated on the coast between Phaderum and Aexone (Strab. ix. p. 398), at the distance of 35 stadia from the city (Dem. c. *Eubulid.* p. 1802), with temples of Demeter and Core (Paus. i. 31. § 1), and of Hercules. (Dem. pp. 1814, 1819.) Hence Leake places it at *C. Kallimáki*, at the back of which rises a small but conspicuous hill, crowned with a church of St. Cosmas. Halimus was the demus of Thucydides the historian.

38*. AEXONE (*Ἀἰώνη*, Harpocrat.; Suid.; Zonar.; Steph.; Bekker, *Anecd.* i. p. 358; Xen. *Hell.* ii. 4. § 26), situated on the coast south of Halimus (Strab. l. c.), probably near the promontory of Colias. [Respecting the position of Colias, see p. 305, b.] Aexone was celebrated for its fisheries. (Athen. vii. p. 325; Hesych., Zonar., Suid., s. v. *Ἀἰωνία τριγάνη*.)

39. HALAR AEXONIDES (*Ἁλὰρ Ἀἰωνίδες*), a little south of the preceding, derived its name from its salt-works. (Strab. l. c.; Steph.) "They occupy a level behind a cape called *Aghía*, where are found numerous remains of an ancient town, and among them a lion in white marble." (Leake.)

B. THE ELEUSTINIAN OR THIRIASIAN PLAIN.

The celebrated Sacred Way (*Ἱερὰ Ὁδὸς*), leading from Athens to Eleusis, demands a few words. It was the road along which the solemn procession in the Eleusinian festival travelled every year from Athens to Eleusis. It was lined on either side with numerous monuments. (Diog. *ad Ant.* s. v. *Ἱεραία*.) This road, with its monuments, is described

at some length by Pausanias (i. 36—38), and was the subject of a special work by Polemon, which is unfortunately lost. (Harporat. s. v. *Ἱερὰ Ὀδός*.)

It has been mentioned elsewhere, that there were probably two roads leading from Athens, to each of which the name of the Sacred Way was given, one issuing from the gate called Dipylum, and the other from the Sacred Gate, and that these two roads united shortly after quitting Athens, and formed the one Sacred Way. [ATHENÆ, p. 263, a.]

Pausanias, in his journey along the Sacred Way, left Athens by Dipylum. The first monument, which was immediately outside this gate, was that of the herald Anthemocritus. Next came the tomb of Molossus, and then the place Scirum, already described. [See above, No. 18.] After some monuments mentioned by Pausanias there was the demus Laciadæ [see No. 19], and shortly afterwards the Cephissus was crossed by a bridge, which Pausanias has omitted to mention, but which is celebrated as the place at which the initiated assailed passengers with vulgar abuse and railery, hence called *γεφύριαι*. (Strab. ix. p. 400; Suid. s. v. *Γεφυρίων*; Hesych. s. v. *Γεφυρίσται*.) After crossing the Cephissus, Pausanias describes several other monuments, of which he specifies two as the most remarkable for magnitude and ornament, one of a Rhodian who dwelt at Athens, and the other built by Harpalus in honour of his wife Pythionice. The latter, as we have already seen, was situated at the demus Hermus. [See above, No. 15.]

The next most important object on the road was the temple of Apollo on Mount Pœcilion, the site of which is now marked by a church of St. Elias. In one of the walls of this church there were formerly three fluted Ionic columns, which were removed by the Earl of Elgin in 1801: the capitals of these columns, a base, and a part of one of the shafts, are now in the British Museum. It was situated in the principal pass between the Eleusinian and Thriasian plains. This pass is now called *Dhafni*; at its summit is a convent of the same name. [See p. 322, a.] Beyond the temple of Apollo was a temple of Aphrodite, of which the foundations are found at a distance of less than a mile from *Dhafni*. That these foundations are those of the ancient temple of Aphrodite appears from the fact that doves of white marble have been discovered at the foot of the rocks, and that in the inscriptions still visible under the niches the words *Φίλρ Ἀφροδίτηρ* may be read. This was the Philæum or the temple of Phila Aphrodite, built by one of the flatterers of Demetrius Poliorcetes in honour of his wife Phila (Athen. vii. pp. 254, a. 255, c.); but Pausanias, whose pious feelings were shocked by such a profanation, calls it simply a temple of Aphrodite. Pausanias says that before the temple was "a wall of rude stones worthy of observation," of which, according to Leake, the remains may still be seen; the stones have an appearance of remote antiquity, resembling the irregular masses of the walls of Tiryns.

At the bottom of the pass close to the sea were the *RHEITI* (*Ῥεῖται*), or salt-springs, which formed the boundaries of the Athenians and Eleusinians at the time of the twelve cities. "The same copious springs are still to be observed at the foot of Mt. Aegaleos; but the water, instead of being permitted to take its natural course to the sea, is now collected into an artificial reservoir, formed by a stone wall towards the road. This work has been constructed for the purpose of turning two mills, below which

the two streams cross the Sacred Way into the sea." (Leake.)

Half a mile beyond the Rheiti, where the road to Eleutherae branches off to the right, was the Tomb of Strato, situated on the right-hand side of the road. There are still ruins of this monument with an inscription, from which we learn its object; but it is not mentioned by Pausanias. The Way then ran along the low ground on the shore of the bay, crossed the Eleusinian Cephissus, and shortly afterwards reached Eleusis. Leake found traces of the ancient causeway in several places in the Eleusinian plain, but more recent travellers relate that they have now disappeared. (Mure, vol. ii. p. 31.) Respecting the Sacred Way in general, see Leake, p. 134, and Preller, *De Via Sacra Eleusinia*, Dorpat. 1841.

40. ELEUSIS (*Ἐλευσίς*), is noticed separately. [ELEUSIS.]

41. THRIA (*Θρία*), an important demus, from which the Eleusinian plain, or, at all events, the central or eastern part of it, was called the Thriasian Plain. When Attica was invaded from the west, the Thriasian Plain was the first to suffer from the ravages of the enemy. (*Θριάσιον πεδῖον*, Strab. ix. p. 395; Herod. ix. 7; Thuc. i. 114, ii. 19.) A portion of the Eleusinian plain was also called the Rharian Plain (*Ῥάριον*, Hom. *Hymn. Cer.* 450) in ancient times, but its site is unknown.

The territory of Thria appears to have been extended as far as the salt-springs Rheiti, since the temple of Aphrodite Phila is said to have been in Thria. (Athen. vi. p. 255, c.) Thria is placed by Leake at a height called *Magála*, on the Eleusinian Cephissus, about three miles above Eleusis, but it is much more probable that it stood upon the coast somewhere between Eleusis and the promontory Amphiale (*εἶτα* [after Eleusis] *τὸ Θριάσιον πεδῖον καὶ ὁμώνυμος αἰγάλας καὶ δήμος* *εἴθ' ἡ ἄκρα ἢ Ἀμφιάλη*, Strab. l. c.). Fiedler mentions the ruins of a demus, probably Thria, situated on the coast, at the distance of scarcely ten minutes after leaving the pass of Dhafni. (Fiedler, *Reise*, &c. vol. i. p. 81.)

42. ICARIA (*Ἰκαρία*), the demus, in which Icarus received Dionysus, who taught him the art of making wine. (For the legend, see *Dict. of Biogr. and Myth.*, art. *Icarus*.) The position of this demus and of Mount Icarus (Plin. iv. 7. s. 11) has been variously fixed by modern scholars. Leake has identified Icarus with Mount *Argaliki*, on the south side of the Marathonian plain, since Icarus is said by Statius (*Theb.* xi. 644) to have been slain in the Marathonian forest. But, as Ross has observed, Marathonian is here used only in the sense of Attic; and the argument derived from this passage of Statius is entirely overthrown by another passage of the same poet, in which the abodes of Icarus and of Celeus (i. e. Icaria and Eleusis) and Melaenæ are mentioned together as three adjacent places. ("Icarii Ceieique domus viridesque Melaenæ," Stat. *Theb.* xii. 619.) Ross, with greater probability, places Icaria in the west of Attica, because all the legends respecting the introduction of the worship of Dionysus into Attica represent it as coming from Thebes by way of Eleutherae, and because the Parian chronicle represents men from Icaria as instituting the first chorus at Athens, while the invention of comedy is assigned to the Megarian Susarion. From the latter circumstance, Ross conjectures that Icaria was near the frontiers of Megara; and he supposes that the range of moun-

tains, separating the Megarian and Eleusinian plains, and terminating in the promontory of the Kerata or the Horns, to which no ancient name has been hitherto assigned, was Mount Icarium. (Ross, p. 73.)

43. OENOE (*Οἰνών*), which must be distinguished from a demus of the same name in the Marathonian Plain, was situated upon the confines of Boeotia and Attica, near Eleutherae, and upon the regular road to Plataeae and Thebes. (Strab. viii. p. 375; Herod. v. 74; Thuc. ii. 18; Diod. iv. 60.) Hysiae and Oenoe are mentioned as the frontier demi of Attica in B.C. 507, when they were both taken by the Boeotians. (Herod. l. c.) From this time Hysiae continued to be a Boeotian town; but Oenoe was recovered by the Athenians, and was fortified by them before the commencement of the Peloponnesian war (Thuc. l. c.) In B.C. 411 the Boeotians again obtained possession of Oenoe (Thuc. viii. 98); but it must have been recovered a second time by the Athenians, as it continues to be mentioned as an Attic demus down to the latest times. Oenoe was situated on the Pythian Way, so called because it led from Athens to Delphi (Strab. ix. p. 422): this road apparently branched off from the Sacred Way to Eleusis, near the tomb of Strato. Near Oenoe was a Pythium, or temple of Apollo Pythius, in consequence of the sanctity of which Oenoe obtained the epithet of the Sacred. (Liban. *Declam.* 16, in *Dem. Apol.* i. p. 451.) This Pythium is said to have formed the northern boundary of the kingdom of Nisus, when Attica and the Megaris were divided between the four sons of Pandion. (Strab. ix. p. 392.)

At the NW. extremity of Attica there is a narrow pass through Mount Cithaeron, through which ran the road from Thebes and Plataeae to Eleusis. This pass was known in antiquity by the name of the Three Heads, as the Boeotians called it, or the Oak's Heads, according to the Athenians. (Herod. ix. 38.) On the Attic side this pass was guarded by a strong fortress, of which the ruins form a conspicuous object, on the summit of a height, to the left of the road. They now bear the name of *Ghyfó-kastro*, or gipsy castle, a name frequently given to such buildings among the modern Greeks. Leake supposes these ruins to be those of Oenoe, and that ELEUTHERAE was situated at *Myipoli*, about four miles to the south-eastward of *Ghyfó-kastro*. The objection to this hypothesis is, that Eleutherae was originally a member of the Boeotian confederacy, which voluntarily joined the Athenians, and never became an Athenian demus, and that hence it is improbable that Oenoe, which was always an Attic demus, lay between Plataeae and Eleutherae. To this Leake replies, that, on examining the ruins of *Ghyfó-kastro*, its position and dimensions evidently show that it was a fortress, not a town, being only 700 or 800 yards in circumference, and standing upon a strong height, at the entrance of the pass, whereas *Myipoli* has every appearance of having been a town, with an acropolis placed as usual on the edge of a valley. (Respecting Eleutherae, see Paus. i. 88. § 8; Xen. *Hell.* v. 4. § 14; Strab. viii. p. 375, ix. p. 412; Plat. *Theaet.* 29; Steph. B.; Plin. iv. 7. s. 12.) The position of these places cannot be fixed with certainty; but we think Leake's opinion is, upon the whole, the most probable. Müller, Kiepert, and others suppose the ruins of *Ghyfó-kastro* to be those of PANACTUM, described by Thucydides as a fortress of the Athenians, on the confines of Boeotia,

which was betrayed to the Boeotians in B.C. 420, and subsequently destroyed by them. (Thuc. v. 3, 42; comp. Paus. i. 25. § 6; Dem. *de Fals. Leg.* p. 446; Steph. B.) Leake places Panactum on the Boeotian side of the pass of Phyle; but Ross thinks that he has discovered its ruins in the plain of Eleutherae, west of *Skarta*. Ross, moreover, thinks that Eleutherae stood to the east of *Ghyfó-kastro*, near the convent of St. Meletius, where are ruins of an ancient place; while other modern writers suppose Eleutherae to have stood more to the west, near the modern village of *Kindara*.

44. ELEUTHERAE (*Ἐλευθεραί*), not a demus. Respecting its site, see No. 43.

45. PANACTUM (*Πανάκτων*), a fortress, also not a demus. Respecting its site, see No. 43.

46. MELAENAE (*Μελαίναί*), a fortified demus, on the frontier of Attica and Boeotia, celebrated in Attic mythology as the place for which Melanthus and Xanthus fought. It was sometimes called Celaeus. (Polyaen. i. 19; Callin. ap. Steph. B. s. v. *Μελαίνας*; Schol. ad *Aristoph. Acharn.* 146, *Pac.* 890; Suid. s. v. *Ἀπαγόρεια, Κελαίαι*.) Leake supposes the ruins near the convent of St. Meletius, of which we have just spoken, to be those of Melaeus, and remarks that the groves and fountains, which maintain the verdure of this spot, accord with the epithet bestowed by the Latin poet upon the place (*viridesque Melaeus*, Stat. *Theb.* xii. 619.)

47. DRYMUS (*Δρυμός*), a fortress, not a demus, in the same neighbourhood, but of uncertain site. (Dem. *de Fals. Leg.* p. 446; Hesych.; Harpocrat.)

C. THE DEMI OF DIACRIA AND MOUNT PARNES.

48. PHYLE (*Φυλή*), still called *Fili*, a strong fortress, stands on a steep rock, commanding the narrow pass across Mt. Parnes, through which runs the direct road from Thebes to Athens, past Acharnae. On the northern side of the pass was the territory of Tanagra. Phyle is situated at the distance of more than 120 stadia from Athens (Psephisma, ap. Dem. *de Cor.* p. 238), not 100 stadia, as Diodorus states (xiv. 32), and was one of the strongest Attic frontier fortresses on the Boeotian frontier. The precipitous rock upon which it stands can only be approached by a ridge on the eastern side. It is memorable in history as the place seized by Thersibulus and the Athenian exiles in B.C. 404, and from which they commenced their operations against the Thirty Tyrants. The height of Phyle commands a magnificent view of the whole Athenian plain, of the city itself, of Mt. Hymettus, and the Saronic Gulf. (Xen. *Hell.* ii. 4. § 2, seq.; Diod. l. c.; Nep. *Thersyph.* 2; Strab. ix. pp. 396, 404.) In Phyle there was a building called the Daphnephoreion, containing a picture, which represented the Thargelia. (Athen. x. p. 424, f.)

49. HARMA (*Ἄρμα*), a fortress, but not a demus, near Phyle, situated on a height visible from Athens. (Strab. ix. p. 404; Eustath. ad *Il.* ii. 499.) Leake places it above Phyle, towards the summit of the ridge, and to the left of the modern road, where the ruins of a fortress are visible; but other writers place it south-east of Phyle.

50. CHELASTIRIS (*Χελαιτίρις*), a demus, mentioned only by Hesychius (s. v.); but in consequence of the similarity of name, it is supposed to have occupied the site of *Khaeria*, the largest village in Attica, which is the first place met with on descending the pass of Phyle towards Athens.

51. **DECELEIA** (*Δεκείλεια*) was situated near the entrance of the eastern pass across Mount Parnes, which leads from the north-eastern part of the Athenian plain to Oropus, and from thence both to Tanagra on the one hand, and to Delium and Chalcis on the other. It was originally one of the twelve cities of Attica. (Strab. ix. p. 397.) It was situated about 120 stadia from Athens, and the same distance from the frontiers of Boeotia: it was visible from Athens, and from its heights also might be seen the ships entering the harbour of Peiræus. (Thuc. vii. 19; Xen. *Hell.* i. 1. § 25.) It was by the pass of Decelia that Mardonius retreated from Athens into Boeotia before the battle of Plataeae (Herod. ix. 15); and it was by the same road that the grain was carried from Euboea through Oropus into Attica. (Thuc. vii. 28.) In B.C. 413 Decelia was occupied and fortified by the Lacedaemonians under Agis, who kept possession of the place till the end of the war; and from the command which they thus obtained of the Athenian plain, they prevented them from cultivating the neighbouring land, and compelled them to bring the corn from Euboea round Cape Sunium. (Thuc. ii. 27, 28.) The pass of Decelia is now called the pass of *Taliby*. Near the village of this name there is a peaked height, which is a conspicuous object from the Acropolis: the exact site of the demus is probably marked by a fountain, near which are many remains of antiquity. (Leake.)

52. **OEUM DECELEICUM** (*Οἶον Δεκείλεικόν*), of unknown site, but near Decelia, so called to distinguish it from the Oeum Cerameicum. (Harpoer.; Suid.) [No. 17.]

53. **SPHENDALIA** (*Σφενδάλη*), a demus, at which Mardonius halted on his route from Decelia to Tanagra. (Herod. ix. 15; Steph.; Hesych.) "Hence it appears to have stood not far from the church of *Αἰὸ ΜερκίARIO*, which now gives name to the pass leading from Decelia through the ridges of Parnes into the extremity of the Tanagraean plain. But as there is no station in the pass where space can be found for a demus, it stood probably at *Μαλικαῖα*, in a plain where some copious sources unite to form the torrent, which joins the sea one mile and a half east of the Skala of Apostólus." (Leake.) In the territory of Sphendale there was a hill, named Hyacinthus. (Suid. s. v. *Ἰακύνθου*, where *Σφενδαλέων* should be read instead of *Σφενδονίων*.)

54. **OROPUS** (*Ὀρωπός*), was originally a Boeotian town, and though afterwards included in Attica, was not an Attic demus. This place, together with its harbour Delphinium, and Amphiaræium, in its neighbourhood, is spoken of separately. [OROPUS.]

55. **PSAPHIS** (*Ψαφίς*), originally a town of the Oropia, but subsequently an Attic demus, lay between Oropus and Brauron, and was the last demus in the north-eastern district of Attica. (Strab. ix. p. 399.)

56. **RHAMNUS** (*Ραμνός*), south of Psaphis, on the coast of the Euripus, requires a separate notice on account of its celebrated temples. [RHAMNUS.]

57. **APHIDNA** (*Ἀφιδνα*), one of the twelve ancient cities of Attica, lay between Decelia and Rhamnus. It is also spoken of separately.

58, 59, 60. **TITACIDAE** (*Τιτακίδαι*), **PERRHIDAE** (*Περρήδαι*), and **THEGONIDAE** (*Θευγονίδαι*), were probably all in the neighbourhood of Aphidna. These three demi, together with Aphidna, are said to have been removed from the Acanthis to another tribe. (Harpoer. s. v. *Θευγονίδαι*.) Perrhidæ is described

as a demus in Aphidna (Hesych. Phavor. *δήμος ἐν Ἀφιδναίς*); and that Titacidae was in the same locality may be inferred from the story of the capture of Aphidna by the Dioseuri in consequence of the treachery of Titacus. (Herod. ix. 73; Steph. s. v. *Τιτακίδαι*.)

61. **TRINEMERIA** (*Τρινέμεια*), at which one of the minor branches of the Cephissus takes its rise, and therefore probably situated at the modern village of *Bugati*. (Strab. ix. p. 400; Steph. B. s. v.)

62, 63, 64, 65. **MARATHON** (*Μαραθών*), **PROBALINTHUS** (*Προβάλανθος*), **TRICORYTHUS** (*Τρικώρυθος*), and **OENOE** (*Οἰνὴ*), four demi situated in the small plain open to the sea between Mt. Parnes and Mt. Pentelicus, originally formed the Tetrapolis, one of the twelve ancient divisions of Attica. The whole district was generally known under the name of Marathon, under which it is described in this work. [MARATHON.]

66. **EPACRIA** (*Ἐπακρία*), one of the twelve ancient districts of Attica. (Strab. ix. p. 397), and subsequently, as appears from an inscription, a demus near Plotheia and Halae Araphenides. (Büchh, *Inscr.* No. 82.) As the name of a district, it was probably synonymous with Diacria. (Etyim. M. *Ἐπακρία*; Steph. *Σημαχίδαι*.) An ancient grammarian describes the district of Epacria as bordering upon that of the Tetrapolis of Marathon. (Bekker, *Anecd.* i. p. 259.) Finlay and Leake place the town of this name at *Pikermi*, upon the south-eastern heights of Pentelicus, "where a strong position on a perennial stream, added to some vestiges of buildings, and several inscriptions, are proofs of an Hellenic site."

67. **SEMACHIDAE** (*Σημαχίδαι*), described by Philochorus (ap. Steph. s. v.) as a demus in the district of Epacria, but its exact site is uncertain. (Hesych.; Phot.)

68. **PLOTHEIA** (*Πλόθεια*) appears to have belonged to the district of Epacria, and to have been not far from Halae Araphenides. (Harpoer.; Suid.; Steph.; Phot.; Büchh, *Inscr.* No. 82.)

69, 70. **PHEGAEA** (*Φηγαῖα*), the name of two demi of uncertain site. (Steph.; Harpoer.; Suid.; Etyim. M.; Phot.; Hesych.) It is probable, however, that Stephanus speaks of one of these demi, under the name of PHEGEUS, when he describes Halae Araphenides as lying between Phegeus near Marathon and Brauron. (Steph. s. v. *Ἀλαί*.)

71. **HECALE** (*Ἠκάλη*), probably near Marathon, since this demus is said to have obtained its name from a woman who hospitably received Theseus into her house, when he had set out to attack the Marathonian bull, which was ravaging the Tetrapolis. It contained a sanctuary of Zeus Hecaleus. (Philochor. ap. Plut. *Thest.* 14; Suid. s. vv. *Ἠκάλη*, *Κωλίδας*, *Ἐπαλία*; Steph. s. vv. *Ἠκάλη*, *Ἰαρίδης*, *Τριρεμίδης*; Schol. ad *Aristoph. Acharn.* 127.)

72. **ELAEUS** (*Ἐλαεὺς*, Steph.; Bekker, *Anecd.* i. p. 249), of uncertain site, but placed by Leake at *Liosia*, a village two miles to the west of Aphidna, because he considers this name a corruption of Eleus; but this is not probable.

D. THE DEMI OF PARALIA AND MESOGAEA.

Mount Hymettus, which bounded the Athenian plain on the south, terminated in the promontory of Zoster (*Ζωστήρ*), opposite to which was a small island called PHAURA (*Φαύρα*). At Zoster, upon the sea, stood four altars, sacred respectively to Athens, Apollo, Artemis, and Leto. (Strab. ix.

p. 398; Paus. i. 31. § 1; Steph. s. v. Ζωστήρα.) "The hill of Zoster terminates in three capes; that in the middle is a low peninsula, which shelters in the west a deep inlet called *Vulisméni*." (Leake.) The island *Plauria* is now called *Flevo* or *Flega*.

73. ANAGYRUS (*Ἀναγυρίς*), situated on the western coast, a little north of the promontory Zoster, on the site of the modern *Vári*. [ANAGYRUS.]

74. CHOLLEIDAE (*Χολλίδαι*, *Χολλίδαι*, Harpoer.; Suid.; Steph.; Schol. ad *Aristoph. Acharn.* 404), is supposed to have been near the Nymphæum, or Grotto of the Nymphs, situated at the southern end of Mt. Hymettus, and about three miles from *Vári* by the road. From the inscriptions in this cave, we learn that it was dedicated to the nymphs and the other rustic deities by Archedemus of Phærea (not Theræ, as is stated by some modern writers), who had been enrolled in the demus of Cholleidæ. Hence it is inferred that the grotto was, in all probability, situated in this demus. A full and interesting description of the grotto is given by Wordsworth (p. 192, seq.; comp. Leake, p. 57.).

75. THORAE (*Θοραί*), a little south of Anagyrus. (Strab. ix. p. 398; Harpoer.; Steph.; Etym. M.)

76, 77. LAMPTRA (*Λάμπτρα*, in inser.; *Λάμπρα*, in Strab. &c.), the name of two demi, Upper Lamptra (*Λάμπτρα καθ' ὄρεσιν*), and Lower or Maritime Lamptra (*Λάμπτρα ὑπὲρ ὄρεσιν* or *παράλιος*). These places were between Anagyrus, Thoræ, and Aegilia. (Strab. l. c.) Upper Lamptra was probably situated at *Lanoriká*, a village between three and four miles from the sea, at the south-eastern extremity of Mt. Hymettus; and Lower Lamptra on the coast. At Lamptra the grave of Cranaus was shown. (Paus. i. 31. § 2; Steph.; Hesych.; Harpoer.; Suid.; Phot.)

78. AEGILIA (*Αἰγίλια*), south of Lamptra, spoken of separately. [AEGILIA.]

79. ANAPHLYSTUS (*Ἀναφλύστος*), now called *Anáfygo*, situated between the promontories of Astypalæa and Sunium, a little south of the former. It is also spoken of separately. [ANAPHLYSTUS.] Opposite the promontory of Astypalæa is a small island, now called *Lagonisi* or *Láguusa*, in ancient times *ELEUSA* (*Ἐλευσά*, Strab. l. c.). Astypalæa and Zoster were the two chief promontories on the western coast of Attica.

Strabo (l. c.) speaks of a *PANEIUM* (*Πανεῖον*), or Grotto of Pan, in the neighbourhood of Anaphlystus. It is no doubt the same as the very beautiful and extensive cavern above *Mt. Elymb* in the Parian range, of which the western portion bears the name of *Pani*.

80. AZENIA (*Ἀζηνία*), the only demus mentioned by Strabo (l. c.) between Anaphlystus and Sunium. (Harpoer.; Hesych.; Steph.; Bekker, *Anecd.* i. p. 348.) It was probably situated in the bay of which Sunium forms the eastern cape. Opposite this bay is a small island, now called *Gaidharónisi*, formerly the Island or Rampart of Patroclus (*Πατρόκλου χώρα* or *ἤστος*), because a fortress was built upon it by Patroclus, who commanded on one occasion the ships of Ptolemy Philadelphus. (Strab. l. c.; Paus. i. 1. § 1; Steph. s. v. *Πατρόκλου ἤστος*.) Ten miles to the south of this island, at the entrance of the Saronic gulf, is *Belbina*, now *St. George*, which was reckoned to belong to Peloponnesus, though it was nearer the coast of Attica. [BELBINA.]

81. SUNIUM (*Σούνιον*), situated on the southern promontory of Attica, which was also called Sunium, now *Cape Kolónnes*, from the columns of the ruined

temple on its summit, is noticed separately. [SUNIUM.] Northward of the promontory of Sunium, and stretching from Anaphlystus on the west coast to Thoricus on the east coast, was *Mt. Laurium*, which contained the celebrated silver mines. [LAURIUM.]

82. THORICUS (*Θορικός*), north of Sunium on the east coast, was a place of importance, and also requires a separate notice. [THORICUS.] Midway between Sunium and Thoricus was the harbour *PA-XORMUS* (*Πάνορμος*, Ptol. iii. 15. § 8), now named *Pándrimo*. Parallel to the east coast, and extending from Sunium to Thoricus, stretches the long narrow island, called *Maoris* or *Helena*. [HELENA.]

83, 84. AULON (*Αἰλὼν*) and MARONIA (*Μαρόνεια*), two small places of uncertain site, not demi, in the mining district of *Mt. Laurium*. [LAURIUM.]

85. BESA (*Βῆσα*), situated in the mining district, midway between Anaphlystus and Thoricus (Xen. *Vect.* 4. §§ 43, 44), and 300 stadia from Athens. (Isæus, *de Pyrrh. Her.* p. 40, Steph.) Xenophon (l. c.) recommended the erection of a fortress at Besa, which would thus connect the two fortresses situated respectively at Anaphlystus and Thoricus. Strabo (ix. p. 426) says that the name of this demus was written with one *s*, which is confirmed by inscriptions.

86. AMPHITROPE (*Ἀμφιτρόπη*), north of Besa and in the district of the mines, placed by Stuart at *Metropistis*. (Büchli, *Inscr.* No. 162; Steph.; Hesych.)

87, 88. POTAMUS (*Ποταμός* or *Ποταμοί*), the name of two demi, as appears from an inscription quoted by Ross (p. 92), though apparently only one place. It lay on the east coast north of Thoricus, and was once a populous place; it was celebrated as containing the sepulchre of Ion. (Strab. ix. pp. 398, 399; Paus. i. 31. § 2, vii. i. § 2; Plin. iv. 7. s. 11; Suid.; Harpoer.) Its harbour was probably the modern *Dhaskalió*; and the demus itself is placed by Leake at the ruins named *Paleokastro* or *Erekekastro*, situated on a height surrounded by torrents two miles to the south-west of *Dhaskalió*, a little to the south of the village *Dardhesa*. The port *Dhaskalió* was probably, as Leake observes, the one which received the Peloponnesian fleet in B. C. 411. (Thuc. viii. 95.)

89. PHASIAE (*Φασαίαι*), on the east coast, between Potamus and Steiria, with an excellent harbour, from which the Theoria or sacred procession used to sail. Here was a temple of Apollo, and also the tomb of Erysichthon, who died at this place on his return from Delos. (Strab. ix. p. 399; Paus. i. 31. § 2; Thuc. viii. 95; Liv. xxxi. 45.) The ruins of the demus are seen on the north-east side of the bay. The harbour, now called *Porto Rafi*, is the best on the eastern coast of Attica, and is both deep and capacious. The entrance of the harbour is more than a mile in breadth; and in the centre of the entrance there is a rocky islet, upon which is a colossal statue of white marble, from which the harbour has derived its modern name, since it is commonly supposed to bear some resemblance to a tailor (*ράφτης*) at work. The best description of this statue is given by Ross, who remarks that it evidently belongs to the Roman period, and probably to the first or second century after the Christian era. (Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 9; comp. Leake, p. 72; Wordsworth, p. 217.) We also learn from Ross that in the middle of the bay there is a

rocky promontory with ruins of the middle ages upon it, which promontory Ross supposes to be the *CORONELA* of Stephanus (s. v. *Kopáveia*).

90. *STÉIRIA* (Στείρια, Steph.; Hysch.; Suid.; Plin. iv. 7. s. 11), on the east coast, between Prasiae and Brauron. (Strab. ix. p. 399.) Wordsworth says that it is an hour's walk from Prasiae to Brauron, and that on the way he passed some ruins, which must be those of Stéria. Stiris in Phocis is said to have been founded by the inhabitants of this demus. (Paus. x. 35. § 8.) The road from Athens to Stéria and the harbour of Prasiae was called the *Στεριακή ὁδός*. (Plat. *Hipparch.* p. 229.) Stéria was the demus of Theramenes and Thrasybulus.

91. *BRAURON* (Βραυρών), one of the twelve ancient cities, but never mentioned as a demus, though it continued to exist down to the latest times. It was situated on or near the eastern coast of Attica, between Stéria and Halae Araphenides, near the river Erasinus. (Strab. viii. p. 371, ix. p. 399.) Its name is apparently preserved in that of the two villages, called *Vraóna* and *Palaó Vraóna*, situated south of the Erasinus. Brauron is celebrated on account of the worship of Artemis Brauronia, in whose honour a festival was celebrated in this place. (Herod. vi. 138.) Here Orestes and Iphigenia were supposed to have landed, on their return from Tauris, bringing with them the statue of the Taurian goddess. (Paus. i. 33. § 1, iii. 16. § 7; Eurip. *Iphig. in Taur.* 1450, 1462; Nonnus, *Dionys.* xiii. 186.) This ancient statue, however, was preserved at Halae Araphenides, which seems to have been the proper harbour of Brauron, and therefore the place at which the statue first landed. Pausanias (i. 33. § 1), it is true, speaks of an ancient statue of Artemis at Brauron; but the statue brought from Tauris is expressly placed by Callimachus (*Hymn. in Dian.* 173), and Euripides (*Iphig. in Taur.* 1452) at Halae; and Strabo (ix. p. 399) distinguishes the temple of Artemis Tauropolus at Halae Araphenides from the temple of Artemis Brauronia at Brauron. There was a temple of Artemis Brauronia on the Acropolis, containing a statue of the goddess by Praxiteles. (Paus. i. 23. § 7.)

92. *HALAE ARAPHENIDES* (Ἁλαὶ Ἀραφηνίδες), so called to distinguish it from Halae Aexonides [No. 39], lay on the east coast between Brauron and Araphen, and was the proper harbour of Brauron, from whence persons crossed over to Marmarium in Euboea, where were the marble quarries of Carystus. (Strab. ix. p. 399, x. p. 446.) Hence Halae is described by Euripides (*Iphig. in Taur.* 1451) as *γείτων θεῶπόδος Καρυστίας*. The statue of the Taurian Artemis was preserved at this place, as has been already shown. [No. 91.]

93. *ARAPHEN* (Ἀραφή), on the east coast, north of Halae and Brauron, the name of which is probably preserved in the village of *Rafina*, situated near the mouth of the river of that name. (Harpoer.; Suid.; Steph.; Bekker, *Anecd.* i. p. 338.)

We learn from Strabo (ix. p. 399) that the demi in the Mesogaea were very numerous; and his statement is confirmed by the great number of remains of ancient buildings which occur in this district. (Wordsworth, p. 226.) But the names of only a few have been preserved, which we can assign with certainty to the Mesogaea; and the position of many of these is doubtful.

94. *PROSPALTA* (Πρόσπάλτα) lay in the interior, between Zoster and Potamos, at the modern

village of *Keratiti*, as we may infer from an inscription discovered at this place. (Paus. i. 31. § 1; Dem. c. *Macart.* p. 1071; Harpoer.; Phot.; Suid.; Steph.)

95. *MYRRHINUS* (Μυρρῖνός) lay to the east of Prasiae or *Porto Raphi*, at *Méronda*, as appears from inscriptions found at this place. Artemis Colaeis was worshipped at Myrrhinus (Paus. i. 31. § 4; Schol. ad *Aristoph. Av.* 874); and in one of the inscriptions at *Méronda* mention is made of a temple of Artemis Colaeis. (Büchli, *Inscr.* No. 100.) (See also Strab. ix. p. 399; Steph.; Phot.)

96. *PHILYA* (Φάλα, Φάλυα), the site of which cannot be determined, though there can be little doubt that it lay in the Mesogaea from the position which it occupies in the list of Pausanias. It must have been a place of importance from the number of temples which it contained, and from its frequent mention in inscriptions. (Paus. i. 31. § 4, iv. 1. § 5; Plut. *Them.* 1; Athen. x. p. 424; Harpoer.; Suid.; Steph.; Phot.)

97, 98. *PAEANIA* (Παeania), divided into Upper and Lower Paeania, was situated on the eastern side of Hymettus, near the modern village of *Lioyeni*. It was the demus of Demosthenes. (Paus. i. 23. § 12; Harpoer.; Suid.; Phot.; Ross, in *Annal. dell' Inst. Arch.* vol. ix. p. 5, foll.)

99. *PHILAIÐAE* (Φιλαΐδαι) appears to have been near Brauron, since it is said to have derived its name from Philaeus, the son of the Telemian Ajax, who dwelt in Brauron. Philaïdæ was the demus of Peisistratus. (Plut. *Sol.* 10; Plat. *Hipparch.* p. 228; Paus. i. 35. § 2; Herod. vi. 35.)

100. *CEPHALE* (Κεφαλή) appears, from the order in which it occurs in the list of Pausanias (i. 31. § 1), to have been situated south or east of Hymettus, perhaps in the neighbourhood of Brauron and *Vraóna*, where Ross found an inscription containing the name of this demus. Cephalæ possessed a temple of the Dioscuri, who were here called the Great Gods. (Paus. l. c.; Harpoer.; Suid.; Phot.; Schol. ad *Aristoph. Av.* 417.)

101. *SPHETTUS* (Σφηττός), one of the twelve ancient cities, and subsequently a demus. Its position has given rise to much dispute. Leake places it in the northern part of the Mesogaea, and thinks that *Sputa* may be a corruption of Sphettus. That it was situated either in the Mesogaea or the Paralia is certain from the legend, that Pallas, who had obtained these districts, marched upon Athens from Sphettus by the Sphettian Way. (Plut. *Thes.* 13; Philochor. ap. Schol. ad *Eurip. Hipp.* 35.) Now we have seen good reasons for believing that Pallas must have marched round the northern extremity of Hymettus [see above, No. 32]; and consequently the Sphettian road must have taken that course. Although the Sphettian road cannot therefore have run along the western coast and entered Athens from the south, as many modern writers maintain, Sphettus was probably situated further south than Leake supposes, inasmuch as Sphettus and Anaphlystus are represented as sons of Troezen, who migrated into Attica; and, seeing that Anaphlystus was opposite Troezen, it is inferred that Sphettus was probably in the same direction. (Paus. i. 30. § 9; Steph. s. v. Ἀναφλύστος, Σφηττός.)

102. *CYTHÆRUS* (Κύθηρος, Inscr.; Κύθηρος, Kéthorok, Strab. ix. p. 397; Harpoer.; Suid.; Steph.; Phot.), one of the twelve ancient cities, and afterwards a demus. Its position is quite uncertain.

Leake conjectures that its territory as one of the twelve cities may have occupied the southern end of the inland country, on the supposition that the territory of Spethus occupied the northern half of this district. Ross however conjectures, from a passage of Pausanias (vi. 22. § 7), that Cytherus may have been near Gargettus. Pausanias states that the nymphs of the river Cytherus in Elis were called Ionides from Ion, the son of Gargettus, when he migrated from Athens to Elis.

(The best works on the demi are by Leake, *The Demi of Attica*, London, 1841, 2nd ed., and Ross, *Die Deme von Attika*, Halle, 1846; from both of which great assistance has been derived in drawing up the preceding account. The other most important works upon the topography of Attica are Grotefend, *De Demis sive Pagis Atticae*, Güt. 1829; Finley, in *Transactions of the Royal Society of*

Literature, vol. iii. p. 396, seq., and *Remarks on the Topography of Oropia and Diacria*, 12mo. Athens, 1838; K. O. Müller, art. *Attika*, in Ersch and Gruber's *Encyclopædie*, vol. vi., translated by Lockhart, London, 1842; Wordsworth, *Athens and Attica*, London, 1836; Kruse, *Hellas*, vol. ii.; Leake, *Northern Greece*, vol. ii.; Stuart's *Antiquities*; and the *Travels* of Dodwell, Gell, Brünsted, Fiedler, and Mure.)

In the following alphabetical list of the demi, the first column contains the name of each demus; the second that of the demotes; the third that of the tribe to which each demus belonged during the time of the ten tribes; and the fourth that of the tribe when there were twelve or thirteen tribes. Of the demi in this list, which have not been spoken of above, the site is unknown.

E. ALPHABETICAL LIST OF THE DEMI.

| | | | | |
|-------|--|--|---------------------|------------------------|
| 1. | 'Αγγελή | 'Αγγελῆθεν, 'Αγγελεύς | Pandionis | Pandionis. |
| 2, 3. | 'Αγκυλή καθύπερθεν and ὑπέρερθεν. | 'Αγκυλῆθεν, 'Αγκυλεύς | Aegeis | Aegeis. |
| 4. | 'Αγροῦς, 'Αγροῦς | 'Αγροῦσιος | Acamantis | Demetrias, Attalis. |
| 5, 6. | { 'Αγριάδαι 'Αγρυλή ('Αγρυνλή), 'Αγροιλῆ) καθύπερθεν and ὑπέρερθεν. 'Αζηνία | { 'Αγριάδης 'Αγρυλῆθεν, 'Αγρυλεύς 'Αζηνιεύς, 'Αζηνιῶθεν | Hippochoontis.] | |
| | | | Erechtheis | Attalis. |
| | | | Hippochoontis | Hippochoontis. |
| 7. | 'Αθμονον ('Αθμονία) | 'Αθμονεύς | Cecropis | Attalis. |
| 8. | Αἰγυλία ('Αἰγυλιος) | Αἰγυλιεύς | Antiochis | Antiochis. |
| 9. | Αἰθαλῖδαι | Αἰθαλῖδης | Leontis | Antigonis (?) |
| 10. | Αἰζωνή | Αἰζωνεύς | Cecropis | Cecropis. |
| 11. | 'Αλαῖ Αἰξανίδες | 'Αλαϊεύς | Cecropis | Cecropis. |
| 12. | 'Αλαῖ 'Αραφηνίδες | 'Αλαϊεύς | Aegeis | Aegeis. |
| 13. | 'Αλεξάνδρεια | 'Αλεξανδρεύς | Acamantis | Acamantis. |
| 14. | 'Αλιμοῖς | 'Αλιμοῖσιος | Leontis | Leontis. |
| 15. | 'Αλωπεκή | 'Αλωπεκῆθεν, 'Αλωπεκειεύς | Antiochis | Antiochis. |
| 16. | 'Αμαξάντεια | 'Αμαξαντιεύς, 'Αμαξαντεύς | Hippochoontis | Hippochoontis. |
| 17. | 'Αμφιτροπή | 'Αμφιτροπῆθεν | | Antiochis. |
| 18. | 'Αναγυροῦς | 'Αναγυράσιος | Erechtheis | Erechtheis. |
| 19. | 'Ανακαία | 'Ανακαϊεύς | Hippochoontis | Hippochoontis. |
| 20. | 'Ανάφλυστος | 'Αναφλύστιος | Antiochis | Antiochis. |
| 21. | 'Απολλωνία | 'Απολλωνιεύς | | Attalis. |
| 22. | 'Αραφῆν | 'Αραφῆνιος | Aegeis | Aegeis. |
| 23. | 'Ατήνη | 'Ατηνεύς | Antiochis | Attalis. |
| 24. | 'Αφιδνα | 'Αφιδνῆσιος | Aeantis, Leontis | Ptolemais. |
| 25. | | | Oeneis | Hadrianis. |
| 26. | | | Hippochoontis | Oeneis. |
| 27. | 'Αχαρναί | 'Αχαρνεύς | | |
| 28. | 'Αχερδοῦς ('Αχαρδοῦς) | 'Αχερδοῖσιος | | |
| 29. | Βατή | Βατῆθεν | | Aegeis. |
| 30. | Βερενικῖδαι | Βερενικῖδης | | Ptolemais. |
| 31. | Βῆσα | Βησαϊεύς | Antiochis | Hadrianis. |
| 32. | Βοιώτιοι | Βοιώτιος | | |
| 33. | Βουτῖδαι | Βουτῖδης | Oeneis | Aegeis (?) |
| 34. | Γαργητῖδαι | Γαργητῖσιος | Oeneis (?) | Aegeis. |
| 35. | Γραία | Γραϊεύς | | Pandionis. |
| 36. | Δαιδαλῖδαι | Δαιδαλῖδης | Cecropis | Cecropis. |
| 37. | Δειράδες | Δειραδῖσσιος | Leontis | Leontis. |
| 38. | Δεκέλεια | Δεκελεύς, Δεκελεύς | Hippochoontis | Hadrianis. |
| 39. | Διόμεια | Διομειεύς, Διομειεύς | Aegeis | Aegeis. |
| | [Ἐδαπρεῖς, very doubtful.] | | | |

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| 40. | Εἰρεσίδαι, Ἡρεσίδαι | Εἰρεσίδης | Acamantis | Acamantis. |
| 41. | Εἰτέα (Ἰτέα) | Εἰτεαῖος | Acamantis | Acamantis. |
| 42. | Ἐκάλη | Ἐκάλειος (?) Ἐκαλήθεν | Leontis | Ptolemais. |
| 43. | Ἐλαιοῦς | Ἐλαιούσιος | Hippothoontis | Hadrianis. |
| 44. | Ἐλευσίς | Ἐλευσίνιος | Hippothoontis | Hippothoontis. |
| 45. | Ἐπεικίδαι | Ἐπεικίδης | | Cecropis. |
| 46. | Ἐπικηφισία | Ἐπικηφίσιος | | Oeneis. |
| 47. | Ἐρίκεια Ἐρίκαια, | Ἐρικειεύς, Ἐρικεεύς | | Aegeis. |
| 48. | Ἐρμος | Ἐρμειος | Acamantis | Acamantis. |
| 49. | Ἐροιάδαι | Ἐροιάδης | Hippothoontis | Hippothoontis. |
| 50. | Ἐρχία (Ἐρχεα) | Ἐρχιεύς | Aegeis | Aegeis. |
| 51. | Ἐστιαία, Ἰστιαία | Ἐστιαῖδην | Aegeis | Aegeis. |
| 52. | Εὐνοσιτίδαι | Εὐνοσιτίδης | | Antigonis. |
| 53. | Εὐπυρίδαι | Εὐπυρίδης | | Leontis. |
| 54. | Εὐώνυμον (Εὐωνυμία) | Εὐωνυμεύς | Erechtheis | Erechtheis. |
| 55. | Ἐχελίδαί [Ἡφαιστιάδαι, see Ἴφισ- τιάδαι.] | Ἐχελίδης | | |
| 56. | Θημακός (Θημακοί) | Θημακεύς | Erechtheis | Ptolemais, Antigonis. |
| 57. | Θοραί | Θοράθεν, Θοραιεύς | Antiochis | Antiochis. |
| 58. | Θορικός | Θορίκιος | Acamantis | Acamantis. |
| 59. | Θρία | Θριάσιος | Oeneis | Oeneis. |
| 60. | Θυματιάδαι (Θυμοιτάδαι) | Θυματιάδης | Hippothoontis | Hippothoontis. |
| 61. | Θυργανίδαι | Θυργανίδης | Aeantis | Ptolemais |
| 62. | Ἰκαρία | Ἰκαριεύς | Aegeis | Aegeis. |
| 63. | Ἰπποταμάδαι [Ἰτέα, see Εἰτέα.] | Ἰπποταμάδης | | |
| 64. | Ἴφιστιάδαι (Ἡφαιστιάδαι) | Ἴφιστιάδης | | Acamantis. |
| 65. | Ἴωνίδαι | Ἴωνίδης | Aegeis | Aegeis. |
| 66. | Κειριάδαι | Κειριάδης | Hippothoontis | Hippothoontis. |
| 67. | Κεραμεικός (Κεραμεῖς) | ἐκ Κεραμείων, Κεραμεύς | Acamantis | Acamantis. |
| 68. | Κεφαλή | Κεφαλῆθεν | Acamantis | Acamantis. |
| 69. | Κηδαί (Κηδοί) | ἐκ Κηδῶν | Erechtheis | Erechtheis. |
| 70. | Κηττοί (Κηττός) | Κήττιος | Leontis | Leontis. |
| 71. | Κηφισία | Κηφισιεύς | Erechtheis | Erechtheis. |
| 72. | Κίκυννα | Κικυννεύς | Acamantis, Cecropis | Acamantis. |
| 73. | Κοθωκίδαι | Κοθωκίδης | Oeneis | |
| 74. | Κοίλη | ἐκ Κοίλης | | Hippothoontis. |
| 75. | Καλλυτός (Κολυττός) | Καλλυτεύς | Aegeis | Aegeis. |
| 76. | Κολωνός | ἐκ Κολωνοῦ, Κολωνῆθεν, Κολωνεύς | Antiochis | Aegeis, Ptolemais. |
| 77. | Κονθύλη | Κονθυλεύς, Κονθυλίδης | Pandionis | Ptolemais. |
| 78. | Κόπρος | Κόπρειος | Hippothoontis | Hippothoontis. |
| 79. | Κορυθαλλός | Κορυθαλλεύς | Hippothoontis | |
| 80. | Κριῶα | Κριωεύς | Antiochis | Attalis. |
| 81. | Κρωπεία (Κρωπίδαι) | Κρωπίδης | Leontis | Antiochis. |
| 82. | Κυδαθηναῖον | Κυδαθηναϊεύς | Pandionis | Leontis. |
| 83. | Κυδαντίδαι | Κυδαντίδης | Aegeis | Pandionis. |
| 84. | Κυθήρος (Κύθηρον) | Κυθήριος | | Aegeis, Ptolemais. |
| 85. | Κύκαλα | | Pandionis | Pandionis. |
| 86. | Κυρτιάδαι (Κυρτεῖδαι) | Κυρτιάδης | | Acantis. |
| 87. | Λακιάδαι | Λακιάδης | Oeneis | Acamantis. |
| 88. | Λαμπητρά καθύπερθεν | Λαμπητρεύς | Erechtheis | Erechtheis. |
| 89. | αὐὰ ὑπέρθερ. | | | |
| 90. | Λέκκον | | | Antiochis. |
| 91. | Λευκομένη (Λευκόσιον) | Λευκονοεύς, Λευκονοιεύς | Leontis | Leontis. |
| 92. | Λευκοπήρα | | | Antiochis. |

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| 93. | Λουσία | Λουσιεύς | Oeneis | Oeneis. |
| 94. | Μαραθών | Μαραθώνιος | Aeantis | Aeantis. |
| 95. | Μελαινάι | Μελαινεύς | | Antiochis. |
| 96. | Μελίτη | | Cecropis | Cecropis. |
| 97. | Μυρβινούσις | Μυρβινούσιος | Pandionis | Pandionis. |
| 98. | Μυρβινούττης | ἐκ Μυρβινούττης | | Aegeis. |
| 99. | Ευπέττη | Ευπεταίων | Cecropis | Cecropis. |
| 100. | *Οα (*Οα) | *Οαεύς, *Οαιεύς, *Οαθεν, *Οαθεν | Pandionis | Pandionis. |
| 101. | *Οη (Οῆη) | *Οῆθεν, Οῆθεν | | Hadrianis. |
| 102. | Οινόη (near Marathon) | Οινάιος | Oeneis | Oeneis. |
| 103. | Οινόη (near Eleusis) | Οινάιος | Aeantis | Attalis (?) |
| 104. | Ολον Δεκελεικόν | ἐξ Οἴου | Hippothoontis | Ptolemais (?) |
| 105. | Ολον Κεραμεικόν | ἐξ Οἴου | Hippothoontis | |
| 106. | *Οτρυνεύς | *Οτρυνεύς | Leontis | |
| 107. | { Παιανία καθύπερθεν and } | { Παιανιεύς } | | Aegeis. |
| 108. | { ὑπέρνερθεν. } | | Pandionis | Pandionis. |
| 109. | Παιονίδαί | Παιονίδης | Leontis | Leontis. |
| 110. | Πάκαλη, Πάκαλα? | Πακαλεύς | | |
| 111. | Παλλήνη | Παλληνεύς | | |
| 112. | Παμωστώδαι | Παμωστώδης | Antiochis | Antiochia. |
| 113. | Πειραιεύς | Πειραιεύς | Erechtheis | Erechtheis. |
| 114. | Πεντέλη | Πεντελήθεν | Hippothoontis | Hippothoontis. |
| 115. | { Περγασή καθύπερθεν and } | { Περγασήθεν } | | Antiochia. |
| 116. | { ὑπέρνερθεν. } | | Erechtheis | Erechtheis. |
| 117. | Περιβούδαι | Περιβούδης | | |
| 118. | Περίβιδαι | Περίβιδης | Oeneis | Attalis (?) |
| 119. | Πήληκες | Πήληξ | Aeantis | Antiochia. |
| 120. | Πίθος (πίτθος) | Πίθεύς | Leontis | Leontis. |
| 121. | Πλώθεια | Πλωθειεύς, Πλωθεύς | Cecropis | Cecropis. |
| 122. | Πόριος | Πόριος | Aegeis | Aegeis. |
| 123. | { Ποτάμιος καθύπερθεν and } | { Ποτάμιος } | Acamantis | Acamantis. |
| 124. | { ὑπέρνερθεν. } | | Leontis | |
| 125. | Πρασιαί | Πρασιεύς | | |
| 126. | Προβάλινθος | Προβαλίστιος | Pandionis | Pandionis. |
| 127. | Πρόσπαλτα | Προσπάλτιος | | Pandionis. |
| 128. | Πτελέα | Πτελεάσιος | Acamantis | Acamantis. |
| 129. | *Ρακίδαί | *Ρακίδης | | Oeneis. |
| 130. | *Ραμνοῖς [Σαλαμῖς.] | *Ραμνούσιος | Acamantis | |
| 131. | Σημαχίδαί | Σημαχίδης | Aeantis | Aeantis. |
| 132. | Σκαμβωνίδαί | Σκαμβωνίδης | Antiochis | Antiochis. |
| 133. | Σούνιον | Σουνιεύς | Leontis | Leontis. |
| 134. | Στεριά | Στεριεύς | Leontis | Attalis. |
| 135. | Συβρίδαι | Συβρίδης | Pandionis | Pandionis. |
| 136. | Συταληττίος | Συταληττίος | Erechtheis | Erechtheis. |
| 137. | Σφενδάλη | Σφενδαλεύς | Cecropis | Cecropis. |
| 138. | Σφήττος | Σφήττιος | | Hippothoontis. |
| 139. | Ταρσός | Ταρσεύς | Acamantis | Acamantis. |
| 140. | Τιβράς (Τεῖβρας) | Τιβράσιος | | Ptolemais. |
| 141. | Τιτακίδαί | Τιτακίδης | Aegeis | Aegeis. |
| 142. | Τρικόρυθος | Τρικوریσιος | Aeantis | Aeantis. |
| 143. | Τριμεμία (Τρινεμείς) | Τριμεμῖς | | Antiochia. |
| 144. | Τυρμιδαί (Τυρμείδαι) | Τυρμιδῆς | Aeantis | Aeantis. |
| 145. | Υἱάδαι | Υἱάδης | Oeneis | Oeneis (?) |
| 146. | *Υἱάρεια | *Υἱαρεύς | Leontis | Leontis (?) |
| 147. | Φάληρον (Φάληρος) | Φαληρεύς | | Leontis. |
| 148. | Φηγαία | Φηγαεύς | Antiochis, | |
| 149. | Φηγαία | Φηγαεύς | Aeantis | |
| 150. | Φηγοῖς | Φηγοῖσιος | | Aegeis, |
| 151. | Φιλαῖδαι | Φιλαῖδης | Pandionis, | Pandionis. |
| 152. | Φλία (Φλυά) | Φλιεύς, Φλυθεν | Hadrianis, | Hadrianis. |
| 153. | Φραδῆριοι | Φραδῆριος | Erechtheis, | Erechtheis. |
| 154. | Φυλή | Φυλάσιος | Aegeis, | Aegeis. |
| 155. | ΦΥΡΝ | | Ptolemais. | Ptolemais. |
| 156. | Χαστιεύς | Χαστιεύς | | |

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| 157. | X. | | | Erechtheis. |
| 158. | Χολαργός (Χολαργία) | Χολαργεύς | Acamantis | Acamantis. |
| 159. | Κολλείδα (Κολλίδαι) | Χολείδης | Leontis | Aegis. |
| 160. | Ψαφίς (Ψαφίδαι) | Ψαφίδης | | Aeantis. |
| | [Ἰα, see 'Oa.] | | | |

ATTICITUS (Ἀττικίτος, Ptol. v. 9), or ANTICETTES (Ἀντικεττές, Strab. xi. pp. 494, 495), a great river in the country of the Maetoe, in Sarmatia Asiatica, with two mouths, the one falling into the Palus Maetotis, and the other into the Euxine; but the latter formed first the lake of Corocondametis (Κοροκονδαμήτις), so named from the town of Corocondame. It is evidently the *Kuban*. According to Strabo, it was also called Hypanis, and Ptolemy calls its southern arm Vardanes. [P. S.]

ATTIDIUM, a town of Umbria, mentioned only by Pliny, who enumerates the Attidiates among the inland towns of that province (iii. 14. s. 19). But its existence as a municipal town is confirmed by inscriptions (Holsten. *Not. ad Cluver.* p. 83; Orell. *Inscr.* 88), and there is little doubt that the "Attidiatis ager" mentioned in the *Liber de Colonis* (p. 252) among those of Picenum is only a corruption of "Attidiatis." The site is clearly marked by the village of *Attigio*, situated in the upper valley of the Aesis, about 2 miles S. of the modern city of *Fabrimo*, to which the inhabitants of Attidium appear to have migrated in the middle ages. Some ruins and numerous inscriptions still remain at *Attigio*. (*Cluver. Ital.* p. 614; Calindri, *Statistica del Pontificio Stato*, p. 115; Ramelli, *Iscrizioni di Fabriano*, in *Bull. d. Inst.* 1845, p. 127.) [E. H. B.]

ATTIUBI or ATTUBI (prob. *Espejo*, on the *Guadajós*), a colony in Hispania Baetica, with the surname *Claritas Julia*, belonging to the conventus of Astigi. (Plin. iii. 1. s. 3; Mariana, iii. 21; Florez, *Esp. Sagr.* ix. 54, x. 149, xii. 303; Volkman, *Reisen*, vol. ii. p. 18; Ukert, vol. ii. pt. 1. p. 366.) [P. S.]

ATTUDA (Ἀττούδα; *Eth.* Ἀττουδέης), a town of Caria, or of Phrygia, as some suppose, noticed only by Hierocles and the later authorities. But there are coins of the place with the epigraph Ἱερά Βουλή Ἀττουδέων, of the time of Augustus and later. The coins show that the Men Carus was worshipped there. An inscription is said to show that the site is that of *Ypsili Hisar*, south-east of Aphrodisias in Caria. (Cramer, *Asia Minor*, vol. ii. p. 55; Forbiger, vol. ii. p. 235.) [G. L.]

ATUATICI. [ADUATIC.]

ATURIA. [ASSYRIA.]

ATURIA (prob. *Oria*), a river of Hispania Tarraconensis, in the territory of the Vascones. (Mela, iii. 1; Ukert, vol. ii. pt. 1, p. 300.) [P. S.]

ATURUS (*Adour*), as Lucan (l. 420) names it, or ATUREUS (Auson. *Mosell.* v. 467), a river of Aquitania. Vibius Sequester has the name Atyr (ed. Oberl. p. 68), which is the genuine name, unless we should write Atyr. The Adur of Sussex is the same name. Ptolemy's form Aturis is the Aquitanian word with a Greek termination. The Aturus is the chief river of Aquitania. It drains some of the valleys on the north face of the western part of the Pyrenees, and has a course of about 170 miles to the Bay of Biscay, which it enters below Bayonne. The town of Aquae Augustae was on the Aturus. The poets call the river Turbellicus, from

the name of the Turbelli, an Aquitanian people who occupied the flat coast north of the mouth of the Adour.

It seems that there was a tribe named Atures (Tibull. i. 7, according to the emended text) or Aturenses; probably this was a name given to the inhabitants of the banks of the Atur. [G. L.]

ATU'SA, a town in Assyria, the exact site of which has been much questioned. It has, however, been determined lately, by the publication of a very rare and almost unique coin, bearing the inscription Ἀτουσίῳ των προς τον καπρον (Millingen, *Sylloge of Unedited Coins*, 4to. 1837). It had, indeed, been noticed previously, and correctly, by Weston (*Archaeol.* xvi. pp. 9 and 89), though Sestini (*Letter. Numism.* Ser. ii. vol. vi. p. 80) questioned the attribution, on insufficient grounds. The fabric, form of the inscription, the arrow symbolical of the Tigris (Strab. xi. p. 529), all combine to refer the coin to a country in that part of Asia, and, if the coin be evidence enough, to a city on the Caprus, now Lesser Zab. The name, too, is probably Assyrian, and may be derived either from Atossa, which was a national Assyrian name (Euseb. *Chron.* an. 583; Conon, vi.), or else a modification of the ancient name Aturia. [ASSYRIA.] A passage of Pliny (v. 40), where the name Attusa occurs, is manifestly corrupt.

Cramer, on the authority of a single autonomous coin, speaks of Atusia, a city of Phrygia, on the river Caprus, which flows into the Maeander; but he probably refers to the coin mentioned above. (Cramer, *Asia Minor*, vol. ii. p. 55.) [V.]

AUALITES SINUS (Ἀβαλίτης κόλπος, Steph. B. s. v., Ἀβαλίτης in some manuscripts of Ptolemy, iv. 7. §§ 27. 39; Plin. vi. 29. s. 34; Arrian. *Perip. Mar. Eryth.* p. 6; *Eth.* Ἀβαλίτης), the modern *Zeyla*, in Abyssinia, was a deep bay on the eastern coast of Africa, in lat. 11° N. SW. of the Straits of *Bab-el-Man-deb*. At the head of the bay was a town Avalites; and the inhabitants of the immediate district were called Avalitae. They were dependent upon the kingdom of Axum. [W. B. D.]

AUASIS. [OASIS.]

AUDUS (Ἀδδός), a river of Mauretania Caesariensis (aft. Sitifensis), falling into the Sinus Numidicus (*G. of Bougyah*). It is placed by Ptolemy 10' W. of Igilgili (*Jijeli*), a position which identifies it, according to Pellissier, with a river called *Wad-el-Jenan*, not marked on the maps. If so, the promontory Audum (Ἀδδων), which Ptolemy places 10' W. of the Audus, would be *C. Cavallo*. (Ptol. iv. 2. §§ 10, 11). But, on the other hand, Ptolemy seems to make Audum the W. headland of the Sinus Numidicus (*C. Carbon* or *Ras Metzknoub*); and, if this be its true position, the Audus might be identified with the considerable river *Sumeim*, falling into the gulf E. of *Bougyah*, and answering (on the other supposition) to the Siser of Ptolemy. Mamert solves the difficulty by supposing that here (as certainly sometimes happens) Ptolemy got double results from two inconsistent accounts, and that his

Sisar and Andus are the same river, and identical also with the USAR of Pliny. Perhaps the two names, Andus and Sisar (or Usar), may belong to the two great branches of the *Sumesim*, of which the western is still called *Adous*, and the other *Ajely*. (Mannert, vol. x. pt. 2. p. 411; Pellissier, *Exploration de l'Algérie*, vol. vi. p. 356.) [P. S.]

AUFIDENA (Αὐφιδά, Ptol.: *Eth.* Aufidena, *itis*: *Aufidena*), a city of northern Samnium, situated in the upper valley of the Sagnus, or *Sangro*. Ptolemy mentions it as the chief city of the Caraceni, the most northern tribe of the Samnites; and the Itineraries place it 24 miles from Sulmo, and 28 from Asernia, but the latter number is certainly erroneous. (Ptol. iii. 1. § 66; Itin. Ant. p. 102.) The remains of its massive ancient walls prove that it must have been a fortress of great strength; but the only notice of it in history is that of its conquest by the Roman consul Cn. Fulvius, who took it by storm in B. C. 298. (Liv. x. 12.) It seems to have suffered severely in common with the other Samnite cities from the ravages of Sulla, but received a military colony under Caesar (*Lib. Colon.* p. 259; Zumpt, *de Colonia*, p. 307), and continued to exist under the empire as a municipal town of some consequence. (Plin. iii. 12. s. 17; Orell. *Inscr.* 3776; Zumpt, *l.c.*) The modern village of *Aufidena*, as is often the case in Italy, though it has retained the name of Aufidena, does not occupy its original site; the ruins of the ancient city (consisting principally of portions of its walls of a very rude and massive character) are still visible on a hill on the left bank of the river *Sangro*, about 5 miles above *Castel di Sangro*. Numerous architectural fragments and other ancient relics of Roman date are also still found on the site. (Romanelli, vol. ii. pp. 486, 487; Craven's *Abruzzi*, vol. ii. p. 59.) [E. H. B.]

AUFIDUS (Αὐφιδός: *Ofanto*), the principal river of Apulia, and one of the most considerable of Southern Italy, flowing into the Adriatic Sea. Polybius says (iii. 110) that it is the only river of Italy that traverses the central chain of the Apennines, which is a mistake; but its sources are at so short a distance from the Tyrrhenian Sea, as to have readily given rise to the error. It actually rises in the Apennines, in the country of the Hirpini, about 15 miles W. of *Compsa* (*Conza*), and only 25 from Salerno, on the Tyrrhenian Sea. From thence it flows through the rugged mountain country of the Hirpini for a distance of above 40 miles to the frontiers of Apulia, which it crosses between Asculum and Venusia, and traverses the broad plains of that province, till it discharges itself into the Adriatic, about half way between Spontium and Barium. Like most of the rivers of Italy, it has much of the character of a great mountain torrent. Horace, whose native place of Venusia was scarcely 10 miles distant from the Aufidus (whence he calls himself "longe sonantem natus ad Aufidum," *Carm.* iv. 9. 2), alludes repeatedly to the violent and impetuous character of its stream, when swollen by winter floods or by heavy rains in the mountains of the Hirpini; nor has it in this respect degenerated from its ancient character. (Hor. *Carm.* iii. 30. 10, iv. 14. 25, *Sat.* i. 1. 58.) But in the summer, on the contrary, it dwindles to a very inconsiderable river, so that it is at this season readily fordable at almost any point; and below Cannusium it is described by a recent traveller as "a scanty stream, holding its slow and winding course through the flat country from thence to the sea." (Craven, *Travels*, p. 85.)

Hence Silius Italicus, in describing the battle of Cannae, speaks of the "stagnant Aufidus" (*stagna Aufida*, x. 180; see also xi. 510), an epithet well deserved where it traverses that celebrated plain. So winding is this part of its course, that the distance from the bridge of Cannusium to the sea, which is only 15 miles in a direct line, is nearly double that distance along the river. (Lupuli, *Iter Venusin.* p. 176; Swinburne, *Travels*, vol. i. p. 165; Giustiniani, *Dia. Geogr.* pt. ii. vol. iii. p. 44.) Strabo speaks of it as navigable for a distance of 90 stadia from its mouth, at which point the Cannusians had an emporium. But this could never have been accessible to any but very small vessels. (Strab. vi. p. 283; Plin. iii. 11. s. 16; Mela, ii. 4; Ptol. iii. 1. § 15.)

There are at the present day only three bridges over the Aufidus, all of which are believed to have been originally of ancient construction; the one called the *Ponte di Canosa*, 3 miles W. of that city, was traversed by the Via Trajana from Herdonia to Cannusium; that called the *Ponte di Sta. Venera*, about 7 miles from *Lucedogna*, is clearly the *POENS AUFIDI* of the Itin. Ant. (p. 121), which places it on the direct road from Beneventum to Venusia, 18 M. P. from the latter city. The ancient Roman bridge is still preserved, and an inscription records its restoration by M. Aurelius. (Pratilli, *Via Appia*, iv. c. 5, p. 469; Lupuli, *Iter Venusin.* p. 178; Romanelli, vol. ii. pp. 230, 231.)

The Itineraries also notice a station at the mouth of the river where it was crossed by the coast road from Spontium to Barium; but its name is corrupted into Aufidena (Itin. Ant. p. 314) and Autinum (Tab. Peut.) [E. H. B.]

AUFINA, a city of the Vestini, mentioned only by Pliny (iii. 12. s. 17), who enumerates the "Afinates Cismontani" among the communities of the Vestini; and tells us that they were united with the Peluinates, but whether municipally or locally, is not clear. The modern village of *Ofena*, about 12 miles N. of *Popoli*, in the lofty and rugged group of mountains N. of the Aternus, retains the ancient site as well as name. It was a bishop's see as late as the 6th century, and numerous antiquities have been found there. (Holsten. *Not. in Cluver.* p. 140; Romanelli, vol. iii. p. 271.) [E. H. B.]

AUFONA, a river in Britain. In Tacitus (*Annal.* xii. 31) we find that Ostorius covered the rivers Sabrina and Antona with encampments. The Geographer of Ravenna has *Aufona*, and the Gloucestershire *Avon* suits the locality. This has justified the current notion that such was either the true reading of Tacitus, or else that it would have been more correctly so written by the author. [R. G. L.]

AUGEIAE (Αὐγίαι: *Eth.* *Avdyayns*). 1. A town of Locris Epizeuxidia, near Scarpheia, mentioned by Homer, but which had disappeared in the time of Strabo. (Hom. *Il.* ii. 532; Strab. ix. p. 426; Steph. B. s. v.)

2. A town of Locania, mentioned by Homer (*Il.* ii. 583), probably the same as the later Aegiaia. [AEGIAIA.]

AUGILA (ἡ Αὐγίλα: *Eth.* *Avdyλάτα*, Steph. B.; *Avyλάta*, Ptol.; Augila or Augyia, Mela and Plin.: *Aufelala*), an oasis in the desert of Barca, in the region of Cyrenaica, in N. Africa, about 33° S. of Cyrene. Herodotus mentions it as one of the oases formed by salt hills (*καλαὶ ἄλς*), which he places at intervals of 10 days' journey along the ridge of sand which he supposes to form the N.

margin of the Great Desert. His distance of 10 days' W. of the oasis of Ammon is confirmed by Hornemann, who made the journey with great speed in 9 days; but the time usually taken by the caravans is 13 days. In the time of Herodotus the oasis belonged to the NASAMONES, who then dwelt along the shore from Egypt to the Great Syrtis; and who, in the summer time, left their flocks on the coast, and migrated to Angila to gather the dates with which it abounded. (Herod. iv. 172. 182: in the latter passage some MSS. have *Αγγίλα*.) It was not, however, uninhabited at other seasons, for Herodotus expressly says, *καὶ ἄνθρωποι περὶ αὐτὸν οἰκέουσι*. Mela and Pliny, in abridging the statement of Herodotus, have transferred to the Angilae (by a carelessness which is evident on comparison) what he says of the Nasamones. (Mela, i. 4, 8; Plin. v. 4, 8.) They place them next to the Garamantes, at a distance of 12 days' journey. (Plin.) Ptolemy (iv. 5. § 30) mentions the Angilae and the Nasamones together, in such a manner as to lead to the inference that the Nasamones, when driven back from the coast by the Greek colonists, had made the oasis of Angila their chief abode. Stephanus Byzantinus calls Angila a city.

The oasis, which still retains its ancient name, forms one of the chief stations on the caravan route from Cairo to Fezzan. It is placed by Remell in 30° 3' N. lat. and 22° 46' E. long., 180 miles SE. of Barca, 180 W. by N. of Siwah (the Ammonium), and 426 E. by N. of Mourzouk. Later authorities place *Awilah* (the village) in 29° 15' N. lat. and 21° 55' E. long. It consists of three oases, that of *Awilah*, properly so called, and those of *Jaloo* (Pacho: *Mojabra*, Hornemann) and *Leshkerreh*, a little E. and NE. of the former, containing several villages, the chief of which is called *Awilah*, and supporting a population of 9000 or 10,000. Each of these oases is a small hill (the *κολωνὸς* of Herodotus), covered with a forest of palm-trees, and rising out of an unbroken plain of red sand, at the S. foot of the mountain range on the S. of Cyrenaica. The sands around the oasis are impregnated with salts of soda. They are connected with the N. coast by a series of smaller oases. Angila is still famous for the palm-trees mentioned by Herodotus and by the Arabian geographer Abulfeda. An interesting parallel to Herodotus's story of the gathering of the date harvest by the Nasamones occurs in the case of a similar oasis further to the E., the dates of which are gathered by the people of Derna on the coast.

According to Procopius (*Aedif.* vi. 1), there were temples in the oasis, which Justinian converted into Christian churches. There are still some traces of rains to be seen.

(Remell, *Geography of Herodotus*, vol. ii. pp. 209, 212, 213, 271; Hornemann, *Journal of Travels from Cairo to Mourzouk*; Heeren, *Researches, &c.*, *African Nations*, vol. i. p. 213; Pacho, *Voyage dans la Marnarique*, p. 272.) [P. S.]

AUGUSTA (Eth. *Augustauns*, Steph. B. s. v. *Αὔγουστα*), a Cilician town, in the interior. (Plin. v. 27.) The name shows that it was either founded under the patronage of some Roman emperor, or a new Roman name was given to an old place. Ptolemy places this town in a district named Brylice. [G. L.]

AUGUSTA AUSCORUM (*Auch*), the chief town of the Ausci, a people of Aquitania. Augusta was originally Climberrum (Mela, iii. 2), which seems to be a Basque name. Like many other Gallic towns named Augusta, it obtained this appellation under

Augustus or some of his successors. It was on the road from *Bordeaux* to *Toulouse*. It appears in the Table under the name Elberre; and in the Antonine Itin., on the route from Aginnum (*Agen*) to Lugdunum in Aquitania, under the name of Climberrum. *Auch* is the chief town of the department of *Gers*, and on the river *Gers*, a tributary of the *Garonne*. [Acsc.] [G. L.]

AUGUSTA ASTURICA. [ASTURICA AUGUSTA.]

AUGUSTA EMERITA (*Αὔγουστα Ἡμερίτα*; *Merida*, Ru.), the chief city of Lusitania in Spain, was built in B. C. 23, by Publius Carisius, the legate of Augustus, who colonized it with the veterans of the 5th and 10th legions whose term of service had expired (*emeriti*), at the close of the Cantabrian War. (Dion Cass. liii. 26; Strab. iii. pp. 151, 166.) It was, of course, a colonia from the first, and at a later period it is mentioned as having the *jus Italicum*. (Pallus, *Dig.* viii. de Cens.) It was the seat of one of the three juridical divisions of Lusitania, the *conventus Emeritanis*. (Plin. iv. 22. s. 35.) It speedily became the capital of Lusitania, and one of the greatest cities of Spain. (Mela, ii. 6.) Ausonius celebrates it in the following verses (*Ordo Nobil. Urb. viii.*, Wernsdorf, *Poet. Lat. Min.* vol. v. p. 1329):—

"Clara mihi post has memorabere, nomen Iberum,
Emerita aequoreus quam praeterlabitur amnis,
Submittit cui tota suos Hispania fases.
Corduba non, non aere potens tibi Tarraco certat,
Quaeque sinu pelagi jactat se Bracara dives."

Emerita stood on the N. bank of the Anas (*Guediana*), but a part of its territory lay on the S. side of the river, on which account Hyginus places it in Baeturia. (Hygin. *Lim. Const.* p. 154.) From its position on the borders of Lusitania and Baetica, we have various statements of the people and district to which it belonged. Strabo assigns it to the Turduli, a part of whom certainly dwelt at one time on the right bank of the Anas (comp. Plin. l. c.); Prudentius to the Vettones (*Hymn. in Fulad.* ix. 186). Ptolemy simply mentions it as an inland city of the Lusitani (ii. 5. § 8). It is one of his points of astronomical observation, having 14 hrs. 15 min. in its longest day, and being 3½ hours W. of Alexandria (viii. 4. § 3).

Emerita was the centre of a great number of roads branching out into the three provinces of Spain; the chief distances along which were, 162 M. P. to Hispalis; 144 to Corduba; 145, 161, and 220, by different routes, to Olisipo; 313 to the mouth of the Anas; 632 to Caesaraugusta, or 348 by a shorter route, or 458 by the route through Lusitania. (Itin. Ant. pp. 414, 415, 416, 418, 419, 420, 431, 432, 433, 438, 444.) Its territory was of great fertility, and produced the finest olives. (Plin. xv. 3. s. 4.) Pliny also mentions a kind of cochineal (*coccus*) as found in its neighbourhood and most highly esteemed (iv. 41. s. 65).

The coins of Emerita are very numerous, most of them bearing the heads of the Augustan family, with epigraphs referring to the origin of the city, and celebrating its founder, in some cases with divine honours. A frequent type is a city gate, generally bearing the inscription EMERITA AUGUSTA, a device which has been adopted as the cognizance of the modern city. (Flores, *Med.* vol. i. p. 384; Eckhel, *Doctr. Num. Vet.* vol. i. pp. 12, 13.)

And well may Merida, though now but a poor

neglected town of 4500 inhabitants, cling to the memory of her past glory; for few cities in the Roman empire have such magnificent ruins to attest their ancient splendour. It has been fitly called "the Rome of Spain in respect of stupendous and well-preserved monuments of antiquity." (Ford, p. 258.) Remains of all the great buildings which adorned a Roman city of the first class are found within a circuit of about half a mile, on a hill which formed the nucleus of the city. The Goths preserved and even repaired the Roman edifices; and, at the Arab conquest, Merida called forth from the Moorish leader Musa the explanation, that "all the world must have been called together to build such a city." The conquerors, as usual, put its stability to the severest test, and the ruins of Merida consist of what was solid enough to withstand their violence and the more insidious encroachments of the citizens, who for ages have used the ancient city as a quarry. Within the circuit of the city, the ground is covered with traces of the ancient roads and pavements, remains of temples and other buildings, fragments of columns, statues, and bas-reliefs, with numerous inscriptions. A particular account of the antiquities, which are too numerous to describe here, is given by Laborde and Ford. The circus is still so perfect that it might be used for races as of old, and the theatre, the vomitories of which are perfect, has been the scene of many a modern bull-fight. The great aqueduct is one of the grandest remains of antiquity in the world; and there are several other aqueducts of less consequence, and the remains of vast reservoirs for water. The Roman bridge over the *Guadiana*, of 81 arches, 2575 feet long, 26 broad, and 33 above the river, upheld by Goth and Moor, and repaired by Philip III. in 1610, remained uninjured till the Peninsular War of our own time, when some of the arches were blown up, in April 1812. (Florez, *Esp. Sagr.* vol. xiii. pp. 87, foll.; Laborde, *Itinéraire de l'Espagne*, vol. iii. p. 399, foll., 3rd ed.; Ford, *Handbook of Spain*, p. 258, foll.) [P. S.]

AUGUSTA FIRMA. [ASTIGL.]

AUGUSTA GEMELLA. [TUCCI.]

AUGUSTA JULIA. [GADES.]

AUGUSTA PRAETORIA (*Αὐγούστα Πραιτώρια*, Strab.; *Αὐγούστα Πραιτώρια*, Ptol.), a city of Cisalpine Gaul, in the territory of the Salassi, situated at the foot of the Alps, in the valley of the Duria Major: it is now called *Aosta*, and gives to the whole valley of the Duria the name of *Val d'Aosta*. It was a Roman colony, founded by Augustus, who, after the complete subjugation of the Salassians by Terentius Varro, established here a body of 3,000 veterans. From the statement of Strabo, that the colony was settled on the site of the camp of Varro, it would appear that there was previously no town on this spot; but the importance of its position at the point of junction of the two passes over the Pennine and Graian Alps (the Great and Little St. Bernard) caused it quickly to rise to great prosperity, and it soon became what it has ever since continued, the capital of the whole valley and surrounding region. (Strab. iv. p. 206; Dion Cass. lib. 25; Plin. iii. 17. s. 21; Ptol. iii. 1. § 34.) According to Pliny it was the extreme point of Italy towards the north, so that he reckons the length of that country "ab Alpino fine Praetoriae Augustae" to Rhegium. (*H. N.* li. 5. § 6.) The importance of Augusta Praetoria under the Roman empire is sufficiently attested by its existing remains, among which are those of a triumphal arch at the entrance of the town on the

E. side, of a very good style of architecture, and probably of the time of Augustus, but which has lost its inscription. Besides this, there is another ancient gate, now half buried by the accumulation of the soil; a fine Roman bridge, and some remains of an amphitheatre; while numerous architectural fragments attest the magnificence of the public buildings with which the city was once adorned. (Millin, *Voy. en Piémont*, vol. ii. pp. 14—17.) [E. H. B.]

AUGUSTA RAURACORUM (*August*), the chief town of the Rauraci, who bordered on the Helvetii. (Caes. B. G. l. 5.) A Roman colony was settled here by L. Munatius Plancus, in the time of Augustus, as is proved by an inscription. (Plin. iv. 17, ed. Hard. note.) Ammianus (xiv. 10) gives it the name Rauracum, and fixes its position on the border of the Rhine. The town suffered from the Alemanni, and was reduced to a mere fort, Castrum Rauracense. *August* is in the canton of Bâle, six miles east of Bâle, and on the left bank of the Rhine. It is now a village. In the sixteenth century there were still many remains of Augusta, and among them a large amphitheatre. [RAURAC.]

AUGUSTA SUESSONUM or SUESSIONUM (*Soissons*). The position of this place is determined by the Itineraries. It is twice called simply *Suessonae* in the Antonine Itin. It was on the road from Durocortorum (*Rheims*) to Samarobriua (*Amiens*). *Soissons* is on the south bank of the *Aisne*, in the department of *Aisne*. Under the later empire there was a Roman manufactory of shields, balistae, and armour for the cavalry called *Clibanarii*. D'Anville and others suppose that the *Noviodunum* of Caesars (*B. G.* ii. 12) was the place that afterwards became Augusta Suessonium; and it may be, but it is only a conjecture. [SUESSIONES.] [G. L.]

AUGUSTA TAURINORUM (*Αὐγούστα Ταυρινών*, Ptol.: *Torino* or *Turin*), the capital of the Ligurian tribe of the Taurini, was situated on the river Padus, at its junction with the Duria Minor or *Dora Riparia*. It was at this point that the Padus began to be navigable, and to this circumstance, combined with its position on the line of high road leading from Mediolanum and Ticinum to the passage of the Cottian Alps (*Mont Genève*), the city doubtless owed its early importance. It is probable that the chief city of the Taurini, which was taken by Hannibal immediately after his descent into Italy (Polyb. iii. 60), and the name of which, according to Appian (*Anni.* 5), was Taurasia, was the same that became a Roman colony under Augustus, and received from him the name of Augusta. The only subsequent mention of it in history is during the civil war between Otho and Vitellius, A. D. 69, when a considerable part of it was burnt by the soldiers of the latter (Tac. *Hist.* ii. 66); but we learn both from Pliny and Tacitus, as well as from numerous inscriptions, that it retained its colonial rank, and was a place of importance under the Roman empire. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 35; Gruter, *Inscr.* p. 458. 8, 495. 5; Maffei, *Mus. Veron.* p. 209—233; Millin, *Voy. en Piémont*, vol. i. p. 254.)

The name of Augusta seems to have been gradually dropped, and the city itself came to be called by the name of the tribe to which it belonged: thus we find it termed in the Itineraries simply "Taurini," from whence comes its modern name of *Torino* or *Turin*. It continued after the fall of the Roman empire to be a place of importance, and became the capital of Piedmont, as it now is of the kingdom of Sardinia. With the exception of the inscriptions

which have been mentioned above, it retains no vestiges of antiquity. [E. H. B.]

AUGUSTA TREVIRORUM (*Trier*, or *Trèves*, as the French call it), a town on the right bank of the Mosel, now in the Prussian territory. It was sometimes simply called *Augusta*, and sometimes under the later empire *Trevir*, whence the modern name *Trier*. Caesar names no town among the Treviri. *Trier* is the Colonia Trevirorum of Tacitus (*Hist.* iv. 62). It is mentioned by Mela under the name of *Augusta* (iii. 2), and we may conclude from the probable period of Mela that it was settled by Augustus. It appears from Tacitus (*Hist.* iv. 77), that the Roman colonia was connected with the opposite bank by a bridge, as the modern town is; and this suburb was called *Viens Voclauni*, as we learn from sepulchral inscriptions found on the left bank. Some commentators have incorrectly supposed that Strabo (p. 194) speaks of this bridge; but he is speaking of bridging the Rhine. The walls of the town are also mentioned by Tacitus. Ausonius, who wrote in the second half of the fourth century of the Christian era, places *Treviri* fourth in his list of "nobles urbes," a rank to which it was entitled from being the head quarters of the Roman commanders on the Rhine, and the frequent residence of the Roman emperors or Caesars. From the middle of the third century of the Christian era *Trier* was visited by the emperors, and in the fourth century it was the regular imperial residence in this division of Gallia. *Trier* was one of the sixty great towns of Gallia which were taken by the Franks and the Alemanni, after the death of the emperor Aurelian, and recovered by Probus. (Fl. Vopiscus, *Probus*, c. 13.) The restoration of *Trier* seems to be due to the emperor Constantine the Great, who from A. D. 306 to A. D. 331 frequently resided at *Trier*. The panegyric attributed to the rhetorician Eumenius, pronounced before Constantine at *Trier* in A. D. 310, speaks of the walls of the city as rising again; and the conclusion, from the words of the panegyrist, seems to be that Constantine rebuilt or repaired the walls of *Trier*. He may have considerably beautified the place, but it is uncertain how much, after it had been damaged by the Germans. Eumenius mentions the great circus of *Trier*, the basilicæ, and the forum, as royal works. The city probably received other embellishments after the period of Constantine, and it was a flourishing place when Ausonius wrote. It had establishments for education, and a mint. *Trier* stands on level ground, surrounded by gentle hills, the slopes of which are covered with vines, as they were when Ausonius visited the place.

The Roman bridge over the Mosel, probably the work of Agrippa, existed till the French wars of Louis XIV. in 1689, when it is said to have been blown up. All that now remains of the original structure are the massive foundations and the piers. The arches were restored in 1717—1720. The blocks of the ancient structure are from six to nine feet long, three feet wide, and three feet high, without any cement. The piers are on an average 66 feet high and 21 wide. There are eight arches. The bridge is 690 feet long and 24 wide. One of the city gates remains, which recent excavations have shown to be in the line of the walls of the city. This *Porta Maris* or *Porta Nigra*, as it was called in the middle ages, is a colossal work. It is a kind of quadrangle 115 feet long; and in the central or principal part it is 47, and in the two projecting

sides 67 feet deep: it is 91 feet high. It is four stories high in the flanks, but in one of the flanks only three stories remain. There are two gateways in the central part, each 14 feet wide; and over the gateways there is a chamber 52 feet long and 22 feet wide. This building is constructed of great blocks of stone, without cement; some of them four to five feet in length, and others from seven to nine feet long. It is a structure of enormous strength, a gigantic and imposing monument. In the chambers there is a collection of Roman antiquities found in and about *Trier*: many of the sculptures are of excellent workmanship. A view and plan of the *Porta Nigra* are given in the *Dictionary of Antiquities*, p. 943. On the outside of the present town are the remains of the amphitheatre, which was included within the ancient walls. The longer axis is 219 feet, and the shorter 155. There are also remains of the ancient *Thermae*, which are constructed of limestone and rows of bricks alternately, except the beautiful arches, which are entirely of brick. These and other remains of *Trier* are described by Wytenbach, *Recherches sur les Antiquités Romaines, &c., de Trèves*, and *Forschungen, &c.*; and also by other writers. [G. L.]

AUGUSTA TRICASTINORUM, as Pliny (iii. 4) calls it, or *Augusta*, as it is simply called in the Itineraries. It was on the road between *Valentia* (*Valence*), on the Rhone, and *Dea Vocontiorum* (*Die*). It is said to be *Aoust-en-Diois*, on the Drôme, a branch of the Rhone, and in the department of *Drôme*. D'Anville places *Augusta Tricastinorum* at *St. Paul-trois-Châteaux*, north of *Orange*; and the *Augusta* of the Itineraries at *Aouste*. There are said to be considerable remains at *Aouste*. [G. L.]

AUGUSTA TRINOBIANTUM. [LONDINIUM.]

AUGUSTA VAGIENNORUM (*Αὐγούστα Βαγιεννῶν*, Ptol.; an inscription, Orell. 76, has *AUG. BAG.* for *Augusta Bagienorum*), the chief city of the Ligurian tribe of the *Vagienni*, is mentioned both by Pliny and Ptolemy, and the former speaks of it as a place of importance. (Plin. iii. 5. s. 7; Ptol. iii. 1. § 35.) But though the name would lead us to suppose that it was a colony of Augustus, we have no account of its foundation, nor do ancient authors afford any clue to its position. It was placed by D'Anville at *Vico*, near *Mondovì*; but a local antiquarian, Durandi, has satisfactorily proved that some Roman ruins still visible near *Bene* (a considerable town of Piedmont, situated between the valleys of the *Tanaro* and the *Stura*, about 12 miles from the site of Pollentia) are those of *Augusta Vagiennorum*. They comprise the remains of an aqueduct, amphitheatre, baths, and other buildings, and cover a considerable extent of ground. The name of *Bene* is itself probably only a corruption of *Bagienna*, the form of the ancient name which is found in documents of the middle ages. (Durandi, *Dell' Augusta de' Vagienni*, Torino, 1769; Millin, *Voy. en Piémont*, vol. ii. p. 50.) [E. H. B.]

AUGUSTA VEROMANDUORUM, the chief town of the *Veromandui*, who are mentioned by Caesar (*B. G.* ii. 4, 16). The name of this place first occurs in Ptolemy; and its identity with *St. Quentin*, in the department of *Aisne*, is proved by the Roman roads from *Soissons*, *Amiens*, and *Beauvais*, which intersected here. [G. L.]

AUGUSTA VINDELICORUM (*Αὐγούστα Βινδελικῶν*; *Augsburg*), the capital of *Vindelicia* or *Rætia Secunda*, situated on the rivers *Lech* (*Licus*) and *Wertach* (*Vindo?*). It was founded by An-

gustus about A. D. 14, after the conquest of Raetia by Drusus. This is no doubt the place to which Tacitus (*Germ.* 41) applies the expression "splendissima Raetiae provinciae colonia." During the second half of the fourth century the Romans withdrew their garrison, and the place was given up to the Alemanni, under whom it soon became again a town of great eminence. (Sext. Ruf. 10; Ptol. ii. 12. § 3; comp. Von Raiser, *Die Röm. Denkmäler zu Augsburg*, 1820. 4to.) [L. S.]

AUGUSTOBONA. [TRICASSES.]

AUGUSTOBURGA (*Αὐγουστούρβουργα*; *Eth.* Augstobrigenses). 1. A city of Lusitania, on the road from Emerita to Toletum, 56 M. P. from the former and 55 from the latter. (*Itin. Ant.* p. 438.) It seems to correspond to *Puente de Argobispo*, on the N. bank of the Tagus: others seek it at *Villar Pedroso*. (Ukert, vol. ii. pt. 1. p. 396.)

2. A city of the Vettones in Lusitania, probably near *Ciudad Rodrigo*. (Ptol. ii. 5. § 9.)

It is uncertain which of the above is the stipendiary town of Pliny (iv. 22. s. 35.)

3. (*Aldea el Muro*, near *Sorin*), a city of the Pelendones, in Hispania Tarraconensis, 23 M. P. E. of Numantia, on the road to Caesaraugusta. (*Itin. Ant.* p. 442; Ptol. ii. 6. § 54; Florez, *Esp. Sagr.* vol. xiv. p. 41; D'Anville, *Mém. de l'Acad. des Inscrip.* vol. xl. p. 767; Ukert, id. p. 454.) [P. S.]

AUGUSTODUNUM. [BIBRACTE.]

AUGUSTODURUS, mentioned in the Table, is said to be *Bayeux*, in the department of *Calvados*, as the Roman milestones prove (Walckenaer, *Géog. anc.* vol. i. pp. 385, 396), which have been found in the neighbourhood of *Bayeux*, with the name Augustodurus on them. D'Anville identified the *Arægenus* of the Table with *Bayeux*. [G. L.]

AUGUSTOMAGUS (*Senlis*), is placed in the Antonine Itin. on the road between Caesarmagus (*Beauvais*) and Suessona (*Soissons*). In the *Notitia Imperii* the Silvanectes are mentioned as belonging to Belgica Secunda, and the Civitas Silvanectum is mentioned in the *Notitia* of the provinces of Gallia. The name Silvanectes points to the modern *Senlis*, in the department of *Oise*. [G. L.]

AUGUSTOMANA. [TRICASSES.] ?

AUGUSTONEMETUM (*Αὐγουστονέμετον*), the chief town of the Arverni, which Strabo calls Nemossus (p. 191), and places on the Loire; but he either placed it on the Loire through mistake, or by the Loire he means that branch of the Loire called the Elaver (*Aliser*). The name Augustonemetum occurs in Ptolemy and in the Table. The place was afterwards simply called Arverni (Ammian. xv. 11), though in the passage of Ammianus the people may be meant. It seems that Pliny (34, c. 7), when he speaks of the colossal statue of Mercury made "in civitate Galliae Arvernica," must mean the city and not the territory; and this, as D'Anville observes (*Notice*, &c.), is singular, because the practice of giving the name of a people to the chief town of the people did not come in use until after Pliny's time. Clermont, in the *Auvergne*, which represents Augustonemetum, does not bear either the ancient name or the name of the people, but the identity is certain. An old Latin historian of Pippin, quoted by D'Anville, makes the "urbs Arverna" and "Clarus Mons," that is Clermont, identical; and Aimoin also speaks of "Arvernica quae Clarus mons dicitur." Clermont Ferrand, the capital of the department of *Puy de Dôme*, is on a small stream which flows into the *Aliser*. [G. L.]

AUGUSTORITUM (*Αὐγουστόριτον*), the capital of the Lemovices, a Gallic tribe, the neighbours of the Arverni on the west. In the Table, Augustoritum is abbreviated or corrupted into Ausrito, The Anton. Itin. between Burdigala, Bordeaux, and Argentomagus, *Argenton*, agrees with the modern measurements, and determines the position of Augustoritum to be *Limoges*, the former capital of the *Limosa*. [G. L.]

AULAEI TICHOS or CASTRUM (*Αὐλαίου τείχος*; *Kuvulere?*), a Thracian town on the coast of the Euxine, south of Apollonia. (Arrian, *Periplus*. p. 24.) It is probably the same place as *Thera*, mentioned in the *Tabul. Penting.*, and as the *Theras Chori* in the *Periplus Anonymus* (p. 14). [L. S.]

AULERCI, appears to be a generic name, which included several Celtic tribes. Caesar (*B. G.* ii. 34) names the Auleri with the Veneti and the other maritime states. In *B. G.* vii. 75, he enumerates, among the clients of the Aedui, the Auleri Brannovices and Brannovii, as the common text stands; but the names in this chapter of Caesar are corrupt, and "Brannovii" does not appear to be genuine. If the name Auleri Brannovices is genuine in vii. 75, this branch of the Auleri, which was dependent on the Aedui, must be distinguished from those Auleri who were situated between the Lower Seine and the Loire, and separated from the Aedui by the Senones, Carnutes, and Bituriges Cubi.

Again, in vii. 75, Caesar mentions the Auleri Cenomani and the Auleri Eburones, as the text stands; but it is generally agreed that for Eburones we must read Ebuovices, as in *B. G.* iii. 17. In this chapter (vii. 75) Caesar also mentions the maritime states (ii. 34) under the name of the *Armorici* states; but his list does not agree with the list in ii. 34, and it does not contain the Auleri. Caesar (iii. 17) mentions a tribe of Diablintes or Diablintes, to whom Ptolemy gives the generic name of Auleri. It seems, then, that Auleri was a general name under which several tribes were included [CENOMANI, DIABLINTES, EBUROVICES]. [G. L.]

AULIS (*Αὔλις*; *Eth.* *Αὐλίδος*, *fem.* *Αὐλίδος*), a town of Boeotia, situated on the Euripus, and celebrated as the place at which the Grecian fleet assembled, when they were about to sail against Troy. Strabo says that the harbour of Aulis could only hold fifty ships, and that therefore the Grecian fleet must have assembled in the large port in the neighbourhood, called *Βαδὺς Λιμὴν*. (Strab. ix. p. 403.) Livy states (xlv. 27) that Aulis was distant three miles from Chalcis. Aulis appears to have stood upon a rocky height, since it is called by Homer (*Il.* ii. 303) *Αὔλις περὶ ῥήσσα*, and by Strabo (*l. c.*) *περὶ ῥῶδες χαλκρον*. These statements agree with the position assigned to Aulis by modern travellers. About three miles south of Chalcis on the Boeotian coast are "two bays separated from each other by a rocky peninsula; the northern is small and winding, the southern spreads out at the end of a channel into a large circular basin. The latter harbour, as well as a village situated a mile to the southward of it, is called *Παλὴ*, a name evidently derived from *Βαδὺς Λιμὴν*." (Leake.) We may therefore conclude that Aulis was situated on the rocky peninsula between these two bays.

Aulis was in the territory of Tanagra. It is called a *κώμη* by Strabo. In the time of Pausanias it had only a few inhabitants, who were poets. Its temple of Artemis, which Agamemnon is said to have founded, was still standing when Pausanias

visited the place. (Dicaearch. 38; Paus. ix. 19. § 6, seq.; Plin. iv. 7. s. 12; Leake, *Northern Greece*, vol. ii. p. 262, seq.; Wordsworth, *Athens and Attica*, p. 4, seq.)

AULOCRENAE, "a valley ten Roman miles from Apamia (Cibotus) for those who are going to Phrygia." (Plin. v. 29.) "The Marsyas," says Pliny, "rises and is soon hidden in the place where Marsyas contended with Apollo on the pipe in Aulo-crene;" whence, perhaps, the place derives its name from the legend of Apollo and Marsyas, as it means the fountains of the pipe. Strabo describes the Marsyas and Maeander as rising, according to report, in one lake above Celaenae, which produces reeds adapted for making mouth-pieces for pipes; he gives no name to the lake. Pliny (xvi. 44) says, "We have mentioned the tract (regio) Aulo-crene, through which a man passes from Apamia into Phrygia; there a plume tree is shown from which Marsyas was suspended, after being vanquished by Apollo." But Pliny has not mentioned the "regio Aulo-crene" before; and the passage to which he refers (v. 29), and which is here literally rendered, is not quite clear. But he has mentioned, in another passage (v. 29), a lake on a mountain Aulo-crene, in which the Maeander rises. Hamilton (*Researches*, &c. vol. i. p. 498) found near *Denair* (Apameia Cibotus), a lake nearly two miles in circumference, full of reeds and rushes, which he considers to be the source of the Maeander, and also to be the lake described by Pliny on the Mons Aulo-crene. But the Aulo-crenae he considers to be in the plain of *Dombai*. Thus Pliny mentions a "regio Aulo-crene," a "mons Aulo-crene," and a valley (convallis) Aulo-crenae. [MAEANDER.] [G. L.]

AULOCRENE. [AULOCRENAE.]

AULON (Αὔλων), a hollow between hills or banks, was the name given to many such districts, and to places situated in them.

1. A valley in the north-west of Messenia, upon the confines of Elis and Messenia, and through which there was a route into the Lepreatis. Pausanias speaks of "a temple of Asclepius Aulonius in what is called Aulon" which he places near the river Neda; but whether there was a town of the name of Aulon is uncertain. The French Commission suppose that there was a town of this name, near the entrance of the defile which conducts from Cyprus to the mouth of the Neda, and believe that its position is marked by some ruins near the sea on the right bank of the river Cyparissus. (Strab. viii. p. 350; Xen. *Hell.* iii. 2. § 25, iii. 3. § 8; Polyæn. ii. 14; Paus. ii. 36. § 7; Leake, *Morea*, vol. i. p. 484; Boblaye, *Recherches*, &c. p. 116.)

2. In Mygdonia in Macedonia, situated a day's march from the Chalcidian Arnae. (Thuc. iv. 103.) Leake (*Northern Greece*, vol. iii. p. 170) regards it as simply the name of the pass, through which the waters of the lake Balbe flow by means of a river into the Strymonic gulf; but it appears to have been also the name of a place in this pass. In later times at all events there was a town called Aulon, since it is mentioned as one of the Macedonian cities restored by Justinian. (*De Aedif.* iv. 4.)

3. A small place in Attica in the mining district of Laurium. [LAURIUM.]

4. (*Valona*), a town on the coast of Illyricum between Apollonia and Orium, a little south of the Aous, and on a deep bay. (Ptol. iii. 13. § 3; Tab. Peut.; Hierocl.)

AULON, a hill in the neighbourhood of Tarentum,

noticed by Horace for the excellence and abundance of its wine. Martial also speaks of it as producing excellent wine as well as wool, for which the whole neighbourhood of Tarentum was famous. (Hor. *Carm.* ii. 6. 18; Mart. xiii. 125.) Its site still retains its ancient celebrity in the former respect: it is now called *Monte Melone* (probably a corruption of *Aulone*), a sloping ridge on the sea shore about eight miles S.E. of Tarentum. (Romanelli, vol. i. p. 295; Carducci, *Delizie Tarantine*, p. 269.) [E. H. B.]

AULON (Αὔλων: *El-Ghór*), the name given by the ancients to the great valley through which the Jordan flows below the Lake of Tiberias, and to its continuation quite across the whole length of the Dead Sea, and for some distance beyond. It signifies a depressed tract of plain, usually between two mountains, and corresponds with the *Ghór* of the Arabian writers. (Edrisi *par Jaubert*, p. 337, 338; Abulf. *Tab. Syr.* pp. 8, 9; Schultze's *Intex Vit. Salad. s. v. Algaurum*.) According to Eusebius its extreme limits are Mt. Libanus, and the Desert of Paran, in Arabia Petraea. Burkhart (*Trav.* p. 344) describes the course of the valley in the upper end, near Lake Tiberias, as running from N. by E. to S. by W., and as about two hours broad. The plain through which the river flows is for the most part barren, without trees or verdure; the cliffs and slopes of the river-uplands present a wild and cheerless aspect. Opposite to Jericho its general course is the same, but the cleft which forms the valley widens, and the river flows through the broad plain which is called on the W. "the Plain of Jericho," on the E. "the Plain of Moab." Josephus speaks of the Jordan as flowing through a desert (B. J. iii. 10. § 7, iv. 8. § 2), and it preserves this character to the present day. The low bed of the river, the absence of inundation and of tributary streams, have combined to produce this result. The part of the valley which is S. of the Dead Sea has not yet been sufficiently explored. The whole of the valley of the Jordan may be considered as one of those long fissures which occur frequently among limestone mountains, and has given to Palestine its remarkable configuration. And it has been inferred that the phenomenon is referable to volcanic action, of which the country around exhibits frequent traces. (Robinson, *Palestine*, vol. ii. pp. 215, 258, 305; Von Raumer's *Palestina*, p. 56; Rehd. *Palaest.* p. 364; Rosenmüller, *Bibl. Alt.* vol. ii. pt. 1. p. 146; Ritter, *Erdkunde West Asien*, vol. xv. p. 481.)

2. In Syria. [COELE SYRIA.]

3. A town in Crete (Steph. B. s. v.), probably the same as the Episcopal See of Aulopotamos. (Cornelius, *Crete Sacra*, vol. i. p. 233.) According to Hoeck (*Kreta*, vol. i. p. 431) it is represented by a place called *Aulon*, S. of *Retimo*. [E. H. B.]

AURANITIS. [BABYLONIA.]

AURAISIUS MONS (τὸ Αὔραιον ὄρος: *Jebel Aurea*), a mountain of N. Africa, in the S. of Numidia, below the city of Lambaesa. It forms the S.E. extremity of the so-called Middle Atlas, which it connects with the main chain of the Great Atlas. [ATLAS.] It divides the waters which flow into the basin of the lake Tritonis (*Melris*) from those which flow N.E. into the basin of the Bagradas. (Procop. B. V. ii. 18, 19, *Aedif.* vi. 7.) It appears to be the Audus Mons of Ptolemy (τὸ Αὔδων ὄρος, iv. 3. § 16). [P. S.]

AUREA CHERSONESUS (ἡ χερσόνησος), in India extra Gangem, is supposed to correspond to the peninsula of Malacca. There is also

an *Aures Regio* (ἡ χώρα ῥαυα) in that part of the world. For particulars, see INDIA. [P. S.]
AURELIANORUM URBS or CIVITAS. [GR-NABUM.]

AURGI, a city of Hispania Baetica, mentioned in an inscription, MUNICIPIUM FLAVIUM AURGITANUM. (Muratori, p. 1103, No. 6.) Ukert supposes it to be *Jaen* (vol. ii. pt. 1. p. 370). [P. S.]

AURINX, a city in the S. of Hispania, not far from Munda (Liv. xxiv. 42); doubtless the same place as Oringis, on the confines of the Melesses, which Hasdrubal made his head quarters against Scipio, B. C. 207. It was at that time the most wealthy city of the district, and had a fertile territory, and silver mines worked by the natives. (Liv. xxviii. 3.) Pliny mentions it, with a slight difference of form, Oningis, among the *oppida stipendiaria* of the conventus Astigitanus. (Liv. iii. 1. s. 3.) Ukert places it between *Monclova* and *Ximena de la Frontera* (vol. ii. pt. 1. p. 359). [P. S.]

AURUNCA, the capital or metropolis of the little mountain tribe of the Aurunci, in the more limited sense of that name [AURUNCI], was situated on one of the summits of the volcanic group of mountains, which rise above the plains of Campania, near Suessa and Teanum. Its name is found only in Festus (v. *Ausonia*), who tells us it was founded by Auson, the son of Ulysses and Circe; but Livy clearly alludes to its existence, though without mentioning the name. He tells us, that in B. C. 337, the Aurunci, being hard pressed by their neighbours the Sidicini, abandoned their city, and took refuge at Suessa, which they fortified; and that their ancient city was destroyed by the Sidicini. (Liv. viii. 15.) It was never rebuilt, and hence no subsequent notice of it is found; but some vestiges of it have been discovered on the summit of a narrow mountain ridge, now called *La Serra*, or *La Cortinella*, about 5 miles N. of Suessa, where there are some fragments of the ancient walls, and massive substructions, probably those of a temple. The hill on which it stood forms part of the outer edge, or encircling ridge of an ancient volcanic crater, the highest point of which, called the *Monte di Sta Croce*, attains an elevation of 3,200 feet above the sea; and the site of the ancient town must have been, like that of Alba Longa, a long and narrow plateau on the summit of this ridge. It is to this elevated position that Virgil alludes. ("De colibus altis Aurunci misere patres," *Aen. vii. 727.*) For the description of the remains and site of the ancient city, see Abeken, *Ann. d. Inst.* 1839, p. 199—206, and Daubeny on Volcanoes, p. 175—178. Suessa was frequently distinguished by the epithet *Aurunca*, and hence Juvenal (i. 20) terms Lucilius, who was a native of that city, "Aurunce alumnus." [E. H. B.]

AURUNCI (Ἀυρυγκοί), is the name given by Roman writers to an ancient race or nation of Italy. It appears certain that it was originally the appellation given by them to the people called *Ausones* by the Greeks; indeed, the two names are merely different forms of the same, with the change so common in Latin of the s into the r. (Aurunci=Aurunci=Aurunci=Aurunci.) The identity of the two is distinctly asserted by Servius (*ad Aen. vii. 727.*), and clearly implied by Dion Cassius (*Fr. 2.*), where he says, that the name of *Ausonia* was properly applied only to the land of the Auruncians, between the Volscians and the Campanians. In like manner Festus (*s. v. Ausonia*) makes the mythical

hero Auson the founder of the city of Aurunca. Servius terms the Aurunci one of the most ancient nations of Italy (*ad Aen. vii. 206.*); and they certainly appear to have been at an early period much more powerful and widely spread than we subsequently find them. But it does not appear that the name was ever employed by the Romans in the vague and extensive sense in which that of *Ausones* was used by the Greeks. [AUSONES.]

At a later period, in the fourth century B. C., the two names of Aurunci and Ausones had assumed a distinct signification, and came to be applied to two petty nations, evidently mere subdivisions of the same great race, both dwelling on the frontiers of Latium and Campania; the Ausones on the W. of the Liris, extending from thence to the mountains of the Volscians; the Auruncians, on the other hand, being confined to the detached group of volcanic mountains now called *Monte di Sta Croce*, or *Rocca Monfina*, on the left bank of the Liris, together with the hills that slope from thence towards the sea. Their ancient stronghold or metropolis, AURUNCA, was situated near the summit of the mountain, while SUSSA, which they subsequently made their capital, was on its south-western slope, commanding the fertile plains from thence to the sea. On the E. and S. they bordered closely on the Sidicini of Teanum and the people of Cales, who, according to Livy (vii. 16), were also of Ausonian race, but were politically distinct from the Auruncians. Virgil evidently regards these hills as the original abode of the Auruncan race (*Aen. vii. 727.*), and speaks of them as merely a petty people. But the first occasion on which they appear in Roman history exhibits them in a very different light, as a warlike and powerful nation, who had extended their conquests to the very borders of Latium.

Thus, in B. C. 503, we find the Latin cities of Cora and Pometia "revolting to the Aurunci," and these powerful neighbours supporting them with a large army against the infant republic. (Liv. ii. 16, 17.) And a few years later the Auruncians took up arms as allies of the Volscians, and advanced with their army as far as Aricia, where they fought a great battle with the Roman consul Servilius. (Id. ii. 26; Dionys. vi. 32.) On this occasion they are termed by Dionysius a warlike people of great strength and fierceness, who occupied the fairest plains of Campania; so that it seems certain the name is here used as including the people to whom the name of Ausones (in its more limited sense) is afterwards applied. From this time the name of the Auruncians does not again occur till B. C. 344, when it is evident that Livy is speaking only of the petty people who inhabited the mountain of *Rocca Monfina*, who were defeated and reduced to submission without difficulty. (Liv. vii. 28.) A few years later (B. C. 337) they were compelled by the attacks of their neighbours the Sidicini, to apply for aid to Rome, and meanwhile abandoned their stronghold on the mountain and established themselves in their new city of Suessa. (Id. viii. 15.) No mention of their name is found in the subsequent wars of the Romans in this part of Italy; and as in B. C. 313 a Roman colony was established at Suessa (Liv. ix. 28), their national existence must have been thenceforth at an end. Their territory was subsequently included in Campania. [E. H. B.]

AUSA (*Ἄυσα*), the chief city of the AURUNTANI, was called in the middle ages *Ausona* and *Vetus Ansonensis*, *Vie de Orose*, whence its modern name

of *Vigue*, or *Vich*. It lies W. of *Gerona*, on a S. tributary of the *Ter*, the ancient *Alba*. (Plin. iii. 3. s. 4; Ptol. ii. 6. § 70; *Marca, Hisp.* ii. 22, p. 191.) There is a coin with the inscription *AUSA*; but it is probably spurious. (Eckhel, vol. i. p. 35; Mionnet, vol. i. p. 29; Sestini, *Lettere*, vol. ix. *præf.*, *Med. Isp.* p. 104; Ukert, vol. ii. pt. 1. p. 426.) [P. S.]

AUSARA (*Αἰσάρα*). 1. A city of the *Sachalite* on the south coast of *Arabia* (Ptol. vi. 7. § 11), in the modern district of *Muhrah*: probably the capital of Pliny's *Ausurite* (vi. 28. s. 32), from which apparently a peculiar kind of incense enumerated by him (xii. 25. s. 16) derived its name. Forster identifies it with *Ras-al-Saïr*. (*Geog. of Arabia*, vol. ii. pp. 177, 178.)

2. Another town of the same name as the preceding is enumerated among the inland cities of *Arabia Felix* by Ptolemy (vi. 7. 30), and placed by him in long. 71°, lat. 25° 30', which Forster finds in the modern town of *Zurfa*, in the *Hedjaz*. (*Ibid.* vol. ii. pp. 127, 130.) [G. W.]

AUSCHISÆ (*Ἀβυχίσαι*, Herod. iv. 171; *Ἀβυχίται*, Apollod. ap. Steph. B.; *Ἀβυχίται*, Diod. Sic. iii. 42; *Ἀβυχίται*, Ptol. iv. 5. § 21; *Ἀβυχίται*, Nonn. *Dionys.* xiii. 375), a Libyan people in *Cyrenaica*, W. of the *ASBYSTAE*, extending S. of *Barca* as far W. as the *Hesperides* (aft. *BERENICE*), on the coast of the Greater *Syrtis*. Ptolemy alone places them in *Marmarica*.

There are some exceedingly interesting remains of forts, of an extremely ancient style of building, which are fully described by Barth, who regards them as works of the *Auschisæ*, and fortifies his opinion by the statement of Pliny (iv. 1), that it was the common custom of the Libyan tribes to build forts. (Beechey, *Proceedings of the Expedition to explore the N. coast of Africa*, pp. 251, 252; Barth, *Wanderungen*, &c. p. 354.) [P. S.]

AUSCI (*Ἀῤυσκοί*), also *Auscenses*, one of the nations of *Aquitania* who submitted to Caesar's legatus, P. Crassus, in B. C. 56. Strabo (p. 191) says that they had the *Latinitas* at the time when he wrote. Mela (iii. 2) calls the *Ausci* the most illustrious of the *Aquitanian* nations. Their territory was fertile. The position of the *Ausci* is determined by that of *Auch*, or *Augusta Auscorum*, their chief town; and their territory may be represented pretty nearly by the French department of *Gers*. [AUGUSTA AUSCORM.] [G. L.]

AUSENSES (*Ἀυσεῖς*), a Libyan people, in North Africa, dwelling about the lake *Tritonis* at the bottom of the Lesser *Syrtis*, next to the *MACHLYES*. The *Machlyes* were on the S. side of the lake, and the *Ausenses* on the N. (E. and W. respectively, according to the view of Herodotus), the river *Triton* being the boundary between them: the latter people, therefore, were in the S. of the district afterwards called *Byzacena*. (Herod. iv. 180.) Herodotus makes them the last of the nomadic peoples towards the W., their neighbours on that side, the *MACHLYES*, being an agricultural people. (Herod. iv. 191: it is hardly necessary to notice Rennell's allusion to, and obviously correct solution of, an inconsistency which the hypercritic may fancy between this passage and c. 186: Rennell, *Geog. to Herod.* vol. ii. p. 302.) "The *Machlyes*," says Herodotus, "wear the hair on the back of the head, but the *Ausenses* on the front. The *Ausenses* celebrated a yearly festival of *Athena*, whom they claimed as their native goddess, in which their virgins were divided into two parties, which fought each other with stones and clubs, and those

who died of their wounds were esteemed not true virgins. The combat was preceded by a procession, in which the most beautiful of the virgins was decorated with a Corinthian helmet and a full suit of Grecian armour, and was drawn in a chariot round the lake." (Comp. Mela, i. 7.) Respecting the supposed connection of the locality with the worship of *Athena*, see *TRITON*.

The *Ausenses* are supposed by Pacho (*Voyage dans la Marmarique*, &c.) to be the same people as the *Ausurii*, who are mentioned by Synesius as devastating *Cyrenaica* in the 6th century. (Bähr, *ad Herod.* l. c.) [P. S.]

AUSER or **AUSAR** (*Ἀῤσαρ*, Strab.: *Serchio*), a considerable river of *Etruria*, rising in the *Apennines* on the borders of *Liguria*, and flowing near the city of *Luca*, is evidently the same with the modern *Serchio*, though that river now flows into the *Tyrrhenian Sea* by a separate mouth, seven miles N. of that of the *Arno*, while all ancient writers represent the *Auser* as falling into the *Arms*. The city of *Pisae* was situated at the point of their junction; and the confluence of the two streams was said to give rise to a violent agitation of their waters. (Strab. v. p. 222; Plin. iii. 5. s. 8; Rutil. *Itin.* i. 566.) The *Auser* appears to have retained its ancient course till about the 12th century; but the exact period of the change is unknown; the whole space between it and the *Arms*, in the lower part of their course, is so flat and low that it is said that their waters still communicate during great floods. A canal or ditch between the two streams still retained the name of *Osari* in the days of Cluverius. The modern name of *Serchio* is supposed to be a corruption of *Auserculus*, a form which is found in documents of the middle ages. (Cluver. *Ital.* p. 462; Müller, *Etrusker*, p. 213; Targioni-Tozzetti, *Viaggi in Toscana*, vol. ii. p. 146—178.) [E. H. B.]

AUSERE (*Fessah?*), a river of *Tripolitana*, in *Africa Propria*. (Tab. Pent.) [P. S.]

AUSETANI (*Ἀβυθῆται*, Ptol. ii. 6. § 70), one of the small peoples in the extreme N. E. of *Hispania Tarraconensis*, at the foot of the *Pyrenees*, in *Catalonia*. Pliny (iii. 3. s. 4) places them (*intus recedentes radice Pyrenei*) W. of the *LALITANI* and *INDIGETES*, and E. of the *LACETANI* and *CERETANI*. Ptolemy (l. c.) places the *Cerretani* furthest to the E., and next to them the *Ausetani*. Their position is fixed by that of their chief cities *AUSA* and *GERUNDA* (*Gerona*), along the valley of the river *Ter*, the ancient *Alba*. The great Roman road from *Narbo* in *Gaul* to *Tarraco* passed through their territory. Under the Roman empire they belonged to the conventus of *Tarraco*. Of their cities, *AUSA* and *GERUNDA* had the *ius Latinum* (Plin. l. c.); and *Baecula* (*Βακούλα*, Ptol. l. c.: *Elk. Baeculonenses*, Plin.) was a *civitas stipendiaria*. Ptolemy also mentions *Aquæ Calidæ* (*Ἱδρα Σειπυά*: prob. *Bañolas*), between *Ausa* and *Gerunda*: it seems not quite certain whether this town is the same as that of the *stipendiarii Aquicallenses* of Pliny (l. c.)

The *Ausetani* are several times mentioned by *Livy*: as conquered by *Hannibal*, at the beginning of the second *Punic War* (xvi. 23); reconquered by *Scipio* (c. 61); taking part in the revolt of *Indiulus*, B. C. 205 (xxix. 2, et seq.), and the war of the *Emporiae*, B. C. 195 (xxxiv. 20: see also xxxiv. 56, and *Caesar, B. C.* i. 60.) [P. S.]

AUSOBA, in *Ireland*, placed by Ptolemy (ii. 2. § 4) as the third river from the *Boreum promon-*

torium [BORSEUM], and as due north of the Sena. As it is more certain that the Sena is the *Shannon* than that the northern promontory is *Malin Head*, the outlet of *Loch Corrib* in *Galway Bay* best suits the somewhat equivocal condition of the river Ausoba.

[R. G. L.]

AUSONA, a city of Latium, in the more extended sense of that term, but which, at an earlier period, was one of the three cities possessed by the tribes of the Ausones. Its name would seem to imply that it was once their chief city or metropolis; but it is only once mentioned in history—during the second Samnite war, when the Ausonians having revolted from the Romans, all their three cities were betrayed into the hands of the Roman consuls, and their inhabitants put to the sword without mercy. (Liv. ix. 25.) No subsequent notice is found of Ausona; but it is supposed to have been situated on the banks of the little river still called *Ausente*, which flows into the Liris, near its mouth. The plain below the modern village of *Le Fratte*, near the sources of this little stream, is still known as the *Piano dell'Ausente*; and some remains of a Roman town have been discovered here. (Romanelli, vol. iii. p. 438.)

[E. H. B.]

AUSONES (Αἰῶνες) is the name given by Greek writers to one of the ancient nations or races that inhabited Central Italy. The usage of ancient writers in regard to all these national appellations is very vague and fluctuating, and perhaps in no instance more so than in the case of the Ausones or Ausonians. But notwithstanding this uncertainty, some points appear to be pretty clearly made out concerning them.

1. The Ausulians were either identical with the Opicans or Oscans, or were at least a part of the same race and family. Aristotle expressly tells us (*Pol.* vii. 10), that the part of Italy towards Tyrrhenia was inhabited by the Opicans, "who were called, both formerly and in his time, by the additional name of Ausones." Antiochus of Syracuse also said, that Campania was at first occupied by the Opicans, "who were also called Ausonians." (*Ant.* ap. Strab. v. p. 242.) Polybius, on the contrary, appears to have regarded the two nations as different, and spoke of Campania as inhabited by the Ausonians and Opicans; but this does not necessarily prove that they were really distinct, for we find in the same manner the Opicans and Oscans mentioned by some writers as if they were two different nations (Strab. l. c.), though there can be no doubt that these are merely forms of the same name. Hecataeus also appears to have held the same view with Antiochus, as he called Nola in Campania "a city of the Ausones" (*ap. Steph. B. s. v. Νόλα*).

2. The Ausones of the Greeks were the same people who were termed Aurunci by the Romans: the proofs of the original identity of the two have been already given under AURUNCI. But at a later period the two appellations were distinguished and applied to two separate tribes or nations.

3. The name of Ausones, in this restricted and later sense of the term, is confined to a petty nation on the borders of Latium and Campania. In one passage Livy speaks of Cales as their chief city; but a little later he tells us that they had three cities, Ausona, Minturnae, and Vescia, all of which appear to have been situated in the plains bordering on the Liris, not far from its mouth. (Liv. viii. 16, ix. 25.) At this period they were certainly an inconsiderable tribe, and were able to offer but little

resistance to the Roman arms. Their city of Cales was captured, and soon after occupied by a Roman colony, B. C. 333; and though a few years afterwards the success of the Samnites at *Teutulae* induced them to take up arms again, their three remaining towns were easily reduced by the Roman consuls, and their inhabitants put to the sword. On this occasion Livy tells us (ix. 25) that "the Ausonian nation was destroyed;" it is certain that its name does not again appear in history, and is only noticed by Pliny (iii. 5. s. 9) among the extinct races which had formerly inhabited Latium.

But however inconsiderable the Ausonians appear at this time, it is clear that at a much earlier period they were a powerful and widely extended nation. For although it is probable that the Greeks frequently applied the name with little regard to accuracy, and may have included races widely different under the common appellation of Ausonians, it is impossible to account for this vague and general use of the name, unless the people to whom it really belonged had formed an important part of the population of Central Italy. The precise relation in which they were considered as standing to the Opicans or Oscans it is impossible to determine, nor perhaps were the ideas of the Greeks themselves upon this point very clear and definite. The passages already cited prove that they were considered as occupying Campania and the western coast of Italy, on which account the Lower Sea (*Mare Inferum*, as it was termed by the Romans), subsequently known as the Tyrrhenian, was in early ages commonly called by the Greeks the Ausonian Sea.* (Strab. v. 233; *Dimys.* i. 11; *Lycophr. Alex.* 44; *Apoll. Rhod.* iv. 590.) Other accounts, however, represent them as originally an inland people, dwelling in the mountains about Beneventum. (Festus, s. v. *Ausonia*.) Scymnus Chius also speaks of them as occupying an inland region (*Perieg.* 228); and Strabo (p. 233) tells us that they had occupied the mountain tract above the Pontine marshes, where in Roman history we meet only with Volscians. On the whole, it is probable that the name was applied with little discrimination to all the native races who, prior to the invasion of the Samnites, occupied Campania and the inland mountainous region afterwards known as Samnium, and from thence came to be gradually applied to all the inhabitants of Central Italy. But they seem to have been regarded by the best authorities as distinct from the Oenotrians, or Pelagic races, which inhabited the southern parts of the peninsula (see *Aristot. l. c.*); though other authors certainly confounded them. Hellenicus according to Dionysius (i. 22) spoke of the *Ausonians* as crossing over into Sicily under their king Scicalus, where the people meant are clearly the Siculi. Again, Strabo speaks (vi. p. 255) of Temesa as founded by the Ausones, where he must probably mean the Oenotrians, the only people whom we know of as inhabiting these regions before the arrival of the Greeks. The use of the name of AUSONIA for the whole Italian peninsula was merely poetical, at least it is not found in any extant prose writer; and Dionysius, who assures us it was used by the Greeks in very early times, associates it with

* Pliny, on the contrary (iii. 5. s. 10, 10. s. 15), and, if we may trust his authority, Polybius also, applied the name of "Ausonian Mare," to the sea on the S.E. of Italy, from Sicily to the Iapygian Promontory, but this is certainly at variance with the customary usage of the term.

Hesperia and Saturnia, both of them obviously poetical appellations (i. 35). Lycophron, though he does not use the name of Ausonia, repeatedly applies the adjective *Ausonian* both to the country and people, apparently as equivalent to *Italian*; for he includes under the appellation, Arpi in Apulia, Acylla in Etruria, the neighbourhood of Cumae in Campania, and the banks of the Crathis in Lucania. (*Alex.* 593, 615, 702, 922, 1355.) Apollonius Rhodius, a little later, seems to use the name of Ausonia (*Ἀβρονία*) precisely in the sense in which it is employed by Dionysius Periegetes and other Greek poets of later times—for the whole Italian peninsula. It was probably only adopted by the Alexandrian writers as a poetical equivalent for Italia, a name which is not found in any poets of that period. (Apoll. Rhod. iv. 553, 660, &c.; Dion. Per. 366, 383, &c.) From them the name of Ausonia was adopted by the Roman poets in the same sense (Virg. *Aen.* vii. 55, x. 54, &c.), and at a later period became not uncommon even in prose writers.

The etymology of the name of Ausones is uncertain; but it seems not improbable that it is originally connected with the same root as *Oscus* or *Opus*. (Buttmann. *Leztl.* vol. i. p. 68; Donaldson, *Varronianus*, pp. 3, 4.) [E. H. B.]

AUSONIA. [AUSONES.]

AUSTRAVIA or AUSTRA'NIA, the German name of an island in the German Ocean (probably *Ameland*), signifying "the sister island." The Romans called it *Glessaria*, because their soldiers are said to have found amber (*glessum* or *glass*) there. (Plin. *H. N.* iv. 27, xxxvii. 11. § 2.) [L. S.]

AUTARIA'TAE (*Ἀυτάριαται*), described by Strabo (vii. p. 317) as, at one time, the most numerous and bravest of the Illyrians, appear to have bordered to the eastward upon the Agrianes and Bessi, to the south upon the Maedi and Dardani, and in the other directions upon the Ardiaei and Scordisci. (Leake.) We have only a few particulars respecting their history. Strabo relates (l. c.) that they were frequently engaged in hostilities with the Ardiaei respecting some salt-works situated on the confines of both nations; that they once subdued the Triballi; but were in their turn subjugated, first by the Scordisci, and subsequently by the Romans. We also learn from Diodorus (xx. 19) that the Autariatae were likewise conquered by Audoleon, king of Paonia, who transported 20,000 of them to Mount Orbelus. (Comp. Strab. vii. p. 315; Arrian, *Anab.* i. 5; Aelian, *H. A.* xvii. 41; Justin, xv. 2; Appian, *Illyr.* 3; Leake, *Northern Greece*, vol. iii. pp. 463, 464.)

AUTEL, an Arab tribe mentioned by Pliny on the road between Pelusium and Arsinoe. They occur also in the neighbourhood of Berenice, in *Foul Bay*, on the western coast of the Red Sea, at the N.E. of Nubia. (Plin. vi. 29. s. 33.) [G. W.]

AUTERI, in Ireland, placed by Ptolemy (ii. 2. § 5) as next to the Nagratae. Name for name the Nagratae are the people of *Connought*; but the Nagratae of Ptolemy was a *city*. This was to the south of the *Erd-lin*. If this name be preserved in *Loch Erne* (as it probably is), the locality of the Auteri was in *Mayo* or *Galway*. [R. G. L.]

AUTHETANL [AUSETHANL]

AUTISSIODURUM. Julian marched from Augustodunum (*Autem*) to Tricassinum or Tricassae (*Troyes*), and on his way he went through Autissiodurum, or Autisiodurum, as it stands in the common texts of Ammianus (xvi. 2). This route

agrees with the Anton. Itin. and the Table, which place Autissiodurum on the road between Augustodunum and Tricassae. The place is therefore on the site of *Auxerre*, on the *Yonne*, in the department of *Yonne*. Autissiodurum belonged to the Senones. A sepulchral inscription dug up at Auxerre contains "civitatibus Senonum, Tricassanorum, Meldorum, Pariorum, et civitatis Aeduorum," but it is difficult to see what conclusion can be derived from this. The name "civitas Autisiodurum" is not found earlier than in the Notitia of the Gallic provinces. A patera found near Auxerre bears the inscription *Deo APOLLINI R. P. II. M. AUTISSIODURUM*. (Walckenaer, *Géog.*, &c., vol. i. p. 408.) [G. L.]

AUTO'LOLES, or AUTOLOLAE (*Ἀυτολάαι*, Ptol. iv. 6. § 17; common reading *Ἀυτολάται*), a Gaetulian people on the W. coast of Africa, in the "Libya Interior" of Ptolemy, both N. and S. of the Atlas, with a city Autolala, or Autolalae (*Ἀυτολάλα*, *Ἀυτολάλαι*). This city is one of Ptolemy's points of astronomical observation, having the longest day 13½ hrs., being distant 3½ hrs. W. of Alexandria, and having the sun vertical once a year, at the time of the winter solstice. (Ptol. iv. 6. § 24; viii. 16. § 4.) Reichard takes it for the modern *Aquilón*, or *Aquilón*. (*Kleine Geogr. Schriften*, p. 506.) All writers, except Ptolemy, call the people Autololes. (Plin. v. 1; Solin. 24; Lucan. *Phars.* iv. 677; Sil. Ital. iii. 306; Claudian. *Laus. Stilich.* i. 356.)

Ptolemy (iv. 6. § 33) mentions, in the Western Ocean, an island called Autolala, or Junonis Insula ("Ἦπας ἡ καὶ Ἀυτολάλα νῆσος"), as distinct from the Fortunatae group. Some take it for Madeira, but this is very uncertain. [P. S.]

AUTO'MALA (*Ἀυτομάλα*, Strab. ii. p. 123; *Ἀυτομάλας*, Ptol. iv. 4. § 3; *Ἀυτομάλακα*, Steph. B., *Éth.* *Ἀυτομαλακίτης* and *Ἀυτομαλακεύς*; *Ἀυτομάλαι*, Diod. Sic. xx. 41), a border fortress of Cyrenaica, on the extreme W. frontier, at the very bottom of the Great Syrtis, E. of the Altars of the Philaeni; very probably the Amnabes of the Antonine Itinerary, 25 M. P. E. of Banadedari (the Arae Philaenorum, p. 65). Modern travellers have discovered no vestige of the place. It is mentioned by Diodorus, in connection with the difficult march of Ophellas, to support Agathocles in the Carthaginian territory; and in its neighbourhood was a cave, said to have been the abode of the child-murdering queen Lamia. (Diod. l. c.) [P. S.]

AUTRICUM (*Chartres*), a town of the Carnutes, a Celtic people. Their chief towns were Autricum and Genabum. Autricum seems to derive its name from the Autura, or *Eure*, though the name Autura does not occur in any ancient writing; but the river is named Andura in the middle-age writings. Avareicum, *Bourges*, is a name formed in like manner from the river Avara. The position of Autricum is determined by two routes in the Table, though the name is miswritten Mitricum. The place afterwards took the name of Carnutes or Carnutum, whence the name *Chartres*. [G. L.]

AUTRIGONES (*Ἀυτρίγωνα*, Ptol. ii. 6. §§ 7, 58; Mela, iii. 1. § 10; Plin. iii. 3. s. 4; Arrian, *Flor.* iv. 12. § 47; Autrigonae, Oros. iv. 21; probably the *Ἀλλοτρίγαι* of Strabo, iii. p. 155), a people in the N. of Hispania Tarraconensis, E. of the Cantabri, between the sea and the sources of the Iberus (*Ebro*), in *Biscaya*, *Gisurrucca*, and *Alava*. The little river Nerva (*Nervion*) was in their territory,

and W. of its mouth was the town of Flaviobriga, which Ptolemy assigns to them, but Pliny to the Vardulii. [FLAVIOBRIGA.] Pliny states that among their ten cities none were of any consequence, except TRITUM and VIROVESCA. Ptolemy assigns to them the towns of Uxama Barca (*Ὀξάμα Βάρκα*, prob. *Osmā*: comp. Muratori, p. 1095. 8), *Segisamunclum* (*Σεγισαμύνκλον*, prob. *S. Maria de Ribaredonda*), VIROVESCA (*Ὀβιρὸυεσκα*), Antequa (*Ἀντεκούα*), Deobriga (*Δεόβριγα*: *Brinnos* or *Miranda de Ebro*), Vendeleis (*Ὀυνδελεία*), and Saluinea (*Σαλινεία*). The great road from Asturica to Caesaraugusta and the Pyrenees entered the land of the Autrigones, near Virosesca, and from this place it branched out into three. The N. branch led to the W. pass of the Pyrenees, and on it the towns and distances were: Virosesca, Vindelcia, 11 M. P., Deobriga, 14 M. P. (*It. Ant.* p. 455.). The second road led to Caesaraugusta, and on it were: Virosesca (sic in *It.*), Segisamunclum (sic in *It.*), 11 M. P., Libia, 7 M. P. (prob. *Leyva*), Tritum, 18 M. P. (*It. Ant.* p. 394.). The third, further S., also led to Caesaraugusta, and on it were: Virosesca, Atillana, 30 M. P., Barbariana (*Αραβιανὰ*), 32 M. P. (*It. Ant.* p. 450.). Whether the Bursanones of Livy (*Fr. xci.*), the Bursanenses of Pliny, the Bursavolenses of Hirtius (*B. II.* 22) belong to the Autrigones or the Berones is uncertain. (*Ukert*, vol. ii. pt. i, pp. 445, 446.) [P. S.]

AUXACII, or AUZACII MONTES (*τὰ Ἀὐζάκια, or Ἀὐζάκια ὄρη*), a part of the *Altaï* range, SW. of the *Amnibi M.* and NW. of the *Amiracæ M.*, having its W. part in Scythia extra Inana, and its E. part in Serica. Ptolemy places the W. division between 149° long. and 49° lat. and 165° long. and 55° lat. These mountains contained the sources of the river Oxardes (prob. *Selenga*). The district N. of them was called Auxacitis (or Auzacitis), with a city Auxacia (or Auzacia), which was one of Ptolemy's positions of astronomical observation, having its longest day about 16½ hours, and being distant from Alexandria 5 hours 36 min. to the east. (*Ptol.* vi. 15. §§ 2, 3, 4; 16. §§ 2, 3, 4; vii. 24. § 4; comp. *Oxi M.*) [P. S.]

AUXIMUM (*Ἀὐξίμου*, *Strab.* *Ἀξίμου*, *Procop.*; *Eth.* *Auximas*, -itis; *Osmo*), a city of Picenum, situated on a lofty hill about 12 miles SW. of Ancona. It is first mentioned in B.C. 174, when the Roman censors caused walls to be erected around it, and its forum to be surrounded with a range of shops. (*Liv.* xli. 27.) From hence it would appear that it had then already received the Roman franchise: but it did not become a Roman colony till B.C. 157. (*Vell. Pat.* i. 15.) The great strength of its position seems to have soon rendered it a place of importance. During the wars between Sulla and Carbo, it was here that Pompey first made head against the officers of the latter (*Plut. Pomp.* 6); and on the outbreak of the Civil War in B.C. 49, it was occupied by the partisans of Pompey as one of the chief strongholds of Picenum, but the inhabitants declared in favour of Caesar, and opened the gates to him. (*Caes. B. C.* i. 12; *Lucan.* ii. 466.) Under the Roman Empire it continued to be a city of importance, and retained its colonial rank, as we learn from numerous inscriptions, though Pliny does not notice it as a colony. (*Gruter. Inscr.* p. 372. 4, 445. 9, 446. 1, 466. 4, &c.; *Orell. Inscr.* 3168, 3899; *Plin.* iii. 13. s. 18; *Strab.* v. p. 241; *Itin. Ant.* p. 812.) At a later period it rose to a still more distinguished position, and is distinctly called by

Procopius the chief city of Picenum, and the capital of the province. Hence it played an important part in the wars of Belisarius against the Goths, and was not reduced by him till after a long siege, in which he himself very nearly lost his life. (*Procop.* *B. G.* ii. 10, 11, 16, 23—27, iii. 11, &c.) It remained afterwards for a long period subject to the Byzantine Empire, and was one of the five cities which constituted what was termed the Pentapolis under the Exarchate of Ravenna. The modern city of *Osmo* retains the same elevated site as the ancient one; it continued to be a considerable place throughout the middle ages, and still has a population of above 5000 inhabitants. Numerous inscriptions, statues, and other ancient relics, have been found there.

[E. H. B.]

AUXUME (*Ἀὐξούμης, Ἀὐξούμ*, *Ptol.* iv. 7. § 25; *Ἀξούμης*, *Steph. Byz. s. v.*; *Ἀξούμης*, *Perip. Mar. Erythr.* p. 3; *Ἀξούμης*, *Procop.* *B. Pers.* i. 19), the modern *Axum*, the capital of *Tigré*, in Abyssinia, was the metropolis of a province, or kingdom of the same name (*Regio Axionitarum*), and is described by Stephanus B. (s. v.) as the chief town of the Aethiopes Auxumites (*Ptol.* iv. 7. § 29). Auxume stood in about lat. 14° 7' N. to the SE. of Meroë and E. of the river *Atabaras* or *Tuazz*. The modern city, which corresponds in site to the ancient one, is described by Salt "as standing partly in and partly at the mouth of a nook, formed by two hills on the NW. end of an extensive and fertile valley, which is watered by a small stream." The kingdom of Auxume was at one time nearly co-extensive with the modern Abyssinia, and comprised also a portion of the SW. coast of the Red Sea, and the tribes of the Sabaeen and Homerite Arabs on the opposite shore. Its principal haven was Adule (*Ἀρκεκό*), from which it was about 120 miles distant. Auxume and Adule were the chief centres of the trade with the interior of Africa in gold-dust, ivory, leather, hides, and aromatics. (*Nonnosus, ap. Photium*, n. 3, p. 2, ed. Bekker.) The Auxumites were originally a pure Aethiopian race, with little admixture from the neighbouring Arabians. In the decline of the kingdom the latter seem to have become the principal element in the Auxumite population. The kingdom and its capital attained a high degree of prosperity after the decline of Meroë, in the first or second century of our era. As a city of inferior note, however, Auxume was known much earlier; and is even supposed by some writers to have been founded by the exiled Egyptian war-caste, in the reign of Psammetichus B.C. 671—617; by others, as Heeren (*Ideen* ii. 1. p. 431) to have been one of the numerous priest-colonies from Meroë. The Greek language was spoken at Auxume—a circumstance which adds to the probability that the city did not begin to flourish until the Macedonian dynasty was established in Egypt, and Greek factors and colonists had generally penetrated the Nile Valley. Indeed, a Greek inscription, which will be noticed presently, makes it not unlikely that, as regards the Hellenic element of its population, Auxume was a colony of its haven Adule.

That Auxume was a city of great extent its ruins still attest. Travellers, however, very considerably in their accounts of its vestiges; and the more recent visitors of *Axum* seem to have found the fewest authentic remains. Combes and Tinsley, who visited it in 1836 (*Voyage en Abyssinie*, vol. i. p. 268.), for example, saw much less to describe

than Mr. Salt in 1813, or Lord Valentia in 1808. Its most interesting monument is its obelisk.

Originally there appear to have been 55 obelisks: of which 4 were of superior magnitude to the rest. One of the 4 is still erect. It is 60 feet in height, and is formed of a single block of granite. But it is not inscribed with hieroglyphics, and differs considerably from Egyptian and Aethiopian structures of that kind. For the Auxumite obelisk, although quadrilateral, has not a pyramidal summit, but a final shaped like a slipper or a patera; and on one of its faces is a deep hollow groove, surmounting a doorway, and running up the centre of the face from the lintel of the door to the vertex of the obelisk. It stands near a *Daroo* tree (*ficus sycamini*) of remarkable size, and of great age—the sole survivor possibly of a sacred grove, in which the other now prostrate obelisks were erected. Nothing is known of the date of these obelisks; but they are probably not anterior to the Christian era.

The most interesting monument of Auxume is to be found near its principal church. This is a square enclosure, with a pillar at each of its angles, and a seat and footstool nearly in its centre. The walls, pillars, and seat are all of granite. The enclosure was, according to a local tradition, the coronation chamber, and the seat the throne of the ancient Auxumite kings. Bruce affirms, but more recent travellers deny, that there is upon this footstool and seat an inscription in Greek characters. The real Auxumite inscription, however, appears, from Mr. Salt's narrative, to be found upon another footstool without the enclosure, and about 30 yards apart from it. A Greek inscription was seen at Auxume by the Portuguese missionaries in the 17th century. (Tellez, *Hist. of Aethiopia*, vol. i. ch. 22.)

The inscription on the latter footstool is bilingual—Greek and Cushite, or Aethiopian—one set of characters was probably intended for the native Auxumites, the other for their Greek rulers or colonists. Mr. Salt considers them as contemporary and identical in meaning. He was unable to transcribe much of the Aethiopic, which is in small letters; but he copied the Greek inscription, which is in rude characters.

By comparing the Auxumite inscription with the Marmor Adulitanum [ADULE], we find that they both relate to the same dynasty of kings, and that the latter is the more ancient of the two. From each it appears that the Auxumite and Adulitan monarchs claimed a descent from Ares, and that while the Adulitan king conquered various neighbouring tribes—Troglydites, Homerites, Sabaeans, &c.—the Auxumite king is simply stated to have ruled over them. We may accordingly infer that Adule was at first the more powerful state of the two, and that Auxume derived its prosperity from its commercial emporium on the Red Sea.

About A.D. 356 Athanasius of Alexandria was expelled from his see by the Arians, and his successor Gregory insisted upon his right to re-consecrate all the bishops in his diocese. The Byzantine emperor Constantius Nicophorus accordingly addressed a rescript to the kings of Auxume, ordering them to send forthwith the Auxumitan bishop Frumentius for re-consecration to Alexandria. This rescript has been transmitted to us by Athanasius in the "*Apology*" which he addressed to Constantius shortly after his expulsion. (Athanas. *Opera*, vol. i. pt. i. p. 315, ed. Bened.)

From the address of the rescript we learn that

two equal and contemporary monarchs, Aëizanas and Sazanaz, reigned at that time in Auxume. These names are, probably, like that of the Parthian Surenas, not so much personal as official appellations. Now, the above-mentioned Greek inscription records the name and acts of Aëizanas, king of the Auxumites, Homerites, &c., and moreover mentions his royal brothers Sazanaz and Adepphas. The rescript and the inscription, therefore, relate to the same persons and the same period. There is, indeed, some little difficulty respecting the religion of the Auxumite monarchs at this epoch. The city was a Christian see, since Frumentius was its bishop, and Christianity had been preached in Abyssinia at least as early as A.D. 330. Two suppositions, therefore, are before us: (1) that Aëizanas and Sazanaz were Christians, but retained on public monuments the old pagan formularies, as most familiar to their subjects; or (2) they were tolerant princes, and protected, without themselves embracing, the new faith. Cosmas, the Indian voyager, who composed his work on Christian Topography in the sixth century A.D., mentions another Auxumite king, whom he names Elessaan, and who was contemporary with the emperor Justinian, i.e. A.D. 527—565. (Nonnosus, *ap. Phot.* p. 2, ed. Bekker) Here we seem to find the Arabic prefix Al or El; and in the "Book of Azum or Abyssinian Chronicles," a copy of which was brought to this country by Mr. Bruce, several of the Auxumite kings have a similar prefix to their names. If the names be wholly or partially Arabic, the circumstance affords an additional proof of the gradual influx of the Arabs into Aethiopia, which we have already noticed. The subject of the Auxumite inscription is discussed by Buttmann (*Mus. der Alterthumswissenschaft*, vol. ii. p. 575, where all the authorities are given). Vopiscus, in his account of the emperor Aurelian's triumph in A.D. 274 (*Aurelianus*, 33), enumerates Axonitæ among the captives who preceded his chariot. These were probably merchants who were resident in Palmyra at the time of its capture; and if so, they afford an additional proof of the commercial enterprise of their countrymen. The Byzantine historians speak of the Auxumites as Indians, but by that term they imply not an ethnical but a physiological distinction—the dark colour of the Aethiopian race. (Bruce, *Travels*, vol. i. p. 476, seq., vol. ii. p. 527, vol. iii. p. 128, seq.; Valentia, *Travels*, p. 87, seq. 180; Salt, *Travels in Abyssinia*, p. 510; Combe and Tamisier, *Voyage en Abyssinie*, vol. i. p. 268; Ritter, *Erkunde*, vol. i. p. 232; Mannert, *Geograph. d. Alten*, x. 1, p. 122, seq.) [W. B. D.]

AUZA (*It. Ant.* p. 30), AUZEZA (Tac. *Ann.* iv. 25), AUZLA (Aḡḡa, Ptol. iv. 2 § 31, vulg. Aḡḡa: COLONIA AUZIENSIS, Inser.), an important inland city of Mauretania Caesariensis, on the high road from Caesarea to Sili, stood in a small desert plain, at the N. foot of the *Jebel Deira* (Garaphi M.), and near the sources of the river *Adous* (probably the ancient *Arudus*). A tradition, quoted by Josephus from Menander, ascribes its foundation to Ithobalus, king of Tyre, the contemporary of Ahab, king of Israel. (*Antiq. Jud.* viii. 7. s. 13. § 2: οἱ τοῦ Ἰθροῦ . . . Αἰθων τῆς ἐν Αἰθίᾳ.) Its position exposed it greatly to the attacks of the barbarians. In the reign of Tiberius, when it was the scene of Dolabella's victory over Tactarinas, and the latter chieftain's death (A.D. 24), it is described by Tacitus (l.c.) as a half-destroyed fort, which had been burnt by the Numidians, shut in by vast forests

on all sides; but its subsequent state, as a flourishing colony, is attested by extant inscriptions, one of which records the defeat and death of a rebel Moorish chieftain, Faraxes, who had led his cavalry into the city's territory, by the praefect Q. Gargilius. This inscription concludes with the date VIII. KAL. FEB. PR. CCXXII, which Orelli explains as the 221st year from the establishment of the province of Numidia by Julius Caesar, in B.C. 46; this would bring the date of the inscription to A.D. 176, in the reign of M. Antoninus. The place is mentioned again in the war of Theodosius against Firmus, A.D. 373, under the various names, in the corrupted text of Ammianus Marcellinus (xxix. 5), of *municipium* or *castellum Addense*, *Audiense*, and *Duodense*; and D'Arézac refers the inscription just mentioned to the period of this war, identifying the Faraxes of the inscription with the Fericius of Ammianus. (*Afrique Ancienne*, pp. 233, 234.)

The site of Auzia is marked by the ruins called by the Arabs *Sow-el-Rezan* (*Sow Guzan*, Shaw), S. of the modern *Hanza*, which has been constructed almost entirely of the ruins of the ancient city. Among these ruins are the inscriptions copied by Shaw, and referred to above. Remarkable on the accuracy of the brief description given by Tacitus, Shaw says, "Auzia hath been built upon a small plat of level ground, every way surrounded with such an unpleasant mixture of naked rocks, and barren forests, that I don't remember to have met with a more melancholy situation." (Shaw, *Travels*, vol. i. pp. 80, foll., pp. 37—40, 2d ed.; Orelli, *Inscr.* No. 529; Pellissier, *Exploration Scientifique de l'Algérie*, vol. vi. p. 352.) [P. S.]

AUZACIA, &c. [AUXACI MONTES.]

AVANTICI, an Inalpine people, whom the emperor Galba included within the limits of Gallia Narbonensis (Plin. iii. 4). Pliny mentions Digne (*Digne*) as the capital of the Avantiaci and Bodionici, and thus enables us to determine the position of the Avantiaci in a general way. *Digne* is in the department of Basses Alpes, on the *Bleonne*, a branch of the *Durance*. A place named *Avançon* seems to represent the name Avantiaci; but D'Anville thinks that its position does not correspond to the probable position of the Avantiaci. [G. L.]

AVARES (Avari, *Asdpers*, *Asdpori*). It is far easier to give the ethnological relations and the conquests of this important population than to fix its exact original locality; though this by a certain amount of not illegitimate speculation, may be approximated. It is the Byzantine writers who chiefly mention the Avars, and that in a manner to show not only that they were members of the great Turanian stock, but also to suggest the doctrine that the still more famous Huns were in the same category. Different chiefs of the Avars are frequently mentioned, and the usual title is *χαραγύρος*, *Cacamus*, *Gaganus*, *Chuganus* or *Caganus*. This is the title *Khān*, as in *Zengis-Khān*, in its uncontracted form, and its application is a sure sign that the population which used it was either Turk or Mongol. Their connection with the Huns is as clear. Theophylact writes (vii. 8) that "when Justinian held the Empire, there settled in Europe a portion of the ancient tribes of the *Var* (*Ὀβάρ*), and *Chun* (*Χουνί*), who named themselves Avars, and gloried in calling their chief *Khagan* (*Χαγανός*)." Again, Paulus Diaconus states, that "Avarum primum Huni, postea de regis proprii nomine *Avares* appellati sunt" (l. 27). The importance of this

passage will be considered in the sequel. It is the Avars who, flying before the Turks, seek the alliance of Justinian, and whom the Turks, in demanding their surrender, call *Var-chonites* (*Ὀβαρχωνίται*), a form which has reasonably passed for a compound of *Var* and *Hun*. Even if we object to this criticism, by supposing the original designation to have been *Var-chun* (or some similar form) and the connection with the *Huns* to have been a mere inference from the similarity of name, on the part of the writers, who spoke of the *Var* and *Chun*, the affinity between the two populations must have been considerable; otherwise, the identification would have been absurd. The name *Pseudavari* (*Ψευδάβαροι*) in Theophylact (vii. 8) creates a difficulty; since we are not told in what manner they differed from the *trues*. Yet even these *false Avars* are especially stated to have been *Var* and *Chun*. Jornandes, too (*De Rebus Geticis*, 52) speaks of a tract on the Danube called *Hun-t-var*; the same combination, with its elements transposed. Still there are some difficulties of detail arising from the fact of Theophylact himself separating the *Huns* from *Chun*; and also a nation called *Savirs* (*Σαβίροι*) from the Avars (*Ἀσδοί*); and these are difficulties which no one but a good Turkish philologist is likely to entirely set aside.

The notice of the Avars by Priscus, is to the effect that between the years 461 and 465 they were distressed by heavy fogs arising from the *Ocean*, and by vast flocks of vultures which ravenously fed upon them (i.e. the Avars), that they forced them upon the *Saviri*, who were thus forced upon the *Saraguri*, *Urogi*, and *Onoguri* (all populations known to be Turk), who, in their turn, were compelled to seek the alliance of the Byzantine Romans. This is but an instance of the tendency, so common with historians, to account for all national movements, by the assumption of some pressure from without, which they then strive to trace to its remotest origin. The name *Avar* is the only undoubted historical part about it. It is in A.D. 558, that they came in contact with the Alans, requested them to make them known to the Romans, and flying before the Turks. As the Alan country was in the present Government of Caucasus, this is the first, unexceptionable Avar locality; and even here they are strangers. More or less supported by the Romans, and retained against the Slavonians of the Danube, the Avars spread over Thrace and Bulgaria, and effected a permanent settlement in Hungary, and an empire as well. From Hungary, Dalmatia and Croatia are overrun; as are Thuringia, Franconia, and even parts of Gaul.

After a series of political relations with the Gepidae and Lombards, the power grows and declines, is materially broken by the Carolingian kings, and finally destroyed by the Slavonians of Moravia. The valley of the Erlav, however, and feeder of the Danube, was called *terra Avarorum*, as late, at least, as the 10th century.

The Avars throw light upon populations other than the Huns. They add to the list of facts which favour the notion of the Herodotean Scythia (*Scythia*) having belonged to the Turk stock. The Scythia deduced their origin from *Targitus* (Herod. iv. 5); and *Targitus* was τὰ τὰν Ἀσάπων οὐλὴν ἀπὸν πεπλεγμένον (Theophrast. i. 6). In truth, he was Turk, or the *Eponymus* to the Turk stock in general, and the whole Herodotean legend about

him and his sons is current amongst the Kherghiz at the present day.

But, a not illegitimate speculation may carry us further still. *Avar* was a native name, and it was deduced from a king so called (Paul. Diacon. *ut supr.*). This means that there was such an *eponymus* as *Avar*; just as the statement that the Greeks called themselves *Hellenes* from their king *Hellen*, would imply an *eponymus* of that name. Like *Hellen*, the *Avar* was a mythological rather than a real personage. Hence, it is suggested that the fabulous *Abaris* of the Hyperborei (Herod. iv. 36) who was carried round the world on an arrow, without eating food, may have been the *eponymus* of the Avars. Name for name, the words coincide; and no locality, as the original area of the Avars, would suit better than that of the Herodotean Hyperborei. A district on or to the east of the Tobol would satisfy the conditions required for the locality of the Hyperboreans and the belief in Abaris. This hypothesis infers the existence of a population from the existence of a personal name,—that personal name being assumed to be an *eponymus*. If this be legitimate the Avars, without being exactly the ancient Hyperboreans, were that portion of them more especially connected with the name of *Abaris*. [R. G. L.]

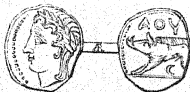
AVARICUM (*Bourges*), the chief town of the Bituriges, a Celtic people (Caes. *B. G.* vii. 13, 15), on the *Avara*, *Evre*, a branch of the *Cher*, which falls into the *Loire*. Caesar describes it as the finest city in almost all Gallia, and as nearly surrounded by a river and a marsh, with only one approach to it, and that very narrow. The modern town is situated at the junction of the *Auron* and the *Evre*, and each of these rivers receives other streams in or near the town. The wall of Avaricum is particularly described by Caesar (vii. 23). It was built, like all the Gallic town walls, of long beams of timber, placed at intervals of two feet; the beams, which were 40 feet long, being so placed that their ends were on the outside. The spaces between were filled up with earth, but in front on the outside with large stones. The beams were fastened together on the inner side. On these beams others were placed, and the intervals were filled up in like manner; and so on, till the wall had the requisite height. Caesar besieged Avaricum (i. c. 52) during the rising of the Galli under Vercingetorix. The place was taken by assault, and the Roman soldiers spared neither old men, women, nor children. Out of 40,000 persons, only 800 escaped the sword, and made their way to the camp of Vercingetorix, who was in the neighbourhood. Under the division of Augustus, the town was included in Aquitania, and it finally took the name of Bituriges or Biturigae, which seems to have become Biorgas in the middle ages, and finally *Bourges*, now the capital of the department of *Cher*. The position of Avaricum is determined by the Itineraries, from Augustonemetum, Clermont, to Avaricum; from Caesaronemetum, Tours, to Avaricum, and other routes. [G. L.]

AVARUM PR. (Ἀβάρων ἄκρον, Ptol. ii. 6. § 1), a promontory on the W. coast of Hispania Tarraconensis, between the rivers Avus and Naebis, probably near Giron. [P. S.]

AVELA (Ἀοῖτα: *Eth.* Aveias, -atis), a city of the Vestini, placed by the Tabula Peutingeriana on the road from Priferum to Alba Fucensis. Its name is also found in Ptolemy (iii. 1. § 59) among the cities of the Vestini, but is not mentioned by Pliny,

though we learn from inscriptions that it must have been a municipal town of some importance. There is little doubt that we should read "*Aveina*" for "*Avellae*" in Silius Italicus (viii. 519) where he enumerates it among the towns of the Vestini, and celebrates the excellence of its pastures. We learn from the Liber Coloniarum (p. 228, where the correction of "*Aveias* ager" for "*Veios*" admits of no doubt) that its territory was portioned out in the same manner as that of Amitemum, but was not made a colony, and retained, as we learn from an inscription, the subordinate rank of a *Praefectura*. The site of Aveia has been a subject of much dispute, but Giovenazzi, a local antiquarian, who has investigated the matter with great care, places it near *Fossa*, a village about six miles S. of *Aquila*, where there are said to be considerable remains of an ancient city, as well as a church of *S.ta Balbina*, connected by ecclesiastical records with the ancient Aveia. The ruins at *Civita di Bagno*, supposed by Holstenius to be those of Aveia, are ascribed by this author to Furcunium. (Giovenazzi, *Della Città d' Aveia nei Vestini*, Roma 1773, 4to.; Holsten. *Not. in Claver.* p. 139; Romanelli, vol. iii. p. 257—263; Orell. *Inscr.* 106.) [E. H. B.]

AVENIO (Ἀβειλίω, Strab. p. 185; *Eth.* Avennicus, Ἀβεννιωτικός, Ἀβεννιωτῆς; *Avignon*), a town of Gallia Narbonensis, at the junction of the Druntia, *Durance*, and the Rhone. It was in the territory of the Cavares; and Pliny and Mela (ii. 5) call it Avenio Cavarum. Pliny (iii. 4) enumerates it among the "*oppida Latina*," that is, the towns which had the Latinitas, of Gallia Narbonensis. Ptolemy calls it a colonia. Stephanus (s. v. Ἀβειλίω) calls it "*a city of Massalia*," from which it seems that there is some authority for supposing it to be a Greek foundation, or to have come under the dominion of the Greeks of *Marseille*. Besides the resemblance of the ancient and modern names, the site of Avignon is determined by the Itin. route from Arelate to Vienna and Lugdunum, which passed through Avenio. [G. L.]



COIN OF AVENIO.

AVENTICUM (*Avenches*), the chief city of the Helvetii. (*Tac. Hist.* i. 68.) It is not mentioned by Caesar. About Trajan's time, or shortly after, it became a Roman colony with the name *Pia Flavia Constans Emerita*. It seems to have been originally the capital of the Tigurini [TIGURINI], one of the four Helvetic pagi. Its position is determined by inscriptions and the Roman roads which meet there. Ptolemy places it in the territory of the Sequani, from which we may conclude that part of the Helvetii were then attached to the Sequani. In the time of Ammianus (xv. 11) Aventicum was a deserted place, but its former importance was shown by its ruins. There are still remains of an amphitheatre, aqueduct, and part of the wall at *Avenches*, or Wifflisburg, as the Germans call it, in the present canton of Waadt or Pays de Vaud. Many objects of antiquity have been found at *Avenches*. [G. L.]

AVERNUS LACUS or AVERNI LACUS (Ἀρπυς λίμνη: *Lago d'Averno*), a small lake in

Campania, between Cumae and the Gulf of Baiae. It occupies the crater of an extinct volcano, the steep sides of which rising precipitously around it, and covered in ancient times with dark and shaggy woods, gave it a strikingly gloomy character; and it was probably this circumstance, associated with the sulphureous and mephitic exhalations so common in the neighbourhood, that led the Greeks to fix upon it as the entrance to the infernal regions, and the scene of Ulysses' visit to the shades. How early this mythical legend became attached to the lake we know not, but probably soon after the settlement of the Greeks at Cumae. Ephorus, however, is the earliest writer whom we find cited as adopting it. (*ap. Strab. v. p. 244.*) It was commonly reported that the pestiferous vapours arising from the lake were so strong that no living thing could approach its banks, and even birds were suffocated by them as they flew across it. Hence its Greek name *Aërvos* was commonly supposed to be derived from *ἀ* and *ὄρνις*. This is probably a mere etymological fancy; but it is not improbable that there was some foundation for the fact, though it is treated as merely fabulous by Strabo and other writers. Similar effects from mephitic exhalations are still observed in the valley of Amsanets and other localities, and it must be observed that Virgil, who describes the phenomenon in some detail, represents the noxious vapours as issuing from a cavern or fissure in the rocks adjoining the lake, not from the lake itself; and constantly uses the expression "Averna loca" or "Averna," as does Lucretius also, in speaking of the same locality. But while the lake itself was closely surrounded with dense woods, these would so much prevent the circulation of the air, that the whole of the atmosphere might be rendered pestilential, though in a less degree. In the time of Strabo the woods had been cut down; but the volcanic exhalations seem to have already ceased altogether. (*Strab. v. pp. 244, 245; Pseud. Aristot. de Mirab. 102; Antig. Gargyl. 167; Diod. iv. 22; Virg. Aen. iii. 442, vi. 201, 237—242; Lucr. vi. 739—749; Sil. Ital. xii. 121; Nonius, i. p. 14; Daubeny on Volcanoes, p. 199.*)

The lake itself was of nearly circular form, about a mile and a half in circumference, though Diodorus reckons it only 5 stadia; and like most volcanic lakes, of great depth, so that it was believed to be unfathomable. (*Lycophron. Alex. 704; Diod. L. c.; Pseud. Arist. L. c.; Lucan. ii. 665.*) It seems to have had no natural outlet; but Agrippa opened a communication between its waters and those of the Lucrine Lake, so as to render the Lake Avernus itself accessible to ships; and though this work did not continue long in a complete state, there appears to have always remained some outlet from the inner lake to the Gulf of Baiae. (*Strab. L. c.; Cassiod. Var. ix. 6.* For further particulars concerning the work of Agrippa see LUCRINUS LACUS.) At a subsequent period Nero conceived the extravagant project of constructing a canal, navigable for ships from the Tiber to the Lake Avernus, and from thence into the Gulf of Baiae; and it appears that the works were actually commenced in the neighbourhood of the Avernus. (*Suet. Ner. 31; Plin. xiv. 6. s. 8; Tac. Ann. xv. 42.*) There existed from very early times an oracle or sanctuary on the banks of the lake, connected with the sources of mephitic vapours; and this was asserted by many writers to be the spot where Ulysses held conference with the shades of the departed. It was pretended

that the Cimmerians of Homer were no others than the ancient inhabitants of the banks of the lake, and his assertion that they never saw the light of the sun, was explained as referring to their dwelling in subterranean abodes and caverns hollowed in the rocks. (*Ephorus ap. Strab. L. c.; Lycophr. 695; Max. Tyr. Diss. xiv. 2; Sil. Ital. xii. 130.*) The softness of the volcanic tuff of which the surrounding hills are composed, rendered them well adapted for this purpose; and after the whole neighbourhood had been occupied by the Romans, Cocceius carried the road from the lake to Cumae, through a long grotto or tunnel. (*Strab. v. p. 245.*) A similar excavation, still extant on the S. side of the lake, is now commonly known as the *Grotto della Sibilla*; it has no outlet, and was probably never finished. Those writers who placed here the Cimmerians of Homer, represented them as having been subsequently destroyed (*Ephorus, L. c.; Plin. iii. 5. s. 9.*); but the oracle continued down to a much later period; and the lake itself was regarded as sacred to Proserpine or Hecate, to whom sacrifices were frequently offered on the spot. It was under pretence of celebrating these sacred rites that Hannibal in B. C. 214 visited the Lake Avernus at the head of his army; but his real object, according to Livy, was to make an attempt upon the neighbouring town of Puteoli. (*Liv. xxiv. 12, 13; Sil. Ital. xii. 106—160.*)

There exist on the SE. side of the lake the picturesque ruins of a large octagonal vaulted edifice, built of brick, in the style of the best Roman works; this has been called by some writers the temple of Proserpine; but it is more probable that it was employed for thermal purposes. [E. H. L.]

AVIONES, a tribe in the north of Germany, dwelling probably in Schleswig, on the river *Avioe*, a tributary of the *Egder*, or in the duchy of *Lauenburg*. (*Tacit. Germ. 40.*) They are believed to be the same people as the Chabiones or Caviones. (*Marnet. Genethl. Mac. Aug. 7, Panegyric. Const. 6.*) [L. S.]

AVIUM PR. [TAPROBANE.]

AVRAVANNUS. [ABRAUANNUS.]

AVUS (*Ptol. ii. 6. § 1: Ἀβὺς ποταμὸς ἐκβολαί,* or AVO (*Mela, iii. 1. § 8.*), a small river on the W. coast of Hispania Tarraconensis, N. of the Durus and S. of the Naelis, in the territory of the Gallaeci Bracarii; now called the *Rio d'Aye*. [P. S.]

AXATI, *aff. prob. OLAURA (Lora)*, a municipium of Hispania Baetica. (*Inscr. ap. Gruter, p. 1065, No. 2; Morales, pp. 22, 99; Florez, Esp. S. vol. ix. p. 62.*) [P. S.]

AXELODUNUM, the 16th station, *per lineam vallii* of the *Notitia*, under the charge of the *Cohors prima Hispanorum*. This cohort is mentioned in an inscription found at *Ellenborough* in Cumberland. Place for place, *Burgh* on the *Sands* is Axellodunum. Name for name, *Hexham* suits better; as the *-al* may have been a diminutive form (as in *Mosella*) and the *-dunum* is an element of composition. Horsley prefers *Burgh* (*Book i. c. 7*). The evidence, also, of there having been a station of *Burgh* is complete (c. 9). [R. G. L.]

AXIA (Ἀξία), a small town of Etruria, mentioned by Cicero (*pro Caec. 7*), who calls it a "castellum," and describes it as situated "in agro Tarquinieno." It is probably the same of which the name is found in Stephanns of Byzantium (s. v. Ἀξία), who tells us only that it was "a city of Italy." Its site may be fixed with much probability at a place still called *Castel d'Asso* or *Castellaccio*, about six miles W. of P.

terbo. The ancient town appears to have occupied the angle formed by two small streams named the *Rio Secco* and *Arcione*, flowing through deep valleys or ravines with precipitous escarpments on each side. Some slight fragments of the ancient walls are all that remain on the site of the town; but the opposite or N. bank of the valley of the *Arcione* was evidently in ancient times the Necropolis of the town, and presents a remarkable assemblage of sepulchres. These are not merely subterranean chambers cut out of the rock, but present regular architectural façades, with bold cornices and mouldings in relief, all hewn out of the soft tuff rock of which the escarpments of the cliffs are composed. They vary in height from 12 to 30 feet, but have all a remarkable resemblance in their architectural character, and occupy a considerable extent of cliff in a regular range like a street, extending also some distance up a lateral ravine which opens into the principal valley. Many of these tombs have inscriptions over them in Etruscan characters, most of which consist of, or at least contain, the customary formula *ECATONEZA*. Since the first discovery of these monuments in 1808 by Professor Orioli of Bologna, they have attracted much attention, more perhaps than they really deserve. Their architecture is thought to have a strong resemblance to the Egyptian, but it is still more closely connected with the Doric Greek, of which indeed the whole Tuscan architecture was merely a modification. Nor is there any reason to assign them a very remote antiquity; Orioli is probably correct in referring them to the fourth or fifth century of Rome. They certainly however seem to prove that Axia must have been a place of more consideration in the flourishing times of Etruria, than it was in the days of Cicero; though it could never have been more than a small town, and was probably always a dependency of Tarquinii, as its name never occurs in history. The remains at *Castel d'Asso* have been described in detail by Orioli (*Dei Sepolcrali Edifici dell'Etruria Media*, 1826, inserted in Inghirami, *Mon. Etruschi*, vol. iv.; and a second time in the *Annali dell'Istituto di Corr. Archeol.* 1833, p. 18—56), and again by Dennis (*Cities, &c. of Etruria*, vol. i. p. 229—242).

AXIACES (*Ἀξιᾶς*; *Teligul*), a river of Sarmatia Europæa, E. of the Tyras (*Dniester*), flowing, according to Ptolemy, right through Sarmatia, a little above Dacia, as far as the Carpathi M. On its banks were the people called Axiaque. (Mela, ii. 1. § 7; Plin. iv. 12. s. 26; Ptol. iii. 5. § 18, 10. § 14; comp. **PASLACES**.) [P. S.]

AXIMA (*Aisme*), a town of the Centrones, according to Ptolemy, who are an Alpine people. In the Table it is placed, but under the name Axuma, between Bergintrum (*St. Maurice*) and Darantasia (*Moudiers en Tarentaise*), on the road over the pass of the Alps Graia or *Petit St. Bernard*. The position is thus determined to be that of *Aisme*. The Antonine Itin. omits Axima, but makes the distance xviii. between Bergintrum and Darantasia, the same distance that is given in the Table. It is said that inscriptions have been found at *Aisme* with the name *Forum Claudii*; yet *Forum Claudii* is a different place, though in the country of the Centrones. [G. L.]

AXINIUM. [UXAMA.]

AXIOPOLIS or **AXIUPOLIS** (*Ἀξιούπολις*; *Rassova*), a town of Lower Moesia, situated on the river Axius, which flowed into the Danube near its southernmost mouth, which is now stopped up, and the *Limes Trajani*. (Ptol. iii. 10. § 11.) [L. S.]

AXIUS (*Ἀξίος*, *Ἀξός*), the principal river of Macedonia, and the eastern boundary of the kingdom before the reign of Philip, rises in Mt. Scardus between Dardania and Dalmatia, a little NW. of Scupi. It flows in a south-easterly direction through Macedonia, and, after receiving the Erigon and Astycus and passing by Pella, falls into the Thermaic gulf. The Lydias also now flows into the Axius, but in the time of Herodotus (vii. 127) the former river joined the Haliacmon. The Axius has frequently changed its course. In earlier times it flowed into the sea between Chalastra and Thessalonica. (Strab. vii. p. 330.) In the middle ages it was called Bardarium (*Βαρδάριον*, Anna Comn. i. p. 18, Paus.), whence its modern name of *Vardhiri*. The principal bridge across the Axius was near Pella (Liv. xiv. 43); this bridge is probably identical with the *MUTATIO GRPHYRA* in the *Itin. Hierosol.* (p. 605, Wess.). The Axius is a deep and rapid river in winter, and is nearly two miles in breadth before reaching the sea; but it can be crossed by several fords both in the lower and upper parts of its course. (Clark, *Travels*, vol. iii. p. 334; Leake, *Northern Greece*, vol. iii. pp. 258, 289, 437, 469; Tafel, *Thessalonica*, pp. 69, seq. 287, seq.)

AXON, a river of Caria, mentioned by Pliny (v. 28), with Calynda: "flumen Axon, oppidum Calynda." We may, perhaps, infer that Calynda was on or near the Axon. Leake places the Axon immediately west of the gulf of Glaucus. [G. L.]

AXONA (*Aisme*), a branch of the Isara (*Oise*). The *Oise* joins the Seine below Paris. Caesar encamped on the Axona in the second year (B. C. 67) of his Gallic campaign (B. G. ii. 5). Dion Cassius (xxxix. 2) writes the name *Ἀξοννας*. Ausonius (*Mosel* v. 461) names it "*Axona praeceps*," an epithet which is not appropriate.

The Axona, according to Caesar, was in "extremis Remorum finibus," and the direction of his movements shows that this river was at or near their northern boundary. [G. L.]

AXUENNA. A place of this name appears in the Antonine Itin. on the road from Durocoriturnum (*Reims*) through *Verdon*, to *Divodurum (Metz)*. It may have been a place on the Axona (*Aisme*), but the site cannot be fixed.

Another Axuenna is mentioned in the Table, and it seems to be the same place that occurs in the Antonine Itin. under the corrupt name Muenna. It is on the road from Reims to Bagacum (*Bavog*); and the distance from Reims is marked x. in both these routes. This determination is supposed to fix the site of this Axuenna at the passage of the *Aisme*, between *Neuschâtel* and *Arauz*. (D'Anville, *Notice*, &c.) [G. L.]

AXUME. [AUXUME.]

AXUS (*Ἀξός*; *Azus*), a city of Crete (Herod. iv. 154), which is identified with *Oaxos* (Steph. B. s. v.), situated on a river ("rapidum Cretæ veniens Oaxen," Virg. *Ecl.* 166), which, according to Vibius Sequester (*Flum.* p. 15), gave its name to Axus. According to the Cyrenaean traditions, the Theraean Battus, their founder, was the son of a damsel named Phronime, the daughter of Etenarchus, king of this city (Herod. l. c.). Mr. Pashley (*Travels*, vol. i. p. 143, foll.) discovered the ancient city in the modern village of *Azus*, near Mt. Ida. The river of *Azus* flows past the village. Remains belonging to the so-called Cyclopean or Pelasgic walls were found, and in the church a piece of white marble with a sepulchral inscription in the ancient

Doric Greek of the island. On another inscription was a decree of a "common assembly of the Cretans," an instance of the well known *Syncretism*, as it was called. The coins of AXUS present types of Zeus and Apollo, as might be expected in a city situated on the slopes of Mt. Ida, and the foundation of which was, by one of the legends, ascribed to a son of Apollo. The situation answers to one of the etymologies of the name: it was called Axus because the place is precipitous, that word being used by the Cretans in the same sense that the other Greeks assigned to *ἀγρός*, a crag. (Hoeck, *Kreta*, vol. i. p. 397.) [E. B. J.]



COIN OF AXUS.

AXYLUS, a woodless tract in Asia Minor, "northward of the region of lakes and plains, through which leads the road from Afium Karahissâr to Konia and Erke, a dry and naked region, which extends as far as the Sangarius and Halys." (Leake, *Asia Minor*, p. 65.) Livy (xxxviii. 18) describes the Axylus as entirely destitute of wood; the inhabitants used dried cow-dung for fuel. Pococke, who traversed part of the country, speaks of the people as being much distressed for fuel, and commonly using cow-dung. He might have found the same thing done in some parts of England. (Compare Hamilton, vol. i. pp. 448, 468, as to the Axylus.) The Roman consul Manlius marched through the Axylus to invade Galatia. Part of this woodless region was included in Phrygia, and part in Galatia and Lycæonia. The high plateaus north of Konia and Erke are the mountain-plains (*ὄρηδες*), as Strabo (p. 568) terms them, of the Lycæonians, cold, treeless and waterless, but well adapted for sheep-feeding. [G. L.]

AZA, a town of Armenia, mentioned by Pliny (vi. 10). According to the Anton. Itinerary it was 26 M. P. from Satala; it is conjectured to be the same place as the Hæsis of the Peutinger Tables, which is distant from Satala 25 M. P. [E. B. J.]

A'ZALI (Αζαλι), a tribe in Upper Pannonia, from which, perhaps, the modern town of Ozal, derives its name. (Ptol. ii. 14. § 2; Plin. H. N. iii. 28.) [L. S.]

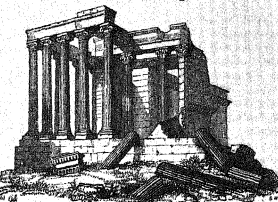
AZANES (Αζάνης). It is stated by Arundell (*Asia Minor*, vol. ii. p. 140) that, on a coin of Themisonium in Phrygia, is a river-god, with the name of Azanes, "evidence of some river being at or near Themisonium." The site of Themisonium does not appear to be quite certain; and nothing more seems to be known of the river Azanes, though the conclusion from the coin, that there was a river of that name, can hardly be doubted. [G. L.]

AZANES. [ARCADE.]

AZANI (Αζανί: *Εὐθ. Αζάνης*), as the name appears in Strabo (p. 576), and Stephanus (*c. v. Αζανί*). The name on coins and inscriptions is Αζανί, and also in Herodian, the grammarian, as quoted by Stephanus. Azani is a city of Phrygia Epictetus. The district, which was called Azanitis, contained the sources of the river Rhyndacus.

This place, which is historically unknown, contains

very extensive ruins, which were first visited in 1824 by the Earl of Ashburnham (Arundell's *Asia Minor*, vol. ii. p. 347); it had been incorrectly stated (Cramer's *Asia Minor*, vol. ii. p. 14) that the ruins were discovered by Dr. Hall. They have since been visited by several other travellers. The remains are at a place called *Tchavdar-Hisar*, on the left bank of the Rhyndacus. There are two Roman bridges with elliptical arches over the Rhyndacus; or three according to Fellows. (*Plan*, p. 141.) On the left bank of the Rhyndacus, on a slight eminence, is a beautiful Ionic temple, "one of the most perfect now existing in Asia Minor." (Hamilton, *Researches*, &c., vol. i. p. 101.) Eighteen columns and one side and end of the cells are standing. There are also



RUINS AT AZANI.

the colossal foundations of another temple; and some remains of a third. The theatre is situated near half a mile from the temple; and there is a stadium which "extends north and south in a direct line of prolongation from the theatre, with which it is immediately connected, although at a lower level. Some of the marble seats, both in the stadium and in the theatre, are well preserved, and of highly finished workmanship." (Hamilton.) There is a view of the temple of Azani in Fellows' *Asia Minor* (pp. 137, 141). "There are many fronts of tombs sculptured as doors with panels and devices, having inscriptions." (Fellows, who has given a drawing of one of these doors.) Among the coins which Hamilton procured at this place, and in the surrounding country, there were coins of Augustus, Claudius, Faustina, and other imperial personages. Some also were autonomous, the legends being *Δημος*, *Ἱερα Βουλὴ*, or *Ἱεραρχικὸς Δεσποτὴς*, or *Αἰζανίταις*. Several inscriptions from Azani have been copied by Fellows (p. 142, &c.), and by Hamilton (Appendix, 8-20). None of the inscriptions are of early date, and probably all of them belong to the Roman period. One of these records "the great, both benefactor and saviour and founder of the city, Cl. Stratoniceus," who is entitled consul (*στράτωρ*); and the monument was erected by his native city. This Stratoniceus, we may infer from the name Claudius, was a native, who had obtained the Roman citizenship. The memorial was erected in the second praetorship (*τῷ Β' στρατηγούμνῳ*) of Cl. Apollinarius. Another inscription contains the usual formula, *ἡ Βουλὴ καὶ ὁ Δῆμος*. In the interior of the cells of the temple there are four long inscriptions, one in well formed Greek characters, another in inferior Greek characters, and two in badly cut Roman characters. There are also inscriptions on the outside of the cells. It appears from one inscription that the temple, which is now standing, was dedicated to Zeus.

The plan given by Fellows shows the positions of the several buildings, which altogether must have produced a very fine effect. There are no traces of any city walls. [G. L.]



COIN OF AZANIA.

AZANIA, a city belonging to Massilia, according to Stephanus (*s. v.* Ἀζάνια), quoting Philo. The place is only mentioned in this passage, which is worth notice, as adding to the list of Massaliot towns in the south of France. Walckenaer (*Géog.*, &c., vol. i. p. 280) conjectures that it may be at *Asillaret*, near *Azille*, in the department of *Aude*; but this is merely a guess, founded on a resemblance of names. [G. L.]

AZANIA (ἡ Ἀζάνια, Ptol. iv. 7. § 28; Peripl. Mar. Eryth. pp. 10, 11, seq.), the modern coast of *Ajan*, was another name for the maritime region of eastern Africa called *Barbaria*, which extended from the promontory of *Aromata*, lat. 11° N., to that of *Rhaptum*, lat. 2° S. Ptolemy distinguishes between *Azania* and *Barbaria*, defining the former as the interior, and the latter as the coast of the region which bore these names. *Azania* was inhabited by a race of *Aethiopians*, who were engaged principally in catching and taming wild elephants, or in supplying the markets of the Red Sea coast with hides and ivory. At the southern limit of this undefined and scarcely known region was the river *Rhaptus*, and the haven *Rhaptum* (Ptol. iv. 9), which derived their name from the *Aethiopes Rhapsii*. The *Mare Azanum*, another name for the *Sinus Barbaricus* (βαρβαρικὸς κόλπος, Ptol. iv. 7. § 28), skirted this whole region. [W. B. D.]

AZANUS. [INDIA.]

AZARA (Ἀζαρα), mentioned by Strabo (xi. p. 527) in his Account of Armenia as situated on the *Araxes*; some read τὰ Ζάρα: probably like other words occurring in that country, the name was spelt indifferently. Groskurd (*note ad l. c.*) is inclined to think it was a temple dedicated to the goddess *Zaretis*, or the Perso-Armenian *Artemis*. (Comp. Hesych. *s. v.*; Selden, *de Diis Syriis Synt.* ii. c. 15.) [E. B. J.]

AZEKAH, a city of the tribe of Judah. (*Josh. xv. 35*.) It was situated in that part which was called *Sephela* (rendered by the LXX. τὴν πεδινήν, τὸ πῆδιον, and τὰ ταπεινὰ), which, according to Eusebius and St. Jerome, embraced all the country about *Eleutheropolis*, to the north and west. (Beland, *Palæst.* p. 187.) A village of this name existed in their day between *Eleutheropolis* and *Aelia* (Ib. p. 608); and the site of *Shocoh*, with which it is joined in *1 Sam. xvii. 1*, is still preserved in the small ruined village of *Shocoh*, in the south-east of Judaea, where the hill country declines towards the Plain of the Philistines. (Robinson, *Bib. Res.* vol. ii. pp. 343, 349.) [G. W.]

AZENIA. [ΑΙΤΤΙΑ, p. 331, a.]

AZETIUM (Ἀζήτιον: *Azetini*), a town of *Apulia*, the name of which does not occur in any

ancient author, under this form, but its correctness is proved by its coins, which have types copied from those of *Tarentum* and the legend at full *AZHTINON*. These coins, once erroneously assigned to *Azenia* in *Attica*, are found only in the southern part of *Apulia*, and hence it is probable that the "Ehetium" of the *Tab. Pent.*, a name certainly corrupt, ought to be read *Azetium*. If this conjecture be admitted *Azetium* may be placed at *Rutigliano*, a small town about 12 miles SE. of *Bari*, where the coins in question have been frequently discovered. The *AETINI* of *Pliny* (iii. 11. s. 16) though placed by him among the "*Calabrorum Mediterranei*," in all probability belong to the same place, and this may be the Roman form of the name. (Millingen, *Num. de l'Italie*, p. 147.) [E. H. B.]



COIN OF AZETIUM.

AZIRIS, or AZILIS (Ἀζίρις, Ἀζίλις, Herod., Steph. B., Callim.; Ἀζίριον, Charax, *ap.* Steph. B.; Ἀζύρις or Ἀζύλις κόμη, Ptol. ii. 5. § 2; *Eth.* Ἀζιλίτης, Steph. B.), a district, and, according to the later writers, a town, or village, on the coast of *Marmarica*, on the E. frontier of *Cyrenaica*, in N. Africa, opposite the island of *Platea*. Herodotus tells us that it was colonized by *Battus* and his followers two years after their first settlement in *Platea*, n. c. 638. He describes it as surrounded on both sides by the most beautiful slopes, with a river flowing through it, a description agreeing, according to *Pachy*, with the valley of the river *Temminah*, which flows into the *Gulf of Bomba*, opposite to the island of *Bomba* (the ancient *Platea*). In a second passage, Herodotus mentions it as adjacent to the port of *Menelaus*, and at the commencement of the district where silphium grows. (Herod. iv. 157, 159; Callim. in *Apoll.* 89; *Pachy*, *Voyage de la Marmarique*, &c. pp. 53, 86.) It appears to be the same place as the *Portus Azarius* (ἡ Ἀζάριος λιμὴν) of *Synesius* (c. 4: *Thirgo, Res Cyrenens.* p. 72). [P. S.]

AZIRIS (Ἀζίρις, Ptol. v. 7. § 2), a town of *Armenia Minor*, which, if we identify with *Arisingan*, or *Arzindjan*, as *Mannert* (*Geogr.* vol. vi. pt. 2. p. 308) does, must be placed to the W. of the *Euphrates*. *Abulfeda* (*Tab. Syr.* p. 18) fixes this place on the road between *Sivas* and *Arzrum*. According to the *Armenian* chroniclers it was famous for the worship of the goddess *Anahid*, and was decorated with many temples by *Tigranes II.* After the establishment of Christianity it remained an important place, but attained its highest distinction under the *Mussulman* princes of the *Seljuk* dynasty. (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 71; Forbiger, vol. ii. p. 312; Ritter, *Erldkunde*, vol. x. p. 270.) [E. B. J.]

AZIZIS, or AHI'HS (Tab. Pent.), AIXI (Prician. vi. p. 682, ed. Putsch), a town of *Dacia*, on the high road from *Viminacium* to *Tiviscum*, probably the *Azizis* of *Ptolemy* (iii. 8. § 9). It seems to be *Tuskora* on the *Ternes*. [P. S.]

AZORUS (Ἀζορος, Ἀζόριον, Ptol. iii. 13. § 42; *Eth.* Ἀζορίτης), a town in *Perthæbia* in *Thessaly*

situated at the foot of Mount Olympus. Azorus, with the two neighbouring towns of Pythium and Doliche, formed a Tripolis. (Liv. xlii. 53, xlv. 2.) There was also a town of the name of Azorus in Paeonia in Macedonia. (Strab. vii. p. 327; Leake, *Northern Greece*, vol. iii. pp. 319, 342.)

AZOTUS (Ἀζότος; Eth. Ἀζότιος), the ASHDOD of Scripture, a city assigned to the tribe of Judah in the division of the Promised Land (*Josh. xv. 47*), but occupied by the Philistines, and reckoned as one of their five principal cities, where was the chief seat of the worship of Dagon. (1 Sam. i. 1—7.) It is celebrated by Herodotus as having stood a siege of 29 years from Psammetichus, king of Egypt (about B.C. 630), the longest of any city he was acquainted with (ii. 157). It was taken by the Assyrians under Tartan, the general of King Sennacherib (B.C. 713; *Is. xx. 1*). It was taken by Judas Maccabaeus (1 Macc. ix. 50), and by his brother Jonathan (x. 77); restored by Gabinius (Joseph. *Ant.* xiv. 5. § 3), and given by Augustus to Salome (xvii. 13. § 5). The ancient geographical and historical notices place it between *Askelon* and *Jamnia*, south of the latter, near the coast, but not actually on the sea shore. Its site is clearly identified by the modern village of *Esdud*, situated on a grassy hill, surrounded by wood. No ruins have been discovered there. (Irbly and Mangles, pp. 179—182; and Richardson, as cited in Robinson's *Bib. Res.* vol. ii. p. 368; Reland, pp. 606—609.) [G. W.]

B.

BAALBEK. [HELIOPOLIS.]

BAAL-GAD, in the northern extremity of the Holy Land, "in the valley of Lebanon, under Mount Hermon." (*Josh. xi. 17*, xii. 7, xiii. 5.) [G. W.]

BAAL-MEON, a city of the tribe of Reuben (*Numb. xxxiii. 38*; 1 *Chron. v. 8*), afterwards occupied by the Moabites. (*Ezek. xxv. 9*.) It is mentioned by St. Jerome as a large village in his time, and is placed by him and Eusebius nine miles distant from Hesbon, and near Bala (*Baara*). (Reland, *Palæst.* pp. 487, 611.) Burckhardt identifies it with Myoun, $\frac{1}{2}$ of an hour SE. of the ruins of Hesbon (*Travels*, p. 385); but this would not be more than 2 or 3 miles, which is too short an interval. Yet the name (written by Irbly and Mangles "Mayn," p. 464), and the neighbouring hot springs (see St. Jerome, l. c.), seem to identify it with the Scripture site. It stands on a considerable eminence, in a fertile plain. [G. W.]

BAAL-SHALISHA (2 *Kings*, iv. 42), a town, it would seem, of the district of Shalisha (1 Sam. ix. 4), called by Eusebius and St. Jerome Beth-salisha, is placed by them 15 miles north of Diospolis (Lydda), in the Thamnitic district. (Reland, p. 611.) [G. W.]

BAAL-TAMAR, a town of the tribe of Benjamin, in the vicinity of Gibeath. (*Judges*, xx. 33.) It existed in the time of Eusebius under the name of Beth-amar. (Reland, p. 611.) [G. W.]

BABBA (Baba, Ptol. iv. 1. § 14; *Babai*; Eth. *Babaios*; Steph. B.), a colony in Mauretania Tingitana, founded by Augustus, 40 M. P. from Lixus. Its full name is given by Pliny in the form *Babba Julia Campensis* (v. 1). Its coins, which are numerous, from Augustus downwards, have the inscriptions Col. I. B. i. e. *Colonia Julia Babbensis*, or COL. C. I. B. or C. C. I. B. i. e. *Colonia Campensis*

Julia Babbensis. (Eckhel, vol. iv. p. 153.) Its site seems quite uncertain. Some place it at *Naranga*, which appears too far east; others at *Bani Teude*, in a beautiful plain on the river *Gurgu* (a tributary of the *Sabur*), where ancient ruins are still visible. (Leo Africanus, *ap. Mannert*, vol. x. pt. 2, p. 489.) Possibly the true position may be at *Baba Kelam*, E. of *Kaar-el-Kebir*. [P. S.]

BABRA'NTIUM (Βαβραντιον; Eth. *Babapartios*), a place in the neighbourhood of Chios, mentioned by Polybius in his sixteenth book, as quoted by Stephanus, s. v. *Babapartion*. It may be the same place as Babras. [G. L.]

BABRAS (Βάβρας; Eth. *Babapartios*), a small place in Aegolis near Chios. (Steph. B. s. v. *Babapras*.) [G. L.]

BABYLLE'NI (Βαβυλλήνιοι, Ptol. iv. 7. § 29), the name of a tribe which belonged to the hybrid population of the Regio Troglodytica, between the Nile and the Red Sea. They were seated between the easternmost boundary of the island Meroe and the Sinus Adulitamus. [W. B. D.]

BABYLON (Βαβυλών, in later times called also Babilonia (Justin, i. 2; Solin. c. 37; Eth. *Babylanius*, rarely *Babyloneis*, fem. *Babylonis*), the chief town of Babilonia, and the seat of empire of the Babylonian-Chaldean kingdom. It extended along both sides of the Euphrates, which ran through the middle of it, and, according to the uniform consent of antiquity, was, at the height of its glory, of immense size. There seems good reason for supposing that it occupied the site, or was at least in the immediate vicinity, of Babel, which is mentioned in Genesis (x. 10) as the beginning of Nimrod's kingdom, and in Genesis (xi. 1—9) as the scene of the confusion of tongues: its name is a Græcized form of the Hebrew Babel. There is, however, no evidence that it was at an early period a place of importance, or, like Ninus (Nineveh), the imperial seat of a long line of kings. The name of Babel is said to be derived from the circumstance of its having been the place of this confusion of tongues (*Gen. xi. 9*); another and perhaps more natural derivation would give it the meaning of the gate or court of Bal, or Belus, the Zeus of that country. A tradition of this event has been preserved in Berossus, who says that a tower was erected in the place where Babylon now stands, but that the winds assisted the gods in overthrowing it. He adds that the ruins still exist at Babylon, that the gods introduced a diversity of tongues among men, and that the place where the tower was built is called Babylon on account of the confusion of tongues; for confusion is by the Hebrews called Babel. (Beross. *ap. Euseb. Præp. Evang.* ix.; Synecell. *Chron.* 44; Euseb. *Chron.* 15.) A tradition of the diversity of tongues and its cause is preserved also in a fragment of Hiestæus (*ap. Joseph. Ant.* i. 4), and in Alex. Polyhist. (*ap. Syno.* 44, and *Joseph. Ant.* i. 4). Eupolemus also (*ap. Euseb. Præp. Evang.* ix.) attributes the foundation of Babylon to those who escaped from the Deluge, and mentions the tower and its overthrow. He adds that Abraham lived in a city of Babilonia called Camarina, or by some Urie [i. e. Ur], which is interpreted to mean a city of the Chaldeans.

Of Babel or Babylon, believing them, as we do, to represent one and the same place, we have no subsequent notice in the Bible till the reign of Hæschab, about B.C. 780 (2 *Kings*, xvii. 24), when the people of Samaria were carried away captive. It seems probable that during this long period Babylon was

a place of little consequence, and that the great ruling city was the Assyrian capital Ninus. As late as the time of Hezekiah (B.C. 728—700) it is clear that Babylon was dependent on the Assyrian Empire, though Merodach-Baladan is mentioned in Isaiah (xxxix. 1) as, at that time, king or ruler in that city; for Polyhistor (*ap. Euseb. Arm. Chron.* 42) states that after the reign of the brother of Sennacherib, Acises ruled; and that, after Acises had reigned thirty days, he was slain by Merodach-Baladans, who held the government, but was in his turn slain and succeeded by Elibus. Polyhistor adds that, in the third year of the reign of Elibus, Sennacherib came up and conquered the Babylonians, took their king prisoner away into Assyria, and made his own son Asardanus king in his place. Abydenus (*ap. Euseb. ibid.* p. 53) states the same thing, adding that he built Tarsus after the plan of Babylon. The fragments preserved of Berossus, who lived in the age of Alexander the Great, and who testifies to the existence of written documents at Babylon which were preserved with great care, supply some names, though we have no means of ascertaining how far they may be depended on. The commencement of the narrative of Berossus is a marvellous and fabulous account of the first origin of Babylonia. In it he speaks of Belus, whom he interprets to mean Zeus, and states that some of the most remarkable objects which he has noticed were delineated in the temple of that god at Babylon. (See Castor, *ap. Euseb. Arm. Chron.* 81; Eupol. *ap. Euseb. Praep. Evang.* ix.; Thallus, *ap. Theophan. ad Ant.* 281; Aesch. *Suppl.* 318 and 322; Hesiod, *Fragm. ap. Strab.* i. p. 42; and Eustath. *ad Dionys.* 927, for the name of Belus, and various legends connected with it.) Berossus mentions the name Xisuthrus, and with him a legend of a great flood, which has so remarkable a resemblance to the narrative of the Bible, that it has been usual to suppose that Xisuthrus represents the Noah of Holy Scripture; adding that, after the flood, the people returned to Babylon, built cities and erected temples, and that thus Babylon was inhabited again. (Beross. *ap. Sync. Chron.* 28; Euseb. *Chron.* 5. 8.) Apollodorus, professing to copy from Berossus, gives a different and fuller list of rulers, but they are a mere barren collection of names. (Apoll. *ap. Sync. Chron.* 39; Euseb. *Chron.* 5.) The Astronomical canon of Ptolemy commences with the era of Nabonassar, whose reign began B.C. 747 twenty-three years after the appearance of the Assyrian King Pul, on the W. of the Euphrates. It has been argued from this fact, in connection with a passage in Isaiah (xxiii. 13) "Behold the land of the Chaldees; this people was not, till the Assyrian founded it for them that dwell in the wilderness," that the first rulers of Babylon were of Assyrian origin; but this seems hardly a necessary inference. It is, however, curious that Syncellus, after stating that the Chaldaean were the first who assumed the title of kings, adds that of these the first was Evechius, who is known to us by the name of Nebrod (or Nembrod) who reigned at Babylon for six years and one third. Nabonassar is said to have destroyed the memorials of the kings who preceded him. (Sync. *Chron.* 207) Of the monarchs who succeeded him according to the Canon we know nothing, but it is probable that they were for the most part tributary to the kings of Ninus (Nineveh). Madox-Baldan, the fifth, is probably the Merodach-Baladan of the Bible, who sent to congratulate Hezekiah on his recovery from sickness. (2 Kings, xx. 12; Isaiah, xli. 1.) Somewhat

later Manasses, king of Judah, is carried by the king of Assyria into captivity to Babylon. Then follow Sardanachius and Chyniladan, who appear to have ruled partly at one city and partly at the other; and then Nabopolassar, who finally overthrew Ninus, and removed the seat of the empire of western Asia from the banks of the Tigris to Babylon.

With his son Nebuchadnezzar commenced, in all probability, the era of Babylonian greatness, and the accounts in the Bible and in other writings are, for his reign, remarkably consistent with one another. The Bible relates many events of the reign of this king, his carrying the Jews into captivity, his siege and conquest of Tyre (*Ezek.* xxix. 18), his descent into Egypt, and his subsequent return to Babylon and death there. Berossus (*ap. Joseph. c. Ap.*) states that Nebuchadnezzar was sent with a great army against Egypt and Judaea, and burnt the temple at Jerusalem and removed the Jews to Babylon, that he conquered Egypt, Syria, Phoenicia, and Arabia, and exceeded in his exploits all that had reigned before him in Babylon and Chaldaea. He adds that, on the return of the king from his Jewish war, he devoted much time to adorning the temple of Belus, rebuilding the city, constructing a new palace adjoining those in which his forefathers dwelt, but exceeding them in height and splendour, and erecting on stone pillars high walks with trees to gratify his queen, who had been brought up in Media, and was therefore fond of a mountainous situation. (Beross. *ap. Joseph. c. Ap.* i. 19; Syncell. *Chron.* 220; Euseb. *Praep. Evang.* ix.)

Berossus goes on to state that after a reign of 43 years, Nebuchadnezzar was succeeded by Evilmerodachus, Neriglissorus, and Labrosorachodus, whose united reigns were little more than six years, till at length, on a conspiracy being formed against the last, Nabonnedus obtained the crown, and reigned sixteen years, till, in his seventeenth year, Cyrus took Babylon, the king having retired to the neighbouring city of Borsippus; that, on Cyrus proceeding to besiege Borsippus, Nabonnedus surrendered himself to the king of Persia, who sent him out of Babylonia and placed him in Carmania, where he died. (Beross. *ap. Joseph. c. Ap.* i. 20; Euseb. *Praep. Evang.* ix.)

Megasthenes (*ap. Abyden.*; Euseb. *Praep. Evang.* x., *Chron.* 49) tells nearly the same story, slightly changing the names of the successors of Nebuchadnezzar, and adding, that, Nebuchadnezzar rebuilt Babylon, turned the course of the Armakale (Nahr-Malcha), which was a branch of the Euphrates, constructed a vast receptacle for its waters above the city of Sippara, and built the city of Tereid near the Erythraean Sea, i. e. the Persian Gulf, to check the incursions of the Arabs.

The first Greek who visited Babylon, so far as we know, was Antimenidas, the brother of the Poet Alcaeus, who was there B.C. 600—580 (Strab. xiii. p. 617; *Fragm. Ale.*, Müller, *Rhein. Mus.* p. 287); and the earliest Greek historian who gives any description of Babylon is Herodotus, who travelled thither about a century after the first conquest by Cyrus. His testimony is more valuable than that of any other writer, for he is the only one whom we know to have been an eye-witness, and whose account of what he describes has reached us uncorrupted. There is more or less uncertainty about all the others. Thus, of Ctesias, we have only what Diodorus and others have extracted. Of Berossus, who was a

century and a half later than Herodotus, we have only a few fragments. We have no proof that Arrian or Strabo themselves visited Babylon, though the treatise of the former has this value, that he drew his information from the Notes of Aristobulus and Ptolemy the son of Lagus, who were there with Alexander. Of Cleitarchus, who also accompanied Alexander, and wrote τὰ περὶ Ἀλεξάνδρου, we have no remains, unless, as has been supposed by some, his work was the basis of that by Curtius. The incidental remarks of Herodotus have a manifest appearance of truth, and convey the idea of personal experience. Thus, in i. 177, he distinguishes between the length of the Royal and the Ordinary Cubit; in i. 182, 183, he expresses his doubts on some of the legends which he heard about the Temple of Belus, though the structure itself (or its remains) he evidently must have seen, as he describes it as still existing (ἐς μὲν τοῦτα ἐστὶν ἐόν, i. 181.) His account also of the country round Babylon (i. 179, and i. 192—200) is, as is shown elsewhere [BABYLONIA], confirmed by all other writers, as well ancient as modern.

According to Herodotus, Babylon, which, after the fall of Ninus, became the seat of the Assyrian empire (i. 178), had already been ruled over by several kings, and by two remarkable queens, Semiramis and Nitocris, at an interval of five generations from one to the other. (i. 184, 185.) Of these, the elder erected immense embankments to keep the water of the Euphrates within its proper channel, the second made the course of the Euphrates, which had previously been straight, so tortuous that it thrice passed the village of Ardericia, dug an immense lake, and having turned the waters of the river into this lake, faced its banks with a wall of baked bricks, and threw a bridge across within Babylon, so as to connect the two sides of the river. (i. 186.) Herodotus adds a story of her tomb, which we may reasonably question, as he himself could only have heard of it by tradition when he was at Babylon (i. 187), and states that it was against the son of this queen, Labynetus, that Cyrus marched. Labynetus is, therefore, the Nabonnedus of Berosus, the Belshazzar of Holy Scripture. Herodotus says nothing about the founders of Babylon, and what is scarcely less remarkable, does not mention Nebuchadnezzar,—he simply describes the town as we may presume he saw it. He states that it was placed in a great plain, and was built as no other city was with which he was acquainted; that it was in form an exact square, each side being 120 stadia long, with a broad and deep trench round it, the materials dug from which helped to make the bricks, of which a wall 200 royal cubits high, and 50 broad, was composed. Warm bitumen procured from the village of Is (now Hit) served for mortar, a layer of reeds being inserted at every thirtieth course. (i. 178, 179.) A hundred brazen gates opened into the city, which was divided into two distinct quarters by the Euphrates, had all its streets at right angles one to the other, and many houses of three and four stories. (i. 180.) Another wall, hardly inferior in strength, but less gigantic, went round the city within the one just described. In each of the two quarters of the city, there was an immense structure: one, the Royal Palace, the other, the brazen-gated Temple of Belus, within a square space two stadia each way, itself one stadium in length and breadth; on the ground-plan of which a series of eight towers were built, one above the other.

He adds some further remarks about the temple, and speaks of several things, which, as we have remarked, he did not see, and, apparently, did not believe (i. 181—183). The vast size Herodotus gives to Babylon has, in modern days, led scholars to doubt his history altogether, or at least to imagine he must have been misinformed, and to adopt the shorter measures which have been given by other authors. (Grosskur, *ad Strab.* xvi. p. 738; Heeren, *As. Nat.*; Olearius, *ad Philostr.* vii. *Apoll.* i. 25.) Yet the reasoning on which they have rested seems inconclusive; it is as difficult or as easy to believe in the 360 stadia of Ctesias (himself also an eye-witness) as in the 480 stadia of Herodotus. All that was required to effect such works was what the rulers of Babylon had, an ample supply of human labour and time; and, with more than thirty pyramids in Egypt and the wall of China still existing, who can set bounds to what they might accomplish?

The simple narrative of Herodotus we find much amplified, when we turn to later writers. According to Diodorus (ii. 6), who, apparently, is quoting from Ctesias, Semiramis, the wife of Ninus, king of Assyria, founded Babylon (according to one statement, after the death of Ninus), and built its walls of burnt brick and asphalt, and accomplished many other great works, of which the following are the principal:—

1. A bridge across the Euphrates, where it was narrowest, five stadia long. (Strab. xvi. p. 738, says its breadth was only one stadium, in which opinion Mr. Rich [*Babylon*, p. 53] very nearly concurs.)

2. Two palaces or castles at each end of the bridge, on the E. and W. sides of the river, commanding an extensive view over the city, and the keys of their respective positions. On the inner walls of the western castle were numerous paintings of animals, excellently expressing their natural appearance; and on the towers representations of hunting scenes, and among them one of Semiramis herself slaying a leopard, and of Ninus, her husband, attacking a lion with a lance. (Is it possible that Ctesias preserves here a popular tradition of the bas-reliefs lately discovered at Nimrod and Khorsabad,—the situation of the scenes having been changed from Assyria to Babylonia?) This palace he states far exceeded in magnificence that on the other side of the river.

3. The temple of Belus or Zeus, in the centre of the city, a work which, in his day, he adds, had totally disappeared (Diod. vi. 9), and in which were golden statues and sacrificial vessels and implements.

On the other hand, many of the ancients, besides Herodotus, seem to have doubted the attribution to Semiramis of the foundation of Babylon. Thus Berosus (ap. Joseph. c. Ap. 1) states that it was a fiction of the Greeks that Semiramis built Babylon; Abydenus (ap. Euseb. *Præp.* ix.) that Belus surrounded the town with a wall, the view also taken by Dorotheus Sidotus, preserved in Julius Firmicus Maternus (v. 1) affirms the double tradition, and Ammianus (xxiii. 6) gives the building of the walls to Semiramis and that of the citadel to Belus: lastly, Orosius (iii. 6) asserts that it was founded by Nimrod the Giant, and restored by Ninus or Semiramis. It has been suggested that the story of Belus is, after all, a Chaldaean legend; but this cannot, we think, be satisfactorily shown (see, however, Volney, *Chron. Bab.*; Perizon. *Orig. Bab.*; and Freinsheim, *ad Curt.* v. 1).

Of the successors of Semiramis (supposing that she did reign in or found an empire at Babylon) we are in almost entire ignorance; though some names, as we have seen, have been preserved in Ptolemy (*Astron. Canon.*), and elsewhere.

With regard to Nebuchadnezzar, another and an ingenious theory has been put forth, which seems generally to have found favour with the German writers. According to Heeren (*As. Nat.* i. p. 382), it has been held that, some time previous to Nebuchadnezzar's ascent of the throne in Babylon, a revolution had taken place in Western Asia, whereby a new race, who, descending from the north, had been for some time partially established in the plain country of Babylonia, became the ruling people; and that Nebuchadnezzar was their first great sovereign. The difficulty of accounting for the Chaldeans has given a plausibility to this theory, which however we do not think it really merits. The Bible does not help us, as there is a manifest blank between Esarhaddon and Nebuchadnezzar which cannot be satisfactorily filled up, if at all, from fragments on which we cannot rely. So far as the Bible is concerned, Nebuchadnezzar appears before us from first to last, simply as a great ruler, called, indeed, the Chaldean, but not, as we think, for that reason, necessarily of a race different from the other people of the country. Diodorus, indeed (ii. 10), attributes the Hanging Gardens to a Syrian king, telling the same story which we find in Berossus. It is probable, however, that he and Curtius (v. 1) use the word Syrian in the more extended sense of the word Assyrian, for all western and southern Asia, between Taurus and the Persian Gulf.

Differing accounts have been given of the manner in which Babylon was taken, in the Bible, in Herodotus, and in Xenophon's Cyropaedia. That in the Bible is the shortest. We are simply told (*Dan.* v. 2—11) that Belshazzar, while engaged at a great feast, was alarmed by a strange writing on the wall of his banqueting room, which Daniel interpreted to imply the immediate destruction of the empire by the combined army of the Medes and Persians. "In that night," the Sacred Record adds, "was Belshazzar the king of the Chaldeans slain." (*Dan.* v. 28.) Herodotus (i. 177, seq.) describes the gradual advance of the army under Cyrus, and his attempt to take the city by a regular siege, which, however, its vast extent compelled him to convert into a blockade. He mentions the draining the waters of the Euphrates by means of a canal cut above the city, and that by this means the Persians were enabled to enter the city, the water being only thigh-deep, the inhabitants being more careless of their defences, as the day on which they entered happened to be one of their great festivals. (*Her.* i. 191.) The narrative of Xenophon (*Cyrop.* vii. 5) is substantially the same, though he gives many details which are not found elsewhere. He mentions especially, that the time of attack was one of general festivity, the drunkenness of the royal guards, and the death of the king on the palace being forced.

The subsequent history of Babylon may be told in a few words. From the time of its overthrow by Cyrus it never recovered its previous splendour, though it continued for some centuries a place of considerable importance, and the winter residence of its conqueror Cyrus during seven months of each year. (*Xen. Cyrop.* viii. 7; § 22.) Between the reign of Cyrus and that of Darius, the son of Hy-

staspes, we hear nothing of it. In the reign, however, of the latter king, Herodotus (iii. 150) mentions a revolt of the Babylonians, and the cruel plan they adopted to prevent a scarcity of provision in the siege they expected: he appears, however, to have confounded this revolt with a subsequent one which took place in the reign of Xerxes. (*Ctes. Persic.* ap. Phot. p. 50, ed. Didot.) Herodotus, however, states that, at this time, the walls of the city were beaten down, which Cyrus had left standing, and 3000 of the inhabitants were put to death; though Berossus (ap. Joseph. *c. Apion.* i. 20) and Eusebius (*Chron. Armen.* i. p. 75) say that Cyrus only destroyed the outer walls. In neither case is it indeed necessary to suppose that much more ruin was caused than was necessary to render the place useless as one of strength. It is certain that Babylon was still the chief city of the empire when Alexander went there; so that the actual injury done by Darius and Xerxes could not have been very great. The Behistan inscription mentions two revolts at Babylon, the first of which was put down by Darius himself, who subsequently spent a considerable time there, while the second was quelled by his lieutenant. (Rawlinson, *As. Journ.* vol. x. pp. 188—190.) In the reign of Xerxes, Herodotus (i. 183) states that that king plundered the Temple of Belus of the golden statue which Darius had not dared to remove; and Arrian (vii. 17) adds, that he threw down the temple itself, on his return from Greece, and that it was in ruins when Alexander was at Babylon, and was desirous of rebuilding it, and of restoring it to its former grandeur. Strabo (xvi. p. 738) adds, that he was unable to do so, as it took 10,000 men to clear away the ruins. Pliny (vi. 26), on the other hand, appears to have thought that the temple of Belus was still existing in his time.

From the time of Alexander's death its decay became more rapid. Strabo (xvi. p. 738) states, that of those who came after him (Alexander) none cared for it; and the Persians, time, and the carelessness of the Macedonians aided its destruction. Shortly after, Seleucus Nicator built Seleucia, and transferred to it the seat of government, till, at length, adds the geographer, speaking probably of his own time, it may be said of Babylon, as was said of Megalopolis by the Comic poet, "The vast city is a vast desert." (*Uf.* also Plin. vi. 26; Paus. iv. 31, viii. 33; Dion Cass. lxxv. 9.)

But though Babylon had ceased, after the foundation of Seleucia, to be a great city, it still continued for many centuries to exist.

At the time that Demetrius Poliorcetes took Babylon, two fortresses still remained in it (*Diod.* xix. 100), one only of which he was able to take.

Evenerus, a king of Parthia, B. C. 127, reduced many of the Babylonians to slavery, and sent their families into Media, burning with fire many of their temples, and the best parts of their city. About B. C. 36 a considerable number of Jews were resident in Babylon, so that when Hyrcanus the High Priest was released from confinement by Phraates, king of Parthia, he was permitted to reside there (*Joseph. Ant.* xv. 2), and that this Babylon was not, as has been supposed by some, another name for Seleucia, is, we think, clear, because when Josephus (*Ant.* xviii. 2. § 4, viii. 9. §§ 8, 9) speaks of Seleucia, he adds, "on the Tigris," showing, therefore, that he was acquainted with its position.

In the reign of Augustus, we learn from Diodorus that but a small part was still inhabited, the re-

mainder of the space within the walls being under cultivation. Strabo, as we have seen, looked upon it as a desert, when he wrote in the reign of Augustus, though, at the same time, manifestly as a place still existing, as he draws a parallel between it and Seleucia, which, he says, was at that time the greater city; so great, indeed, that Pliny (v. 26) asserts it contained 600,000 inhabitants; and according to Entrop. (v. 8) at the time of its destruction, 600,000. Indeed, it is the magnitude of Seleucia that has misled other writers. Thus Stephanus B. speaks of Babylon as a Persian metropolis called Seleucia, and Sionius Apollinaris (ix. 19, 20) describes it as a town intersected by the *Tigris*. When Lucan speaks of the trophies of Crassus which adorned Babylon, he clearly means Seleucia. A few years later it was, probably, still occupied by a considerable number of inhabitants, as it appears from 1 *Peter*, v. 13, that the First Epistle of St. Peter was written from Babylon, which must have been between A.D. 49—63. It has indeed been held by many (though we think without any sufficient proof) that the word Babylon is here used figuratively for Rome; but it is almost certain that St. Peter was not at Rome before A.D. 62, at the earliest, while the story of his having been at Babylon is confirmed by Cosmas Indicopleustes, who wrote in the time of Justinian. Again, not more than twenty years earlier there was evidently a considerable multitude (probably of Jews) in Babylon, as they were strong enough to attack and defeat two formidable robbers, Anilaicus and Asinaicus, who had for some time occupied a fortress in the neighbourhood. (Joseph. *Ant.* xviii. 9.)

The writers of the succeeding century differ but little in their accounts. Thus Lucian of Samosata (in the reign of M. Aurelius) speaks of Babylon as a city which once had been remarkable for its numerous towers and vast circumference, but which would soon be, like Ninus (Nineveh), a subject for investigation. (Lucian, *Charon*. 23, *Philopat.* 29.)

In the third century, Eusebius of Caesarea states that the people of the surrounding country, as well as strangers, avoided it, as it had become completely a desert.

St. Jerome believed that the ancient walls had been repaired, and that they surrounded a park in which the kings of Persia kept animals for hunting. He states that he learnt this from an Elamite father residing at Jerusalem, and it is certain that he was satisfied that in his time there were few remains of Babylon.

St. Cyril of Alexandria, about A.D. 412, tells us that the canals drawn from the Euphrates having filled up, the soil of Babylon had become nothing better than a marsh. Theodoret, who died A.D. 460, states it was no longer inhabited either by Assyrians or Chaldeans, but only by some Jews, whose houses were few and scattered. He adds that the Euphrates had changed its course, and passed through the town by a canal. Procopius of Gaza, in the middle of the sixth century, speaks of Babylon as a place long destroyed.

Ibn Hanka, in A.D. 917, calls Babel a small village, and states that hardly any remains of Babylon were to be seen.

Lasty, Benjamin of Tudela (ed. Asher, 1841), in the twelfth century, asserts that nothing was to be seen but the ruins of Nebuchadnezzar's palace, into which no one dared enter, owing to the quantity of serpents and scorpions with which the place

was infested. (Rich, *Babylon*, Introd. pp. xxvii—xxix.)

The ruins of Babylon, which commence a little S. of the village of Mohawil, 8 miles N. of Hillah, have been examined in modern times by several travellers, and by two in particular, at the interval of seven years, the late Resident at Baghdad, Mr. Rich, in 1811, and Sir Robert K. Porter, in 1818. The results at which they have arrived are nearly identical, and the difference between their measurements of some of the mounds is not such as to be of any great importance. According to Mr. Rich, almost all the remains indicative of the former existence of a great city are to be found on the east side of the river, and consist at present of three principal mounds, in direction from N. to S., called, respectively, by the natives, the *Mujelebb*, the *Kasr*, and *Amran Ibn Ali*, from a small mosque still existing on the top of it. On the west side of the river, Mr. Rich thought there were no remains of a city, the banks for many miles being a perfect level. To the NW, however, there is a considerable mound, called *Towareij*; and to the SW., at a distance of 7 or 8 miles, the vast pile called the *Birs-i-Nimrod*. Of the mounds on the E. side, the *Mujelebb* is much the largest, but the *Kasr* has the most perfect masonry. The whole, however, of the ruins present an extraordinary mass of confusion, owing to their having been for centuries a quarry from which vast quantities of bricks have been removed for the construction of the towns and villages in the neighbourhood. Mr. Rich subsequently visited the *Birs-i-Nimrod*, the size of which is nearly the same as that of the *Mujelebb*; but the height to the top of the wall is at least 100 feet higher; and he then discusses at some length the question which of these two mounds has the best claim to represent the Tower of Babel of the Bible, and the Temple of Belus of profane authors. His general conclusions incline in favour of the *Birs-i-Nimrod*, but he thinks it is impossible satisfactorily to accommodate the descriptions of ancient authors with what now remains; while it is nowhere stated positively in which quarter of the city the Temple of Belus stood. Along the E. side of the river, the line of mounds parallel to the *Kasr*, at the time Mr. Rich was there, were, in many places, about 40 feet above the river, which had encroached in some places so much as to lay bare part of a wall built of burnt bricks cemented with bitumen, in which urns containing human bones had been found. East of *Hillah*, about 6 miles, is another great mound, called *Ab Heimar*, constructed of bricks, similar to those at Babylon.

On the publication of Mr. Rich's memoir in the *Fundgruben des Orients*, Major Rennell wrote an Essay in 1815, which was printed in the *Archæologia*, vol. xviii., in which he combated some of the views which Mr. Rich had stated in his memoir, which produced a rejoinder from Mr. Rich, written in 1817, in which he goes over again more completely the ground mentioned in his first notice, and points out some things in which Major Rennell had been misled by imperfect information. The chief points of discussion are, as to how far any of the existing ruins could be identified with things mentioned in the classical narratives, whether or not the Euphrates had ever flowed between the present mounds, and whether the *Birs-i-Nimrod* could be identified with the Temple of Belus. It is sufficient here to mention that Rennell considered that honour to belong to the *Mujelebb*, and Mr. Rich to the *Birs-i-*

Nimrud, an idea which appears to have occurred to Niebuhr (*Voy.* vol. ii. p. 236), though the state of the country did not allow him to pay it a visit. Ker Porter, who surveyed the neighbourhood of Babylon with great attention in 1818, differs from Mr. Rich in thinking that there are remains of ruins on the western side of the river, almost all the way to the *Birs-i Nimrud*, although the ground is now, for the most part, very flat and marshy. He considers also that this ruin must have stood within the limits of the original city, at the extreme SW. angle. With regard to this last and most celebrated ruin, it has been conjectured that, after all, it was no part of the actual town of Babylon, the greater part of which, as we have seen, in all probability dates from Nebuchadnezzar, in accordance with his famous boast, "Is not this great Babylon that I have built?" (*Dan.* iv. 30), but that it represents the site of the ancient Borsippus (to which Nabonnedus is said to have fled when Cyrus took Babylon), its present name of Birs recalling the initial letters of the ancient title. According to Col. Rawlinson, the name Borsippa is found upon the records of the obelisk from Nimrud, which is at least two centuries and a half anterior to Nebuchadnezzar (*As. Journ.* xii. pt. 2. p. 477), and Mr. Rich had already remarked (p. 73) that the word Birs has no meaning in the present language (Arabic) of the country. It is certain that this and many other curious matters of investigation will not be satisfactorily set at rest, till the cuneiform inscriptions shall be more completely deciphered and interpreted. It is impossible to do more here than to indicate the chief subjects for inquiry. (Rich, *Babylon and Persepolis*; Ker Porter, *Travels*, vol. ii.; Rawlinson, *Journ. As. Soc.* vol. xii. pt. 2.) [V.]

BABYLON (*Βαβυλών*, Strab. xvii. p. 807; Diod. i. 56; Joseph. *Antiq.* ii. 5; Ctesias *Fr.*; Ptol. iv. 5. § 54), the modern *Baboul*, was a fortress or castle in the Delta of Egypt. It was seated in the Heliopolite Nome, upon the right bank of the Nile, in lat. 31° N., and near the commencement of the Pharaonic Canal, from that river to the Red Sea. It was the boundary town between Lower and Middle Egypt, where the river craft paid toll ascending or descending the Nile. Diodorus ascribes its erection to revolted Assyrian captives in the reign of Sesostris, and Ctesias (*Persica*) carries its date back to the times of Semiramis; but Josephus (*l.c.*), with greater probability, attributes its structure to some Babylonian followers of Cambyses, in B.C. 525. In the age of Augustus the Deltaic Babylon became a town of some importance, and was the head-quarters of the three legions which ensured the obedience of Egypt. In the Notitia Imperii Babylon is mentioned as the quarters of Legio XIII. Gemina. (It. Anton.; Georg. Ravenn. &c.) Ruins of the town and fortress are still visible a little to the north of *Fostat* or *Old Cairo*, among which are vestiges of the Great Aqueduct mentioned by Strabo and the early Arabian topographers. (Champollion, *FEgypte*, ii. p. 33.) [W. B. D.]

BABYLONIA (*ἡ Βαβυλωνία*), a province of considerable extent on the banks of the Euphrates and Tigris, and the 9th satrapy of Darius. (Her. iii. 183.) Its capital was Babylon, from which it is probable that the district adjoining derived its name. It is not easy to determine from ancient authors with any strictness what its boundaries were, as it is often confounded with Mesopotamia and Assyria, while in the Bible it receives the yet more indefinite appella-

tion of the land of the Chaldees. In early times, however, it was most likely only a small strip of land round the great city, perhaps little more than the southern end of the great province of Mesopotamia. Afterwards it is clear that it comprehended a much more extensive territory. A comparison of Strabo and Ptolemy shows that, according to the conception of the Roman geographers, it was separated from Mesopotamia on the N. by an artificial work called the Median Wall [*MEDIAE MURUS*], which extended from the Tigris, a little N. of Sittace, to the neighbourhood of the Euphrates, and that it was bounded on the E. by the Tigris, on the S. by the Persian Gulf, and on the W. and SW. by the desert sands of Arabia. Eratosthenes (*ap. Strab.* ii. 80) compares its shape to that of the rudder of a ship. The most ancient name for Babylonia was Shinar which is first mentioned in Genesis (x. 10), where it is stated that the beginning of the kingdom of Nimrod was Babel in the land of Shinar: a little later we meet with the name of Anraphel, who was king of that country in the time of Abraham (*Gen.* xiv. 1, &c.) It long continued a native appellation of that land. Thus we find Nebuchadnezzar removing the vessels of the temple of Jehovah to the house of his god in "the land of Shinar" (*Dan.* i. 2); and, as late as B.C. 519, Zephaniah declaring that a house shall be built "in the land of Shinar" (*Zeph.* v. 11). A fragment of Histiaeus (*ap. Joseph. Antiq.* i. 43) shows that the name was not unknown to Greek writers, for he speaks of "*Σενναπ τῆς Βαβυλωνίας*."

It has been thought by some that the ancient name has been preserved in the classical *Sinara* (*ἡ Σενναράς*, Ptol. v. 18. § 2; Amm. Marc. xxiii. 5, xxv. 7), now *Singar*. But this seems very doubtful; as the character of the Singar country is wholly different from the plain land of Babylonia. If, however, we adopt this view, and Bochart inclines to it, we must suppose the name of the high northern land of Mesopotamia to have been gradually extended to the lowlands of the south (Wahl, *Asien*, p. 609; Rosenm. *Bibl. Alt.* ii. 8). Niebuhr has noticed this attribution. D'Anville (*Comp. Anc. Geogr.* p. 433) has rejected it; while Beke (*Orig. Bibl.* p. 66) has identified Shinar and the present *Kharput Dacassi*, for which there seem to be no grounds whatever.

The inhabitants of Babylonia bore the general name of Babylonians; but there also appears everywhere in their history a people of another name, the Chaldeans, about whom and their origin there has been much dispute in modern times. Their history is examined elsewhere. [*CHALDAEA*.] It is sufficient to state here that we think there is no good evidence that the Chaldeans were either a distinct race from the Babylonians, or a new people who conquered their country. We believe that they were really only a distinguished caste of the native population, the priests, magicians, soothsayers, and astrologers of the country; till, in the end, their name came to be applied as the genuine title of the main body of the people, among whom they were, originally, only the class who devoted themselves to scientific pursuits. Strabo (xvi. p. 739), indeed, speaks as though he considered them as a separate but indigenous nation, and places them in the southern part of Babylonia, adjoining the Persian Gulf and the Deserts of Arabia (see also Ptol. v. 20. § 3), but the authority of these writers will be diminished, when it is remembered that seven centuries had elapsed between the extinction of the

Chaldeo-Babylonian Empire and the era of those authors. Ptolemy (v. 20. § 3) divides Babylonia into three districts which he calls Anshanitis (*Ανσανιτις*), Chaldaea (*Χαλδαία*), and Amardocaea (*Αμαρδοκαία*), of none of which, with the exception of Chaldaea, we know any thing; and mentions the following chief towns which are described under their respective names: BABYLON on the Euphrates, VOLOGESIA and BARSITA or BORSIPPA on the Maarsares canal; TEREDON or DIRDODIS near the mouth of the Tigris; and ORCHOB in the Marshes. He speaks also of several smaller towns and villages to which we have now no clue, omitting Seleucia and some others, because, probably, at his time, they had either altogether ceased to exist, or had lost all importance. A few other places are mentioned by other writers, as Pylae, Charmande, Spasinæ-Charax, and Ampe, about which however little is known; and another district called Mesene, apparently different from that in which Apameia was situated [APAMEIA]. These are noticed under their respective names.

Babylonia was an almost unbroken plain, without a single natural hill, and admirably adapted for the great fertility for which it was celebrated in antiquity, but liable at the same time to very extensive floods on the periodical rising of its two great rivers. Herodotus (i. 193) says that its soil was so well fitted for the growth of the cerealia, that it seldom produced less than two hundred fold, and in the best seasons as much as three hundred fold. He mentions also the Cenchrus (*Panicum millaceum*) and Sesamum (perhaps the *Sesamum indicum*, from which an useful oil was extracted: Plin. xviii. 10; Diosc. ii. 124; Forsk. *Flora Arab.* p. 113) as growing to a prodigious size. He adds that there was a great want of timber, though the date-palm trees grew there abundantly, from which wine and honey were manufactured by the people. (See also *Ann. Marc.* xxiv. 3; *Plut. Sympos.* viii. 4; S. Basil. *Homil.* 5.) Xenophon (*Anab.* i. 5. § 10.) alludes to the great fertility of the soil, and notices the honey made from the palm, the excellence of the dates themselves, which were so good that what the Babylonians gave to their slaves were superior to those which found their way to Greece (*Anab.* ii. 3. §§ 15, 16), and the intoxicating character of the wine made from their fruit. In the *Cyropaedia* (vii. 5. § 11) he speaks also of the gigantic size of the Babylonian palm-trees. Strabo (xvi. p. 741) states that Babylonia produced barley such as no other country did; and that the palm-tree afforded the people bread and honey, and wine and vinegar, and materials for weaving. Its nuts served for the blacksmith's forge, and when crushed and macerated in water were wholesome food for the oxen and sheep. In short, so valuable was this tree to the natives, that a Poem is said to have been written in Persian, enumerating 360 uses to which it could be applied. At present Mr. Ainsworth says (*Res.* p. 125) that the usual vegetation is, on the river bank, shrubberies of tamarisk and acacia, and occasionally poplars, whose lanceolate leaves resemble the willow, and have hence been taken for it. It is curious that there is no such thing as a weeping willow (*Salix Babylonica*) in Babylonia. The common tamarisk is the *Athlet* or *Ale* of Somini (Athele, Ker Porter, ii. p. 369, resembling the *Lignum Vitæ*, Rich. *Mem.* p. 66, the *Tamarix Orientalis* of Forsk. *Flora Arab.* p. 206.) In the upper part of Babylonia, Herodotus (i. 179) mentions a village called Is, famous for the production of bitumen, which is procured there in

large quantities, and which was used extensively in the construction of their great works. Strabo (l. c.) confirms this statement, distinguishing at the same time between the bitumen or asphalt of Babylonia, which was hard, and the liquid bitumen or naphtha, which was the product of the neighbouring province of Susiana. He adds that it was used in the construction of buildings and for the caulking of ships. (Comp. Diod. ii. 12.)

The great fertility of Babylonia is clear from the statement of Herodotus, who visited Babylon about seventy years after the destructive siege by Darius, and who did not, therefore, see it in its magnificence. Even in his time, it supported the king of Persia, his army, and his whole establishment for four months of the year, affording, therefore, one-third of the produce of the whole of that king's dominions: it fed also 800 stallions and 16,000 mares for the then Satrap Tritantaechmes, four of its villages (for that reason free of any other taxes) being assigned for the maintenance of his Indian dogs alone (Her. i. 192; Ctesias, p. 272, Ed. Bähr.)

We may presume also that its climate was good and less torrid than at present, as Xenophon (*Cyrop.* viii. 7. § 22) expressly states that Cyrus was in the habit of spending the seven colder months at Babylon, because of the mildness of its climate, the three spring months at Susa, and two hottest summer ones at Ecbatana.

The fertility of Babylonia was due to the influence of its two great rivers, assisted by numerous canals which intersected the land between them. The remains of many great works, the chief objects of which were the complete irrigation or draining of the country, may yet be traced; though it is not easy, even since the careful survey of the Euphrates by Col. Chesney and the officers who, with him, conducted the "Euphrates Expedition," satisfactorily to identify many of them with the descriptions we have of their ancient courses. Rich. (p. 53.) and Ker Porter (p. 289) state that, at present, the canals themselves show that they are of all ages, and that new ones are continually being made. Arrian (*Anab.* vii. 7.) considers that a difference between the relative heights of the beds of the Euphrates and Tigris was favourable to their original construction, an opinion which has been borne out by modern examination; though it seems likely that Arrian had exaggerated notions of the beds of the two rivers, as he had, also, of the difference in the rapidity of their streams. Not far above Babylon, the bed of the Euphrates was found to be about five feet above that of the Tigris, according to Mr. Ainsworth, (*Researches*, p. 44.) who confirms, generally, Arrian's views, and shows that, owing to the larger quantity of alluvium brought down by the Euphrates than by the Tigris, it happens that, above Babylon, the waters of the Euphrates find a higher level by which they flow into the Tigris, while, at a considerable distance below Babylon, the level of the Euphrates is so low that the Tigris is able to send back its waters. He doubts, however (p. 110.), the statement of the difference in the speed of the current of the two rivers, which he considers to be much the same, and not very rapid even in flood time. Rich. (p. 53.) on the other hand, says, that the banks of the Euphrates are lower, and the stream more equal than that of the Tigris. These points are more fully discussed elsewhere [EUPHRATES; TIGRIS]. The canals were not sunk into the land, but were rather aqueducts constructed on its surface. The water was forced

into them by dykes or dams made across the river. Instances of the former practice are still found at Adhem on the Diala (one of the eastern tributaries of the Tigris), and at Hit on the Euphrates (Frazer, *Mesop. and Assy.* p. 31).

Herodotus, who states, generally, that Babylonia, like Egypt, was intersected by many canals (*καταέτμηται εἰς διόρυγας*, i. 193), describes particularly one only, which was constructed by a Queen Nitocris as a protection against an invasion from Media. (i. 185.) It was an immense work, whereby, he adds, the course of the Euphrates, which had previously been straight, was rendered so tortuous, as thrice to pass the same village, Ardericca. The position of this place has not been ascertained; we only knew that it was to the north of Babylon itself; probably not far below the ancient Pylae or Charmande, which both Colonel Chesney and Mr. Ainsworth suppose to be near Hit. The position indeed of Pylae cannot be accurately determined, but it has been supposed (Grote, *Hist. Greece*, vol. ix. 48) that there were some artificial barriers dividing Babylonia from Mesopotamia and which bore the name of Pylae, or Gates. It was, probably, at that part of the country where the hills which have previously followed the course of the Euphrates melt into the alluvial plain. (See remarks of Col. Chesney, i. p. 554.)

Xenophon (*Anab.* i. 7. § 15) speaks of four principal canals, which were separated the one from the other by a parasang. According to him, they flowed from the Tigris in the direction of the Euphrates, and were large enough to convey corn vessels. It is most likely that the Nahr-Malcha (which appears under various names more or less corrupted as in Isid. Oharax, Narmacha; in Zosimus, iii. 27, Narmalaches; in Abyd. *ap. Euseb. Praep. Evang.* ix. 41, Armalcales; in Plin. vi. 26, Armalcharys) is the *μεγίστη τῶν διόρυγών* of Herodotus, as this appears to have borne the name of the Royal River. Ammianus (xxiv. 6) speaks of a work which was called "Narmalcha, quod interpretatur flumen regium," and Abydenus (l. c.) attributes its creation to Nebuchadnezzar. Herodotus (i. 193) says that it connected the two rivers and was navigable. Like all the other canals in the soft alluvial soil of Babylonia, it soon fell into decay on the decline of the capital. It was however, opened again by Trajanus and Severus, so that, with some subsequent reparation, Julian's fleet passed down by it from the Euphrates to the Tigris (Amm. Marc. xxiv. 6). It appears to have left the Euphrates not far above the modern castle of Felujah, and to have entered the Tigris originally below the city of Seleucia. In later times, its course was slightly altered, and an opening was made for it above that city.

Besides the canals to the N. of Babylon, and more or less connecting the Euphrates with the Tigris, there were two other great works, of which mention is made in antiquity, designed, as it would seem, to carry off seawards the superabundant waters of the Euphrates, and to facilitate the navigation of the river. The first of these, called by Ptolemy (v. 20. § 2) *Maasares* (*Μαασάραις*), and by Ammianus (xxiii. 6.) *Marres*, (most correctly Nahr-sares), commenced a little above Babylon, and flowed on the west side of it, parallel with the Euphrates, till it terminated near the place where that river and the Tigris form one stream. It has been conjectured that it may be the same as the Narraga of Pliny (vi. 26), but for this there is no sufficient evidence.

The second was called Pallacopas (*Παλλακόπας*, Arrian, vii. 21; Pallacottas, Appian, *B. C.* ii. 153.) It commenced about 800 stadia, or 76 miles, below Babylon, and served as an outlet for its waters into the marshes below, at the time when they were at their highest. At the drier season it was, however, found necessary to prevent the escape of the water from the river, and Arrian mentions a Satrap who ruled the country and who had employed 10,000 men (as it would seem ineffectually) in constructing dams &c. to keep the river within its ordinary channel. It is recorded, by the same writer, that Alexander having sailed down the Euphrates to the Pallacopas, at once perceiving the necessity of making the works more efficient, blocked up its former mouth, and cut a new channel 30 stadia lower down the Euphrates, where the nature of the soil was more strong and less yielding. Arrian adds, that Alexander having reached the land of Arabians by the Pallacopas, built a city there, and founded a colony for his mercenary and invalided Greek soldiers. Frazer (p. 34) supposes that the Pallacopas must have commenced about the latitude of *Kufah*, and that Meshed Ali now represents the site of the town he founded. Its termination was at the sea near Terdon (now *Jebel Sanani*), for Col. Chesney travelling W. from Basrah found its bed sixty paces broad, between Zobeir and that town. (Frazer, l. c.)

Besides the main stream of the Euphrates, and the numerous canals more or less connected with it, a large portion of Babylonia, especially to the S. of the capital, was covered by shallow lakes or marshes. Of these some were probably artificial, like the vast work ascribed to Nitocris by Herodotus (i. 185), which was to the N. of Babylon. The majority of them, however, were certainly natural; on the west, extending up to the very walls of the city, and forming an impassable natural defence to it (Arrian, vii. 17); on the south, covering a vast extent of territory, and reaching, with little interruption, to the junction of the Euphrates and Tigris. They bore the general name of *τὰ ἐλη τὰ κατὰ Χαλδαίους* (Strab. xvi. 767), Chaldaicus Lacus (Plin. vi. 27. s. 31), and it was through them, according to Onesicritus, that the Euphrates reached the sea (Strab. xv. p. 729). Late surveys confirm the general accuracy of the ancient accounts. Thus the marshes of *Lamlam* no doubt represent the first great tract of marshy land below Babylon. Ainsworth (*Res.* p. 123) describes them as shallow sheets of water with reeds and rushes like the tarns of Scotland and meres of England; they teem with buffaloes, and when partially dried in summer, are covered with luxuriant rice crops. They extend from *Lamlam* to *Kelât-al-Gherrah*, 40 miles in lat. and nearly the same in long. The people live in reed huts temporarily erected on the dry spots like islets. To the south, the plains rise almost imperceptibly from the marshes. A little N. of Korna, the place where the Euphrates and Tigris now join, Ainsworth states (*Res.* p. 123) that there is a vast extent of country subject to almost perpetual inundation, and (p. 129) extensive reed marshes which are chiefly fed by the Tigris.

Col. Chesney thinks that the Chaldaicus Lacus is now represented by the *Samargah* and *Samidah* marshes; but these would seem to be too much to the E. Pliny, however, speaks of the Tigris flowing into them.

The general effect of these canals and marshes was to make the main stream of the Euphrates of very irregular breadth, and to produce the re-

sult noticed very early in History that the Euphrates was distinguished from all other known rivers, in that it got smaller instead of bigger as it flowed on. Col. Chesney shows that this difference of breadth is still very manifest. Thus at *Hillah*, it is 200 yards broad; at *Divaniyah*, 160; at *Lamdim*, 120; through the marshes, often not more than 60; below them and on to Korna, its original breadth of 200 yards returns. Below Korna, there is reason to believe that the alluvium brought down by the two rivers has produced a very considerable delta, and that the land now projects into the Persian Gulf fifty miles further than it did when Nebuchadnezzar founded Tere-don. [EUPHRATES.]

On the whole, the accounts of modern travellers confirm in all essential points the narratives of ancient authors. Rich and Ker Porter, Colonel Chesney, Mr. Ainsworth and Mr. Frazer, demonstrate that, allowing for the effect of centuries during which no settled population have inhabited the country, the main features of Babylonia remain as Herodotus, Xenophon, and Arrian have recorded. Ker Porter speaks of the amazing fertility of the land on the subsiding of the annual inundations (*Travels*, vol. ii. p. 259), and states that the name Nahr Malka for one of the canals is still preserved among the people (*ibid.* p. 289), (according to Chesney, now called the Abu-Hitti canal), adding that one great difficulty in identifying ancient descriptions and modern works arises from this, that new canals are constantly being cut (one was in operation when he was there in 1818), "dividing and subdividing the ruined embankments again and again, like a sort of tangled net-work over the interminable ground" (*ibid.* p. 297).

One great peculiarity of Babylonia are the vast mounds which still remain, attesting the extent of the former civilization of the district and the vast works undertaken by its rulers. Besides the great mounds of the *Birs-Nimrud* near Babylon, and those of *Al Heimar* and *Akkerkuf* between it and *Baghdad*, Col. Chesney's survey of Euphrates and the investigations of other modern travellers have brought to light the existence of a vast number of these works between the latitude of *Baghdad* and the Persian Gulf. Of these the most important seem to be those of *Umgehier*, *Warka*, *Senkera*, *Tel Eide*, *Jebel Samim* (Teredon) *Iskuriyah*, *Tel Siphir*, *Niffer*, and *Beth Takkara*. Mr. Loftus has examined lately the mound at *Warka*, and has found extraordinary remains, leading him to suppose that it must have been the necropolis of the surrounding country. Some coffins beautifully glazed, the results of his excavations, are now in the British Museum. Of *Umgehier* or *Mugeyer*, "the place of Bitumen," Mr. Frazer, the only traveller who has, so far as we know, examined the place thoroughly, has given a particular description (p. 149). It was noticed by Della Valle as early as 1625, and was supposed by Rennell to be the same as Orchoe.

(Rich, *Babylon and Persepolis*; Rennell, *Geogr. of Herodotus*; Ker Porter, *Travels*, vol. ii.; Ainsworth, *Researches in Assyria, &c.*; Frazer, *Mesopotamia and Assyria*; Chesney, *Expd. for Survey of Euphrates*; Rawlinson, *Jour. Asiatic Soc.* vol. xli.) [V.]

BABYRSA (Βάβυρρα, Strab. xi. p. 529), a mountain fortress of Armenia, at no great distance from Artaxata, where the treasures of Tigranes and his son Artavasdes were kept. [E. B. J.]

BABYTACE (Βαβυτάκη; Eth. *Baburampos*, Steph. B. s. v.; Plin. vi. 27), according to Stephanus a city of Persis, according to Pliny on the Tigris, 135 M. P. from Susa. The place appears to have been variously written in the MSS. of Pliny, but the most recent editor (Sillig, 1851) retains the above reading. It appears, from Pliny's description, that he considered it to be a town of Susiana. He states that it was "in septentrionali Tigridis alveo." It has been conjectured by Forbiger (vol. ii. p. 586) that it is the same place as Bades (Diod. xix. 19), but this place was probably much nearer to Susa. (Rawlinson, *Journ. Roy. Geogr. Soc.* vol. ix. p. 91; see also Layard, *ibid.* vol. xvi. p. 92.) [V.]

BACAS-CHAMIRI or BACASCAMI, one of the three towns of the Zamareni, a tribe of the interior of Arabia, mentioned by Pliny without any clue to their geographical position (vi. 28. s. 32). It is a probable conjecture of Forster that Chamari points to *Gebel Shammar*, a mountain to the north of the peninsula, and that the Zamareni are identical with the *Beni Shammar* of Burckhardt, whom he further identifies with the Sarameni of Ptolemy. (*Geog. of Arabia*, vol. ii. p. 241.) [G. W.]

BACASIS. [JACETANI.]

BACCANAE or AD BACCANAS, a station on the Via Cassia, still called *Baccano*. It is placed by the Itineraries 21 M. P. from Rome, and 12 from Sutrium (Itin. Ant. p. 286; Tab. Pent.), and must, therefore, have been about a mile farther on the road than the modern *Baccano*; the latter consists only of an inn and a few houses, and the ancient "mutatio" was probably little more. It stands in a basin-shaped hollow, evidently the crater of an extinct volcano, and which must have formed a small lake until artificially drained. (Nibby, *Dintorni di Roma*, vol. i. p. 281; Dennis's *Etruria*, vol. i. p. 78.) [E. H. B.]

BACCHIA, a town of Hispania Ulterior, mentioned only by Orosius (v. 4, where the MSS. have *Buccia* and *Buccina*). Its position is unknown. (Freinsh. *Suppl. ad Liv.* liv. 10; Ukert, vol. ii. pt. i. p. 464.) [P. S.]

BACCHIS (Βακχίς, Ptol. iv. 5. § 36), one of the numerous towns or villages which lined the shores of the lake Moeris, and of which indiscriminate mounds of ruin alone attest the existence. Bacchis is supposed by modern travellers (Belzoni, vol. ii. p. 153) to have stood on the eastern bank of the lake, and to be now partially covered by the modern hamlet of *Medinet-Nimrud*. [W. B. D.]

BACHILITAE, an inland tribe of the Arabian peninsula (Plin. vi. 28. s. 32), perhaps identical with the *Anchitae* (Ἀνχίται) of Ptolemy (vi. 7. § 28), whom he places on the Mons Climax next the Sabaei. They are supposed to be a branch of the Jactanite Arabs (*Beni-Kahtan*), described by Burckhardt as a large tribe, the strongest and most considerable between the *Ateyeh* and *Hadramaut*. (Forster, *Geog. of Arab.* vol. ii. p. 283.) [G. W.]

BACTALALLA (Βακταλά, Ptol. v. 15, Bactalali, *Pent. Tab.*), a town of Syria. According to the Peutinger Tables, 27 M. P. from Antioch. The plain of Beelith (Βαυλίθη, *Jewish* ii. 21), which the Assyrian army reached in three days' journey from Nineveh, has been connected with this place. (Mannert, *Geog.* vi. pt. i. p. 466; Winer, *Et. Real. Wort. s. v.*) [E. B. J.]

BACTRA (τὰ Βάκτρα, Strab. xi. pp. 513, 516; &c.; Βάκτρα Βακτριαν, Ptol. vi. 11. § 9; Arrian, iv. 7. 15; Dion. Perieg. x. 734; Βακτριαν and Βά-

τρα, Steph. B.; Bactra, Curt. vii. 4; Plin. vi. 15; Virg. *Georg.* ii. 138; Bactrum, Plin. vi. 16), was one of the chief towns, if not the capital, of the province of Bactriana. It was one of the oldest cities in the world; and the modern *Balkh*, which is believed to occupy its site (Burnes, *Bokhāra*, vol. i. p. 237), is still called by the Orientals *Om̄m ul-beldā*, or "the mother of cities." There has been some doubt, both in ancient and modern times, with regard to the name. Strabo (xi. p. 513) and Pliny (vi. 18) evidently considered that Bactra and Zariaspa were one and the same. Arrian (iv. 7, 22) distinguishes between the two, though he does not definitely state their relative positions. Pliny (*l.c.*) adds that the appellation of Bactrum was derived from the river on which the town was situated; though this view, too, has been questioned. [BACTRUS.] Curtius (vii. 4) places it on the Bactrus, in a plain below the Paropamisian range. Ptolemy (vi. 11. § 9) merely states that it was on the banks of a river, without giving any name to the stream. Alexander the Great appears to have passed the winter of B. C. 328–327 there, on his return from Sogdiana, as, early in the following spring, he commenced his invasion of the Panjāb. (Arrian, iv. 22; Diod. xvi. 83; Curt. vii. 5, 10.) Burnes speaks in the highest terms of the accuracy of the Roman historian. "The language of the most graphic writer," says he, "could not delineate this country with greater exactness than Quintus Curtius has done." (*Bokhāra*, vol. i. p. 245.) At present, *Balkh* is about 6 miles from the mountains, and the river does not actually pass its walls. Heeren (*Asiat. Nat.* vol. ii. p. 29) has dwelt at considerable length on the natural and commercial advantages of the position of Bactra and of its neighbourhood; and has shown that, from very early times, it was one of the great commercial entrepôts of Eastern Asia. (Burnes, *Bokhāra*, vols. i. and ii.; Wilson, *Arriana*; Heeren, *Asiat. Nat.* vol. ii.)

[V.]
BACTRIANA (*ἡ Βακτριανή*, Strab. xi. p. 511, &c.; Steph. B.; Curt. vi. 6, vii. 4, &c.; Ptol. vi. 11. § 1; Plin. vi. 16, &c.), an extensive province, according to Strabo (xi. p. 516) the principal part of Ariana, which was separated from Sogdiana on the N. and NE. by the Oxus, from Aria on the S. by the chain of the Paropamisus, and on the W. from Margiana by a desert region. It was a country very various in character, as has been well shown by Curtius (vi. 7), whose description is fully corroborated by Burnes (*Bokhāra*, vol. i. p. 245), who found it much as the Roman historian had remarked. It was for the most part a mountainous district, containing, however, occasional steppes and tracts of sand; it was thickly peopled, and along the many small streams by which it was intersected the land appears to have been well watered, and consequently highly cultivated and very fertile. Its exact limits cannot be settled, but it is, however, generally agreed that, after leaving the Paropamisian mountains, we come to Bactria; though it is not clear how far the mountain land extends. Prof. Wilson (p. 160) thinks its original limits W. may have been at *Khulm*, where the higher mountains end; though, politically, the power of Bactria extended, as Strabo has remarked, over the N. portion of the Paropamisian range. Eastward its limits are quite uncertain; but, probably, the modern *Kunduz* and *Badakhshan*, adjoining the ancient Scythian tribes, and the part continuous with the Indians, were under Bactrian rule.

Both the land and its people were known indif-

ferently by the name of Bactria and Bactriana, *Bactri* and *Bactriani*. Strabo (xi. p. 715) has *τῆς Βακτρίας μέση*, and *τῆς Βακτριανῆς*; Arrian (iii. 11. 3), *Βακτριοὶ ἱππεῖς*; Herodotus (ix. 113), *ροβάν τῶν Βακτριωτῶν*, and (iii. 13) *Βακτριάνω*, who, he states, formed the ninth satrapy of Darius. In iv. 204 he alludes to a village *τῆς Βακτρίας χόρτης*, and Arrian (iii. 29) uses the same periphrasis. Pliny (vi. 16) has *Bactri*, and, in vi. 6, *Bactrianam* regionem.

The principal mountain range of Bactria was the Paropamisus or *Hindu Kush*. Its plains appear, from the accounts of Curtius and of modern travellers, to be intersected by lofty ridges and spurs, which proceed N. and NE. from the main chain. Its chief river was the Oxus (now *Gihon* or *Amu-Darja*), which was also the northern limit of Bactriana Proper. Into this great river several small streams flowed, the exact determinations of which cannot be made out from the classical narratives. Ptolemy (vi. 11. § 2) speaks of five rivers which fall into the Oxus,—the Oechus, Dargamanis, Zariaspa, Artamis, Dargoidus: of these the Artamis and Dargamanis unite before they reach the Oxus. The river on which the capital Bactra was situated is called Bactrus by ancient writers. (Strab. xi. p. 516; Aristot. *Meteor.* i. 13; Curt. vii. 4, 31; Polyæn. vii. 11.) Prof. Wilson (*Arriana*, p. 162) considers that the Artamis, which is said to unite itself with the Zariaspa, may be that now called the *Dakush*. Ammianus (xxiii. 6) mentions the Artamis, Zariaspa, and Dargamanis, which he calls Orgamenes. There appears to be some confusion in the account which Ptolemy has left us of these rivers, as what he states cannot be reconciled with the present streams in the country. No stream falls into the Oxus or *Gihon* W. of the river of *Balkh*.

Prof. Wilson (*l.c.*) thinks the Dargamanis may be the present river of *Ghori* or *Kunduz*, which Ptolemy makes fall into the Oechus instead of into the Oxus. Pliny (vi. 16. 18) speaks of three other rivers, which he calls Mandrinum, Gridinum, and Icarus. Ritter (*Erd-kunde*, vol. ii. p. 500) conjectures that Icarus is a misreading for Bactrus.

The Greek rulers of Bactriana, according to Strabo (xi. p. 517), divided it into satrapies, of which two, Asponia and Turiva, were subsequently taken from Eucratides, king of Bactria, by the Parthians. Ptolemy (vi. 11. § 6) gives a list of the different tribes which inhabited the country. The names, however, like those in Pliny (vi. 16), are very obscure, and are scarcely mentioned elsewhere: there are, however, some which are clearly of Indian descent, or at least connected with that country. Thus the Khonari represents the *Kundras*, a tribe of Rajputs called Raj-ku-mars, still existing in India. The Tokhari are the *Thakurs*, another warlike tribe; the Varni are for *Varna*, "a tribe or caste." The satrapy in Strabo called Turiva, is probably the same as that in Polybius (x. 46) called *Troypolia*. (See Strab. xi. p. 514, and Polyb. v. 44, for a tribe named Tapyri, near Hyrcania; Ptol. vi. 2. § 6, for one in Media, and vi. 10. § 2, for another in Margiana.) It is possible that in *Ghaur* or *Gherian*, one of the dependencies of Herdt (*Arriana*, p. 162), are preserved some indications of the Tagaria of Polybius. Ptolemy also (vi. 11. § 7) gives a list of towns, most of which are unknown to us. Some, however, are met with in other writers, with the forms of their names slightly modified. The chief town was Bactra or Zariaspa. [BACTRA.] Besides this were, Eucra-

tidia (Strab. xi. p. 516; Ptol. vi. 11. § 8; Steph. B.), named after the Bactrian king Eucratides; Menapia (Amm. Marc. xxiii. 6, Menapia); Drepsa (Amm. Marc. xxiii. 6; Adrapasa and Darapsa, Strab. xi. p. 516; Drapsaca, Arrian, iii. 39), probably the present *Anderab*, in the NE. part of the province, towards Sogdiana: it was one of the first cities taken by Alexander after passing the mountain, and its position depends upon where this passage was effected. Alexandria (according to Steph. B. the eleventh town of that name), probably in the neighbourhood of *Khum*, where Ibn Haukal (p. 226) places an *Iskanderiah*. The Maracanda of Ptolemy is the modern *Samarcand*, and is situated beyond the boundaries of Bactriana in Sogdiana. Arrian (iii. 29) speaks of a town called Aornus, which he designates as one of the principal cities of Bactria.

Strabo (xi. p. 516), following Onesicritus, remarks that the manners of the people of Bactriana differed little from those of the Sogdians in their neighbourhood; the old men, while yet alive, being abandoned to the dogs, who were thence called "Barriers of the Dead;" and the city itself being filled with human bones, though the suburbs were free. He adds that Alexander abolished this custom of exposure. Prof. Wilson (p. 163) suggests that, in this story, we have a relic of the practice prevalent among the followers of Zoroaster, of exposing bodies after death to spontaneous decomposition in the air. (See Anquetil Du Perron, *Zend-Avesta*, vol. i. pt. 2, p. 332.)

The province of Bactriana, with its principal town Bactra, was very early known in ancient history, and connected more or less with fables that had an Indian origin or connection. Thus Euripides (*Bacch.* 15) makes it one of the places to which Bacchus wandered. Diodorus (ii. 6), following Ctesias, makes Ninus march with a vast army into Bactriana, and attack its capital Bactra, which, however, being defended by its king Oxyartes, he was unable to take till Semiramis came to his aid. (Justin., i. 2, calls the king Zoroaster.) Again, Diodorus (ii. 26) speaks of the revolt of the Bactriani from Sardanapalus, and of the march of a large force to assist Arbaces in his destruction of the city of Ninus (Nineveh). Ctesias (*ap. Phot. Cod. lxxii.* 2) states that Cyrus made war on the Bactrians, and that the first engagement was a drawn battle; but that, when they heard that Astyages had become the father of Cyrus (on Cyrus's marrying Amytis, the daughter of Astyages), they gave themselves up willingly to Cyrus, who subsequently, on his death-bed, made his younger son, Tanyoxarces, satrap of the Bactrians, Chorasmians (Chorasmians), Parthians, and Carmanians (lxii. 8). Dareius, too, gave a village of Bactriana to the prisoners taken at Barca in Africa, to which the captives gave the same name. Herodotus adds, that it existed in his own time. (Herod. iv. 204.) During the Persian war we have frequent notices of the power of this province. (Herod. iii. 92, vii. 64, 86, &c.; see also Anachyl. *Pers.* 306, 718, 732.) It formed, as we have stated, the twelfth satrapy of Dareius, and paid an annual tribute of 360 talents. In the army of Xerxes the warriors from this country are placed beside the Sacae and the Caspi, they wear the same head-dress as the Medes, and carry bows and short spears (vii. 64). Hystaspes, the son of Dareius and Atossa, the daughter of Cyrus, was the general of the Bactriani and Sacae. (Cf. also Anachyl. *Pers.* 732, for the belief of the Greeks that Bactriana was a province subject to the Persian empire.) Herodotus (ix. 113) mentions the attempt

of Masistes to raise a revolt against Xerxes, but that it did not prove successful, as Xerxes intercepted him before he reached Bactriana. On the murder of Xerxes, and the succession of Artaxerxes I. Longimanus to the throne, the Bactrians and their satrap, Artapanus, revolted again (Ctesias, *ap. Phot. Cod. lxxii.* 31), and Artaxerxes was unable in the first battle to reduce them to their allegiance; somewhat later, however, the Bactrians were defeated, and compelled to submit, the historian stating that, during the action, the wind blew in their faces, which was the cause of their overthrow.

During the wars of Alexander the Great in Asia we have constant mention of Bactriana, and of its cavalry, for which it was, and is still, celebrated. At the battle of Gaugamela, the Bactrian horse fought on the side of Dareius (Arrian, iii. 2. § 3, and iii. 13. § 3), forming his escort to the number of 1000, under their chief Nabarzan, on his subsequent flight from that field towards Transoxiana. (Arrian, iii. 21. §§ 1, 4.) When, a little later, Alexander gave chase to Bessus, who had proclaimed himself king after the murder of Dareius, he went to Aornus and Bactra (Arrian, iii. 29. § 1), which he took (see also *Alex. Itin.* sp. ed. Didot), and, crossing the Oxus, the NE. boundary of Bactria (Curt. vii. 4), proceeded as far as Maracanda. It appears that, after the invasion and subjugation of Sogdiana, he returned to Bactra, where he subsequently passed a winter, as he advanced thence, in the spring, to attack India. (Arrian, iv. 22.) Several different satraps are mentioned at this period: Bessus, who murdered Dareius, Artabazus (Arr. iii. 29. § 1), and Amyntas (Arr. iv. 17. § 3), who were both appointed by Alexander himself, and Stasanor of Soli, in Cyprus, who held that rank probably a little later (*ap. Arr. Succ. Alex.* No. 36, ed. Didot). Diodorus calls Stasanor, Philippus, who, according to Arrian, was governor of Parthia (*ap. Phot. xxvii.*), and assigns to him the provinces of Aria and Drangiana. Justin (iii. 1) terms the satrap of the Bactrians, Amyntas. On the return of Seleucus from India, between B. C. 312 and B. C. 302, he appears to have reduced Bactria to a state of dependence on his Persian empire; a conclusion which is confirmed by the multitude of coins of Seleucus and Antiochus which have been found at *Balkh* and *Bokhara*. In the reign of the third of the Seleucid princes, Antiochus Theus, Theodotus (or, as his name appears on his coins, Diodotus) threw off the Greek yoke, and proclaimed himself king (Justin, xli. 4; Prol. *Trog. Pompei.* xli.), probably about B. C. 256. He was succeeded by several kings, whose names and titles appear on their coins, with Greek legends; the fabric and the types of the coins themselves being in imitation of those of the Seleucidae, till we come to Eucratides, whose reign commenced about B. C. 181, and who was contemporary with Mithradates (Justin, xli. 6); though, from the extent of the conquests of Mithradates in the direction of India, it is probable that the Parthian king survived the Bactrian ruler for several years. The reign of Eucratides must have been long and prosperous, as is evinced by the great abundance of his coins which are found in Bactriana. Strabo (xvi. p. 685) states, that he was lord of 1000 cities; and that his sway extended over some part of India (Justin, xli. 6) is also confirmed by his coins, the smaller and most abundant specimens of which bear duplicate legends, with the name and title of the king on the obverse in Greek, and on the reverse in Bactrian Pali. Eucratides was followed by several

kings, whose coins have been preserved, but who are little known in history till we come to Menander about B. C. 126. Strabo (xi. p. 515) and Plutarch (*de Rep. Ger.* p. 821) call him king of Bactriana: it has, however, been doubted whether he was ever actually a king of Bactria. Prof. Wilson (*Ariana*, p. 281) thinks he ruled over an extensive district between the Paropamisus mountains and the sea, a view which is supported by the statement of the author of the *Periplus* (p. 27, ed. Huds.), that, in his time (the end of the first century B. C.), the drachms of Menander were still current at Barygaza (*Baroach*, on the coast of *Guzerat*), and by the fact that they are at present discovered in great numbers in the neighbourhood of *Kābul*, in the *Hazāra* mountains, and even as far E. as the banks of the *Jumna*. It may be remarked, that the features of the monarch on his coins are strikingly Indian. Menander was succeeded by several princes, of whom we have no certain records except their coins; till at length the empire founded by the Greeks in Bactria was overthrown by Scythian tribes, an event of which we have certain knowledge from Chinese authorities, though the period at which it took place is not so certain. Indeed, the advance of the Scythians was for many years arrested by the Parthians. About A. C. 90 they were probably on the Paropamisus, and towards the end of the first century A. D. they had spread to the mouth of the Indus, where Ptolemy (vii. 1. § 62) and the author of the *Periplus* (l.c.) place them. These Scythian tribes are probably correctly called by the Greeks and Hindus, the Sacas. In Strabo (xi. p. 511) they bear the names of Asii, Pasiani, Tochari, and Sacarauli; in Troguus Pompeius, Asiani and Sarancae; they extended their conquests W. and S., and established themselves in a district called, after them, Sacastene (or Sakasthān, "the land of the Sacas"), probably, as Prof. Wilson observes, the modern *Sejestān* or *Seistān*. (*Ariana*, p. 302.) On their subsequent attempt to invade India, they were repulsed by Vikramāditya, king of Ujain B. C. 56, from which period the well-known Indian *Saca* aera is derived. (Colebrooke, *Ind. Algebra*, p. 43.) The coins of the kings, who followed under the various names of Hermæus, Mayes, Azes, Palirissus, &c., bear testimony to their barbaric origin: their legends are, for a while, clear and legible, the forms of the Greek letters bearing great resemblance to those of the Parthian princes; till, at length, on the introduction of some Parthian rulers, Vonones, Undophernes, &c., the Greek words are evidently engraven by a people to whom that language was not familiarly known.

Next to the *Saca* princes, but probably of the same race with their predecessors, come a people, whom it has been agreed to call Indo-Scythian, whose seat of power must have been the banks of the *Kābul* river, as their coins are discovered in great numbers between *Kābul* and *Jelālnābād*. The date of the commencement of their sway has not been determined, but Prof. Wilson and Lassen incline to place the two most important of their kings, Kadphises and Kanerkes, at the end of the first and the beginning of the second century A. D. Greek legends are still preserved on the obverses of the coins, and the principal names of the princes may generally be deciphered; but words of genuine Indian origin, as *Rao* for *Rajah*, are found written in Greek characters: on those of Kanerkes the words *Nanaia* or *Nana Rao* occur, which it has been conjectured represent the *Anaitis* or *Anakid* of the Persians,—the

Artemis of the Greeks, and who has been identified with *Anaia* or *Nanaea*, the tutelary goddess of Armenia. (Aydall, *Journ. As. Soc. Beng.* vol. v. p. 266; see also *Maccab.* ii. c. 1, v. 13, where *Nanaea* appears as the goddess of Elymais, in whose temple Antiochus was slain.) With the Indo-Scythian princes of *Kābul*, the classical history of Bactriana may be considered to terminate. On the successful establishment of the Sassanian empire in Persia, the rule of its princes appears to have extended over Bactriana to the Indus, along the banks of which their coins are found constantly. They, in their turn, were succeeded by the Muhammedan governors of the eighth and subsequent centuries. (Wilson, *Ariana*; Bayer, *Hist. Reg. Graec. Bactr.* Petrop. 1738, 4to.; Lassen, *Geschichte d. Gr. u. Indo-Scyth. Kön. in Bactr.*; Raoul-Rochette, *Médaill. des Rois d. l. Bactr.*, in *Journ. d. Sav.* 1834; Jaquet, *Méd. Bactr.*, *J. Asiat.* Feb. 1836; C. O. Müller, *Indo-Græch. Münz.*, *Gött. Gel. Anz.* 1838, Nos. 21—27.) [V.]

BACTRUS (*Βάκτρος*, Strab. xi. p. 516; Curt. vii. 4. § 31; Polyæn. vii. 7; Lucan, iii. 267; Plin. vi. 16), the river on which Bactra, the capital town of Bactriana, was situated. It is supposed to be represented by the present *Dakash*. Harduin, in commenting on the words of Pliny (vi. 16), "Bactri, quorum oppidum Zariaspe, quod postea Bactrum a flumine appellatum est," incloses within a parenthesis the words "quod postea Bactrum," leaving the inference that the river was called *Zariaspe*. Ptolemy does not mention the river at all. [BACTRA; BACTRIANA.] [V.]

BACUATÆ (*Βακουῦται*), a people of Mauretania Tingitana, about the neighbourhood of Fez. (Ptol. iv. 1. § 10.) There is an extant Latin inscription to the memory of a youth, son of Aurelius Canartha, chief of the tribes of the *Baquates* (*principis Gentium Baquatinum*, Orelli, No. 525.) In the *Chronicon Paschale* (vol. i. pp. 46, 57) the name occurs in the form of *Macovakol*. In the same list as the *Bacuatæ*, but at the extreme S., Ptolemy places the *Oðakavūtai*, probably only another form of the name. [P. S.]

BACUNTIUS, a small river in Lower Pamphonia, which falls into the *Savus* not far from the town of *Sirminum*. (Plin. iii. 28.) Its modern name is *Bosnuth*. [L. S.]

BADACA (*Βαδάκη*, Diod. xix. 19), a town in Susiana whither Antigonus retired after he had been defeated by Eumenes. It is said to have been on the *Eulaeus* (probably the *Shahpūr* or *Karūn*), but its exact position is not known. Rawlinson (*J. Geogr. Soc.* vol. ix. p. 91) places it about 25 miles NW. of Susa. It has been supposed, but without much reason, to be the same as *Babytæ*. (See also Layard, *J. Geogr. Soc.* vol. xvi. p. 92.) [V.]

BADARA (*Βαδάρη*, Ptol. vi. 21. § 5), a town in Gedrosia, on the sea coast. According to Marcian (p. 26), who calls it *ῥὰ Βαδάρη*, it was 250 stad. E. of the river *Zorambus*. It is not improbably the same as the *Barna* (*ῥὰ Βάρη*) of Arrian (c. 26). There was another place of the same name in Carmania. (Ptol. vi. 8. § 9.) [V.]

BADERA, is placed by the Table on the road from *Toulouse* to *Narbonne*, at the distance of xv from *Torloue*, which means 15 Roman miles. D'Anville considers this to identify the place with *Basiege*. [G. L.]

BADEL-REGIA (*Βαδελ Βαρίλειον*, Ptol. vi. 7. § 6), the metropolis of the *Cassaniti*, a people on the west coast of Arabia, in the modern district of Hed-

jaz, written Vadai by Pliny, and described as a large town (vi. 28. s. 32). Identified with *Begadhye*, near *Jidda*, by Forster (*Geog. of Arab.* vol. ii. pp. 142, 143). The south promontory of the Gulf of Jidda is also called *Ras-Bad*. [G. W.]

BADIA or BATHEIA (*Βαθεΐα*, Plut.), a town of Spain, only mentioned as the scene of an incident related of the elder Scipio Africanus; but supposed, chiefly from the resemblance of name, to be *Badajoz*. (Val. Max. iii. 7. § 1; Plut. *Reg. et Imp. Apophthegm.* p. 196; Cellarius, vol. i. p. 67; Ukert, vol. ii. pt. 1. p. 392.) [P. S.]

BADUHENNAE LUCUS, "the grove of Baduhenna," a forest in the country of the Frisians. (Tac. *Ann.* iv. 73.) It is believed by some to be the same as the modern *Holtspade*, which forms part of the forest of *Leenenwold* in *West-Friesland*, while others identify it with the modern *Vebure*. The grove was no doubt a sacred one, and may have owed its name to a divinity of the name of Baduhenna, whose altar it contained. (M. Alting, *Notit. Bat. et Fris. Antiq.* i. p. 15; v. Wensebe, *Die Völker Teutschl.* p. 103.) [L. S.]

BAEBRO (*Cabra*), one of the principal inland cities of Hispania Baetica, between the Baetis and the ocean, in the conventus of Corduba. (Plin. iii. 1. s. 3; some MSS. have Aegabro. comp. Moral. ap. Ortel. *Thesaur. Geogr.* s. v. Ukert, vol. ii. pt. 1. p. 368.) [P. S.]

BAECOLICUS MONS (*τὸ Βαικολικὸν ὄρος*), a range of mountains, forming part of the S. boundary of Cyrenaica, placed by Ptolemy NE. of the Velpi Montes, in 51° long. and 26½° lat. (Ptol. iv. 4. § 8.) [P. S.]

BAECOR (*Βαεὶρ*), a town of Hispania Baetica, only mentioned by Appian; apparently in the neighbourhood of BAECULA. (Appian. *Hisp.* 65.) [P. S.]

BAE/CULA (*Βαῖκυλα*: *Eth.* *Βαυκυλὲς* Steph. B.). 1. A town of Hispania Baetica, in the territory of Castulo, and near the silver mines W. of that city. It was the scene of Scipio's victories over Hasdrubal (R. c. 209), and over Mago and Madsimissa, B. c. 206. (Polyb. x. 38, xi. 20; Liv. xxvii. 18—20; xxviii. 13.) It is apparently the *Baithen* of Appian (vi. 24), and it seems to correspond to the modern *Baylen*. (Ukert, vol. i. p. 379; Forbiger, vol. iii. p. 64.)

2. A town of the Ausetani, in Hispania Tarraconensis. [Ausetani.] [P. S.]

BAE'DYES. [GALLAEC.]

BAELON. [BELON.]

BAEMI. [BOM.]

BAENAE. [IOBETANI.]

BAENIS. [MINIUS.]

BAESIPPO. [BESIPPO.]

BAETANA. [ARIACA.]

BAETERRAE (*Βαιτῆρα*, Ptol.; *Βαιτάρρα*, Stephan. s. v. *Βαυτάρροισι*; and *Βαιτάρρα* and *Βήττῆρα* on the coins; *Eth.* *Βαυτάρρινη*, Biterrensis, Baeterrensis; *Béziers*). The name of this place is written *Βαιτῆρα* incorrectly in the ordinary texts of Strabo (p. 182). Pliny (iii. 4) calls the place "*Baeterrae Septimanorum*," and also *Mela* (ii. 5), whence it appears that the place received some soldiers of the seventh legion as a colony. Baeterrae is on the *Orbis* (*Orbe*), and on the road from *Narbonne* to *Nîmes*, at the distance of xvi Roman miles from *Narbonne*. On this part of the road the Romans constructed a causeway over the marsh of Cap-estang, of which some traces exist (D'Anville). There are said to be at *Béziers* the vestiges of an

amphitheatre, and the remains of an aqueduct. Pliny (xiv. 6) mentions the wine of Baeterrae as good; and it is so still. The antiquity of *Béziers* and of the present name is proved by the passage of Festus Avianus (589):

"Dehinc

Besaram stetitse fama casca traditur;"

and the canton of *Béziers* is said to retain the name of *Besaris*, or *Bezaris*. [G. L.]

BAETICA. [HISPANIA.]

BAETII MONTES (*τὰ Βαιτία ὄρη*, Ptol. vi. 19. § 1), a chain of mountains to the N. of Gadesia between it and Drangiana and Arachosia. They are represented now by the *Washati mountains* in *Baluchistan*. They extend to the banks of the Indus, in a direction nearly E. and W. [V.]

BAETIS (*Βαίτις*, Strab., &c. *Bétis*, Agathem.), or BAETES (*Guadalquivir*, a corruption of the Arabic *Wad-el-Kebir*, the Great River), was the name of the chief river of Hispania Baetica, running through the whole province from E. to W., and draining the great basin between the mountains Marianus (*Sierra Morena*) on the N., and Ilipeia (*Sierra Nevada*) on the S. Its native name was CÉRTIS (Liv. xxviii. 22), or PERCES (*Πέρκης*; Steph. B. s. v. *Baitis*). The ancient Greeks seem to have given it the name which has such various applications to this part of Spain, Tartessus. (Strab. ap. Strab. iii. p. 148; *Ταρτησοῦ ποταμοῦ παρά παγὰς ἀπέκρονας ἀργυροπόρου*.) Pausanias calls it *Ταρτήσιος ποταμός*, and adds, that those of later times called it Baetis (vi. 19. § 3; see also Eustath. *ad Dion. Perieg.* 337; Avien. *Or. Marit.* 284; comp. TARTESSUS). The name Baetis is most probably of Phoenician origin; but no very satisfactory etymology has been proposed.

Strabo (iii. 139) observes that the Baetis has its origin from the same parts as the TAGUS and the ANAS, that is, in the E. of Spain, and flows in the same general direction, namely, to the W.; but that it resembles the Anas still more closely, for the two rivers have their sources near each other, and flowing first to the W. and afterwards turning to the S., fall into the sea on the same coast, namely, the SW. coast. In magnitude, he says, the Baetis is between the other two, that is, greater than the Anas, but less than the Tagus; referring to its volume, not its length, for it is shorter than the Anas. Pausanias calls it the greatest of the rivers of Iberia, probably following ancient accounts, when little was known of Central Spain and the Tagus (vi. 19. § 3). Agathemerus mentions it as one of the rivers which are great at the mouth (ii. 10, p. 235, Gronov. p. 48, Hudson).

The sources of the river lie in the mountain which runs N. and S. between the *Sierra Morena* and the *Sierra Nevada*, forming the E. boundary of the basin of the Baetis, and called by the ancients Orospeia. Its true source is in that part of Orospeia called ARGENTARIUS (*Sierra Caerola*), near Castulo, 15 miles ESE. of the town which still bears its ancient name of URBENA. (Strab. iii. pp. 148, 162.) Not far from its source it receives two affluents, much larger than itself, first, on the left, the *Guadiana Menor* (i. e. *Lesser Guadiana*), which flows from the *Sierra Nevada*, and enters the Baetis above Ubeda; and, further down, on the right, the *Guadalquivir*, from the NE. According to Polybius (ap. Strab. p. 148) the sources both of the Anas and the Baetis were in Culiheria, at

the distance of 900 stadia (90 geog. miles); the former statement implying, as Strabo observes, a further extension of the Celtiberi to the S. than is usually assigned to them. It might be supposed that Polybius referred to the chief affluent of the Baetis, the *Guadaluimar*, which has one of its sources near that of the Anas, in the same mountain; but this supposition is excluded by the distance he gives. Pliny (iii. 1. s. 3) makes a very precise statement; that the Baetis rises in the province of Tarracoensis, not, as some said, near the town of Mentisa [MENTESA], but in the Tugiensis Saltus, near the source of the Tader (*Segura*), which waters the territory of Carthago Nova. Turning westward, he adds, it enters the province, to which it gives its name, in the district of Ossigitania [OSSIGI]. So also Strabo (p. 162) says, that it flows out of ORBITANIA into Baetica. Small at first, says Pliny, it receives many rivers, from which it takes both their waters and their fame; and, flowing smoothly through its pleasant bed, it has many towns both on the right and on the left. Of its tributaries besides the two already mentioned the most important were, on the right side, flowing from the N., the *MENOA* (*Guadimar*), near its mouth; and, on the left, the *SINGULIS* (*Xenil*). Of the numerous cities on its banks, the most important were *CORRUBA* (*Cordoba*), about 1200 stadia from the sea; *ILIPA*; and *HISPALIS* (*Sevilla*), nearly 500 stadia from the sea. From a little above the first of these it was navigable by river boats (*ποταμοίς σκάφεισι*), from the second by small vessels (*ὀλκίσιν ἐλάττοσι*), and from the third by large ones (*ὀλκίσιν ἀγιοφόροις*; Strab. iii. p. 142). The country through which it flows, the fairest portion of the romantic *Andalusia*, was famed of old for its beauty, fertility, and wealth. It is well described by Strabo (*l.c.*). The river runs near the N. edge of its own basin, at the foot of Marianus, the spurs of which were full of mineral treasures, chiefly silver, which was most abundant in the parts near Ilipa and Sisapon; while copper and gold were found near Cotinae; and tin in the river itself. (Eustath. *ad Dion. Perieg.* 337.) On its left, or S. side, extended the great plain of *Andalusia*, rising up towards the *Sierra Nevada*, abounding in the finest fruits, trees, and arable culture. The banks of the river, and the islands in it, were cultivated to the highest pitch (*ἐξελργασται πέριττός*). The wool of the country was famed among the Romans for its excellence and the brilliancy of its colour. (Mart. viii. 28, ix. 62, xii. 100; Juv. xii. 40.)

The length of the Baetis was reckoned at 3000 stadia. (Marcian. Heracl. *Peripl.* p. 40; Aethie. Ister, *Cosmograph.* p. 17; it is, in fact, about 300 miles). In its lower course, some distance below Hispalis, it is described as forming a lake, out of which it flowed in two arms, enclosing an island 100 stadia or more in breadth, in which some placed the ancient city of TARRÆSSUS. (Strab. iii. p. 140; Mela. iii. 1; Paus., Eustath., Avien. l. cc.; Ptol. i. 12. § 11, 14. § 9, ii. 4. § 5.) There has since been a considerable alteration. The upper, or W. mouth, which fell into the Ocean near Asta (Ptol.), still remains, but the E. branch, the mouth of which was near Gades (*Cádiz*), no longer reaches the sea, but joins the other arm near its mouth, forming, with it and an intermediate arm, two islands, *Isla Mayor* and *Isla Menor*. Strabo (iii. p. 174) and other writers refer to the circumstances of the tides extending to a considerable distance up the river.

Respecting a town of the same name, mentioned only by Strabo (ii. p. 141), see *HISPALIS*. [P. S.]

BAETIUS (*Bairios*), a river of the country of the Cinadocolpitae, on the west coast of Arabia, in the modern Hedjaz. (Ptol. vi. 7. §§ 5, 13.) Diodorus Siculus describes it as flowing through the midst of the country of the Deb (*Δέβαι*), the proper native name (sometimes written *Δεβδα*) for the tribe which Ptolemy designates by its Greek *sobriquet*. Diodorus (iii. 44) describes it as so rich in gold dust, that the alluvial deposit at its mouth glittered with the precious metal; but the natives, he adds, were quite ignorant of the method of working it. (Conf. Strab. xvi. p. 1104.) That the *Bardilloi* is the modern representative of the Baetis is proved by the fact that it is the only stream of the Hedjaz whose waters reach the sea, and that it flows through the country of the *Zebejde* tribe (a branch of the great Harb nation), whose name and position exactly correspond with the Debedae of Agatharides. (Forster, *Arabia*, vol. i. p. 73, ii. pp. 130—134.) This stream falls into the Red Sea at Jidda; but the accounts of its precious metalliferous deposits are commonly supposed to be mythical, as no traces of gold, are now to be found in the peninsula, “ni dans les vivières, ni dans les mines.” (Niebuhr *Description de l'Arabie*, p. 124.) [G. W.]

BAETULO, or BAETULLO, a small river of Hispania Tarracoensis, on the E. coast, between the Iberus and the Pyrenees, with a small town of the same name, on the sea-shore near its mouth, an *oppidum civium Romanorum*. (Mela, ii. 6. § 3; Plin. iii. 3. s. 4.) The river is the *Besos*, and the town *Badelona*, a little E. of *Barcelona*. (Muratori, p. 1033. a. 3; Florez, *Esp. S.* xxiv. 56, xxix. 31; Marca Hisp. ii. 15, p. 159; Ukert, vol. ii. pt. 1. pp. 292, 421.) [P. S.]

BAETURIA (*ἡ Βαιτωρία*), the N. and N.W. part of Hispania Baetica, along the river Anus (*Guardiana*), and S. of it as far as the Marianus M. (*Sierra Morena*), a district consisting chiefly of arid plains. (Strab. iii. p. 142; Liv. xxxix. 29; Appian. *Hisp.* 68; Plin. iii. 1. s. 3.) [P. S.]

BAGA. [VACCA.]

BAGACUM (*Buway*), a town of the Nervii, a Belgic people. In the text of Ptolemy it is generally Bagannum, which is an error. Ptolemy only mentions this town of the Nervii, from which circumstance, and its being the centre of so many roads, D'Anville concludes that it was the chief town of the Nervii. The following Roman roads met here: from Turnacum (*Tournai*), Camaracum (*Cambray*), Durocorterum (*Rheims*), Atuatua Tungorum (*Tongeren*). The remains of two other roads are nearly entire: one to *Tablae* (*Ablas*), in the Insula Batavorum, passing by *Mons and Antwerp*; and the other to *Augusta Veromanduorum* (*St. Quentin*), called the *Chaussée de Brunehaut*. Bast (*Recueil d'Antiquités*, &c.) says that eight Roman roads met at Bayay. An inscription was found at *Baroy* in 1716, which records the visit of Tiberius to Gallia before he was emperor, from which we may conclude that the place existed then, though the name is not mentioned in the inscription. (Walckenaer, *Géographie*, &c. p. 473.) This seems to be the visit to Gallia mentioned by Velleius (ii. 104). Bagacum, under the empire, was a flourishing place, but it is supposed to have been destroyed by the northern invaders about the close of the fourth century of our æra, and it is now a small town. Many Roman remains have been discovered in modern times. The site of the circus

may still be traced within the limits of *Bayay*; and subterranean vaults of Roman construction, and mosaics, have also been discovered. The Romans brought water to *Bayay* from *Floréates*, on the opposite side of the *Sambre*, a distance of 10 miles. The water is said to have been brought under the bed of the *Sambre*.

[G. L.]

BAGADANIA (*Baryadania*, *Baryadaonia*, Steph. s. v.: *Eth. Baryadones*), a large elevated plain in Cappadocia between Argæus and Taurus, a cold region which hardly produces a fruit tree (Strab. p. 78): it was a pastoral country. In Casaubon's edition the name is Bagadania, in lib. ii. (p. 73); but in the other passage (p. 539), he has the reading Gabadania, evidently a transcriber's blunder. This plain lay, according to Strabo, at the base of Taurus; and probably it is the tract SE. of Argæus. [G. L.]

BAGAZE. [LIBYA.]

BAGE (*Báyn*: *Eth. Barynós*), a Lydian town in the valley of the Hermus on the right bank of the river, and nearly opposite to *Sirghie*, a Turkish village between *Kula* and *Yenisher*. (See the map in Hamilton's *Asia Minor*.) The site was identified from an inscription found by Keppel. There are coins of Bage with the epigraph *Barynós*. (Cramer, *Asia Min.* vol. i. p. 435.) [G. L.]

BAGISARA (*Bayisara*, Arrian, *Indic.* 26. § 2), a place on the sea coast of Gedrosia in the territory of the Ichthyophagi. [V.]

BAGISTANUS MONS (*ἵππος Βαγιστανών*, Diod. ii. 13; Steph. B.), a mountain on the confines of Media, at which Semiramis is said to have halted her army on her march from Babylon to Ecbatana in Media Magna. The description of Diodorus (vi. 13) is very curious:—"Semiramis," he says, "having accomplished her labours (at Babylon) marched upon Media with a vast army; but when she had arrived at the mountain called Bagistanon, she encamped near it, and prepared a Paradise, whose circumference was twelve stadia, and which being in the plain, had a great spring, from which all the plants could be watered. The mountain itself is sacred to Zeus, and has abrupt rocks on the side towards the garden, rising to seventeen stadia in height. Having cut away the lower part of the rock, she caused her own portrait to be sculptured there, together with those of a hundred attendant guards. She engraved also the following inscription in Syrian (Assyrian) letters:—'Semiramis having piled up one upon the other the trapping of the beasts of burthen which accompanied her, ascended by these means from the plain to the top of the rock.' " In another place Diodorus (xvii. 110), describing the march of Alexander the Great from Susa to Ecbatana, states that he visited Bagistane, having turned a little out of his course, in order to see a most delightful district abounding in fruits and in all other things appertaining to luxury. Thence he passed on through some plains, which rear abundance of horses, and are called (though incorrectly) by Arrian (vii. 13) the *Nisæan* plains, where he halted thirty days. Stephanus B. speaks of a city of Media called Bagistana; and Isid. Charax (*ap. Hudson*, p. 6) of a town called Bapiana seated on the mountains, where there was a statue and pillar of Semiramis. The district around he calls Cambadene. The geography of this neighbourhood has been of late years very carefully investigated, chiefly by Col. Rawlinson (*Journ. Geogr. Soc.* vol. ix. 1839), and by C. Masson (*J. R. As. Soc.* vol. xii. pt. I. 1849). Both travellers assert that they have been able to verify every position and

almost every line of measurement in the route of Isidorus. Col. Rawlinson points out the coincidence between the name Bagistanon and the Persian *Baghistân*—which signifies a place of gardens, and of which *Bostân* applied to some sculptures in the neighbourhood is a corruption—and conjectures that the Baptaia of Isidorus may be a yet further corruption of the same name. Mr. Masson (p. 108) states that *Bisikun* is the name now popularly used for the locality. *Behistun*, the form which Col. Rawlinson has adopted in his Memoir on the Cuneiform Inscriptions (*As. Journ.* vol. x.) is derived by Mr. Masson from *Behist-tan*, the Place of Paradise or Delight—a mere natural derivation, however, would make it come from *Bagistanon* or *Baghistân*.

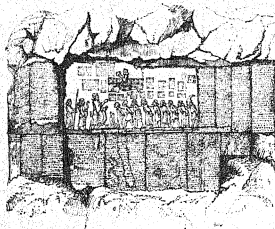
Mr. Masson in his memoir has pointed out very clearly that the rocks in the neighbourhood contain remains of four distinct periods. 1. On the upper part of the principal mass of rock, the whole surface of which has been scraped away, are the remains of the heads of three colossal figures, and above them are traces of characters. The heads are in basso-relievo, and, according to Mr. Masson, who is we believe the only traveller who has described them, of very early workmanship. 2. At the N. extremity of Bagistanon, in a nook or retiring angle of the hill, high upon the rock, and almost inaccessible, is a group of thirteen figures, the one on the extreme left representing the king, and carved on the face of the rock, which is cut away horizontally, so as to allow a place to stand on. About the figures are tablets with inscriptions in the Cuneiform character. These figures and inscriptions, we now know, refer to Darius the son of Hystaspes and his victories. 3. Still further to the N., of much later workmanship, is a group composed originally of five or six figures, but now much mutilated, representing a person to whom a Victory is presenting a wreath as trampling on a prostrate enemy. Over it is a Greek inscription in which the name Gotarzes may be detected. Rawlinson and Masson concur in supposing that this Gotarzes was an Arsacid prince, who fought a great battle near this spot with Meherdates. (*Joseph. Ant.* xx. 3. § 4; *Tac. Ann.* xi. 8.) It is worthy of remark that Tacitus (*Ann.* xii. 13) states that Gotarzes took up his position on Mt. Sambulos. There is every reason to suppose that Mt. Sambulos is the same as Bagistanon, it being a generic name for the range of which the latter formed one projecting portion. If so, *Baghistân* might have acquired its name, as that part traditionally connected with the labours of Semiramis. Tacitus says Mt. Sambulos was sacred to Hercules, probably meaning Jupiter; it is called by Pliny (vi. 27) Mons Cambalidis, in a passage ("super Chioscos ad septentrionem Mesobactene sub monte Cambalido"), which seems to prove that there is a connection between the names Mesobactene, Baptaia or Bataia in Isidorus, and the present *Mih-Sabadân*. Diodorus, too (l. c.), in describing Alexander's march, speaks of Sambea, a place abounding with the necessities of life, which is, no doubt, the Mons Cambalidis of Pliny, the Cambadene of Isidorus, and the present *Kirmânshâh*. 4. Is a comparatively modern inscription in Arabic, recording a grant of land in endowment of the adjacent caravanseraï.

A peculiar interest attaches to the rock of *Bagistanon* or *Behistun*, owing to the successful interpretation within the last few years by Col. Rawlinson of the Cuneiform inscriptions, which are on the tablets



MONS BAGISTANUS. (A, Sculptures.)

above and beside the thirteen figures to which we have alluded. Col. Rawlinson has published a complete account of his labours in the *Journ. Roy. As. Soc.* vol. x. with copies of the inscriptions themselves, and translations in Latin and English of the



SCULPTURES ON MONS BAGISTANUS.

original Persian. In this memoir, he has shown that the standing Royal figure is that of Darius himself, and that the figures in front of him are those of different impostors, who had claimed the throne of his ancestors, and were successively compelled to succumb to his power. The inscriptions above, in the three forms of the Cuneiform writing, Persian, Assyrian, and Median, proclaim the ancestral right of Darius to the throne of Persia, with the names of the kings of the Achaemenid race who had preceded him: they give an account of his gradual, but, in the end, successful triumph over the different rebels who rose against him during the first four years of his reign. Col. Rawlinson thinks, that, in the fifth year B. C. 516, Darius commenced constructing this monument, the completion of which must have been the work of several years. It is evident, that the Persian monarch took the greatest pains to ensure the permanency of his record. It is placed at an elevation of about 300 feet from the base of the rock, and the ascent is so precipitous, that scaffolding must have been erected to enable the workmen to carve the sculpture. In its natural state, the face of the rock, on which the figures are placed, is almost unapproachable. The execution of the figures themselves is, perhaps, not equal to those at Persepolis, but this is natural, as an earlier effort of the artist's skill. "The labour," says Col. Rawlinson, "bestowed on the whole work, must have been enormous. The mere preparation of the surfaces of the rock must have occupied many months, and on examining the tablets minutely, I observed an elaborateness of workmanship, which is not to be found in other places. Wherever, in fact,

from the unsoundness of the stone, it was difficult to give the necessary polish to the surface, other fragments were inlaid, imbedded in molten lead, and the fittings so nicely managed that a very careful scrutiny is required, at present, to detect the artifice. Holes or fissures, which perforated the rock, were filled up also with the same material, and the polish, which was bestowed upon the entire sculpture, could only have been accomplished by mechanical means. But the real wonder of the work, I think, consists in the inscriptions. For extent, for beauty of execution, for uniformity and correctness, they are, perhaps, unequalled in the world. It would be very hazardous to speculate on the means employed to engrave the work in an age when steel was supposed to have been unknown, but I cannot avoid noticing a very extraordinary device, which has been employed, apparently, to give a finish and durability to the writing. It was evident to myself, and to those who, in company with myself, scrutinized the execution of the work, that, after the engraving of the rock had been accomplished, a coating of siliceous varnish had been laid on to give a clearness of outline to each individual letter, and to protect the surface against the action of the elements. This varnish is of infinitely greater hardness than the limestone rock beneath it. It has been washed down in several places by the trickling of water for three and twenty centuries, and it lies in flakes upon the foot-ledge like thin layers of lava. It adheres in other portions of the tablet to the broken surface, and still shows with sufficient distinctness the forms of the characters, although the rock beneath is entirely honeycombed and destroyed. It is only, indeed, in the great fissures, caused by the outbursting of natural springs, and in the lower part of the tablet, where I suspect artificial mutilation, that the varnish has entirely disappeared." (Rawlinson, *Journ. As. Soc.* vol. x.; Masson, *ibid.* vol. xii. pt. 1; Ker Porter, *Travels*, vol. ii.) [V.]

BAGO'US MONS (*Βαγῶνος ὄρος*, Ptol. vi. 17. § 1, 19. § 1), a chain of mountains mentioned by Ptolemy as being between Asia and Drangiana, to the south of the former, and to the north of the latter. The name is probably of Persian or Arian origin, but is not mentioned elsewhere. [V.]

BA'GRADA or BA'GRADAS (*ὁ Βαγρᾶδας*, gen. -α: *Mejerdah*), the chief river of the Carthaginian territory (afterwards the Roman province of Africa), had its source, according to Ptolemy (vi. 3. §§ 1, 8), in the mountain called MAMPSARIS, in Numidia, and flowed NE. into the Gulf of Carthage. Though one of the largest rivers of N. Africa, after the MALVA, it was inconsiderable as compared with the rivers of other countries. It is fordable in many places near its mouth. Shaw compares it in size to the *Isis* after its junction with the *Cherwell*.

The main stream is formed by the union of two branches, the southern of which, the ancient Bagradas, is now called *Mellay* (*Meskianah*, in its upper course). This is joined by the other branch, the *Hamiz* (which flows from the W.), NW. of *Kaf*, the ancient *Sicca Veneria*. The *Hamiz*, to which the ancients give no specific name, has its sources near *Tifesh*, the ancient *TIPASA*, E. of *CHITA* (*Constantine*). The united stream flows to the NE., and falls into the sea, at present, just within the W. extremity of the *Gulf of Tunis*, after passing immediately under the ruins of *UTICA*. Its ancient course, however, was somewhat different. It fell into the sea between

Utica and Carthage, but much nearer to the latter than it now does. Flowing through the alluvial plain of western Zeugitana [AFRICA], it carried down in its turbid waters a great quantity of soil, and the deposits thus formed have enlarged its delta and altered the coast line. The quality and operation of the river are noticed by the ancient poets. (Lucan, iv. 588 :—

"Bagrada lentus agit, siccae sulcator arenae."

Sil. Ital. vi. 140—143:—

"Turbidus arentes lento pede suleat arenas
Bagrada, non ullo Libycis in finibus amne
Victus limosas extendere latius undas,
Et stagnante vado patulos involvere campos.")

The alterations thus caused in the coast-line can be traced by aid of statements in the ancient writers; to follow which, however, a few words are necessary on the present state of the coast. The great Gulf of Tunis is divided into three smaller gulfs by two promontories, which stand out from its E. and W. sides. On the latter of these promontories stood Carthage, S. by E. of the Apollinis Pr. (C. Farina), the western headland of the whole gulf. Between Carthage and this headland lies a bay, the coast of which is formed by a low and marshy plain, whose level is broken by an eminence, evidently the same on which the elder Scipio Africanus established his camp when he invaded Africa. [CASTRA CORNELIA.] This hill, though now far inland, is described by Caesar (B. C. ii. 24) as jutting out into the sea; and its projection formed a harbour. (Appian, *Pun.* 25; Liv. xxx. 10.) North of the Castra Cornelia, at the distance of a mile in a straight line, but of six miles by the road usually taken to avoid a marsh between the two places, lay Utica, also on the sea-coast; and on the S., between the Castra Cornelia and Carthage, the Bagradas fell into a bay which washed the N. side of the peninsula of Carthage. But now this bay is quite filled up; the river flows no longer between Carthage and Scipio's camp, but to the N. of the latter, close under the ruins of Utica, which, like the hill of the camp, are now left some miles inland; the great marsh described by Caesar has become firm land, and similar marshes have been formed in what was then deep water, but now an alluvial plain. (Strab. xvii. p. 832; Caes. B. C. ii. 24, 26; Liv. xxx. 25; Appian, B. C. ii. 44, 45; Mela, i. 7; Plin. v. 3. s. 4; Ptol. iv. 3. § 6, where the Greek numbers denoting the latitudes are corrupted; Agathem. ii. 10, p. 236, Gronov., p. 49, Huds.; Slaw, *Travels*, &c. pp. 146, foll., pp. 77, foll., 2d ed.; Barth, *Wanderungen*, &c., pp. 81, 109, 110, 199.) Respecting the enormous serpent killed by Regulus on the banks of the Bagradas, see Gellius (vi. 3) and Florus (ii. 2. § 21, where, as also in iv. 2. § 70, the old editions and some MSS. read Bragadum).

Polybius (i. 75) mentions the river under the name of MACARAS (Μακρά, gen.), which Gescinius considers to be its genuine Punic name, derived from Mokar the Tyrian Hercules (*Monumenta Phoenicia*, p. 95). That the Phœnicia, like the Greeks and Romans, assigned divine dignity to their rivers, is well known; but it may be worth while to notice the proof furnished, in this specific case, by the treaty of the Carthaginians with Philip, in which the rivers of the land are invoked among the attesting deities (Polyb. vii. Fr. 3). Of the very familiar corruption by which the *m* has passed into a *δ*, the

very passage referred to presents an example, for we have there the various reading Μακρά (Suidas gives Μοκράς). The modern name *Mejerda* furnishes one among many instances, in the geography of N. Africa, in which the ancient Punic name, corrupted by the Greeks and Romans, has been more or less closely restored in the kindred Arabic. The conjecture of Reichard, that the river PAGIDA, or PAGIDAS, mentioned in the war with Tacfarinas, is the Bagradas, seems to have no adequate proof to support it. (Tac. *Ann.* iii. 20; Reichard, *Kleine Geogr. Schriften*, p. 550.)

Ptolemy places another river of the same name in Libya Interior, having its source in Mt. USARGALA, nearly in the same longitude as the former river. (Ptol. iv. 6. § 10.)

BAGRADAS (ὁ Βαγράδας, Ptol. vi. 4. § 2; vi. 8. § 3, Bagrada; Ann. Marc. xxiii. 6; Marcan, p. 19 20, 23), a small river which flowed into the Persian Gulf, and which appears to have been the boundary of the provinces of Persis and Carmania. It has been conjectured that it is either the Rhogianis of Arrian (*Ind.* c. 39), or the Granis of the same writer. (L. c.) It is probably represented by the present *Nabend*, which divides *Laristan* and *Fars* (Burnes's *Map*), or by the *Bender-geh*. (Vincent, *Navig. of Indian Ocean*, vol. i. p. 401.)

BAGRAUDANE'NE (Βαγρανδαννή, vulg. Βαγρανδαννή, Ptol. v. 13), one of the cantons of Armenia, lying to the E., near the sources of the Tigris. The Taurannites mentioned by Tacitus (*Annals*, xiv. 24) are placed by Forbiger (vol. ii. p. 603) in this district.

BAHURIM, a town of Benjamin, on the eastern slope of the Mount of Olives. (2 Sam. xvi. 5.) It must have been situated near Bethany, and has been conjecturally assigned to the site of a modern village named *Abu Dis* (Shubert, cited by Robinson, *Bib. Res.* vol. ii. p. 103, note 3), which, however, was without the border of Benjamin.

BAIAE (Baia; *Eth.* Baianus; *Baja*), a place on the coast of Campania, celebrated for its warm baths, as well as for the beauty and pleasantness of its situation, on the SW. side of the bay between Cape Misenum and Puteoli, which was commonly known as the Sinus Baianus. We find no mention of a town of the name in early times, but its port was celebrated from a remote period, and was supposed to have derived its name from Baius, one of the companions of Ulysses, who was buried there. (Lycophr. *Alex.* 694; Strab. v. p. 245; Sil. Ital. xii. 114; Serv. *ad Aen.* vi. 107, ix. 710.) But it was never a place of any note till it became a favourite resort of the wealthy and luxurious Roman nobles towards the end of the Republic; a favour for which it was almost equally indebted to the abundance and variety of its warm springs, and to the charms of its beautiful situation. Horace speaks of the bay of "the pleasant Baia" as surpassed by no other in the world (*Ep.* i. 1, 83); and its praises are not less celebrated by later poets, as well as prose writers. (Mart. xi. 80; Stat. *Silv.* iii. 5.96; Tac. *Ann.* xii. 21.) It appears to have come into fashion before the time of Cicero: Lucullus had a villa here, as well as at a still earlier period C. Marius, and the example was followed both by Pompey and Caesar (Varr. *R. R.* iii. 17. § 9; Seneca, *Ep.* 51; Tac. *Ann.* xiv. 9.) The villas of the latter were on the hill above Baiae, but subsequent visitors established themselves on the very edge of the sea; and even threw out vast substructions into the midst of the

waters, upon which to erect their magnificent palaces. (Hor. *Carm.* ii. 18. 20; Plin. *Ep.* ix. 7.) Baiae thus speedily became noted as an abode of indolence and luxury, and is indignant termed by Seneca "diversorium vitiorum," a place where all restraint was thrown off, and nothing was thought of but pleasure and dissipation. (*Ep. L.c.*) Statius also terms it *Desides Baiae*. (*Silo.* iv. 7. 19.) Several Roman emperors, in succession, followed the prevailing fashion, and erected splendid villas, or rather palaces, at Baiae. Nero seems to have regarded it with especial favour, and it was in his villa here that he received his mother Agrippina for the last time, immediately before she fell a victim to his designs upon her life. (Tac. *Ann.* xiv. 4, 5; Suet. *Ner.* 34; Joseph. *Ant.* xviii. 7. § 2.) Caligula also resided frequently at Baiae, and one of his most celebrated feats of extravagance was the construction of a temporary bridge across the bay from thence to Puteoli, which, though formed of boats, was covered with earth, and rendered passable both for horsemen and chariots. Suetonius states that it was 3,600 paces in length, but the real distance across (whether measured from the *Castello di Baja*, or from Bauli, which Dion Cassius makes the point of its commencement) is little more than two Roman miles. (Suet. *Cal.* 19; Dion Cass. lix. 17; Joseph. *Ant.* xix. 1. § 1.) It was at Baiae also that the emperor Hadrian died, and at a later period Alexander Severus erected several villas here on a splendid scale. (Spartian. *Hadr.* 25; Lamprid. *Alex. Sev.* 26.)

It was, however, to its warm springs that Baiae was first indebted for its celebrity; and these appear to have been frequented for medical purposes long before the place became a fashionable resort. They are first mentioned by Livy under the name of the "aquae Cumanae" as early as B.C. 176; and are celebrated by Lucretius. (Liv. xli. 16; Lucret. vi. 747.) Pliny also speaks of them as surpassing all others in number and variety, some being sulphureous, others aluminous, acidulous, &c., so that their different properties rendered them efficacious in all kinds of diseases. The establishments of Thermae for the use of them were numerous, and on a scale of the greatest splendour; and we learn from a letter of Cassiodorus that these continued in use as late as the 6th century. (Plin. xxxi. 2; Flor. i. 16. § 4; Joseph. *L.c.*; Cassiod. *Var.* ix. 6; Hor. *Ep.* i. 15, 2—7; Stat. *Silo.* iii. 2. 17; Vitruv. ii. 6. § 2.)

Though Baiae must have grown up under the Roman Empire into a considerable town, it never obtained the privileges of a separate Municipium, and continued for all such purposes to be dependent upon the poor and decayed city of Cumae, in the territory of which it was included. (Romanelli, vol. iii. p. 512; Orell. *Inscr.* 2263.) We have little information concerning it during the middle ages; but it appears to have fallen into neglect, and gradually became subject, as it still continues, to the noxious effects of the malaria. The modern *Castello di Baja* was erected in the reign of Charles V.; but the name of *Baja* is still applied to the whole line of coast from thence to the Lucrine Lake. Both the coast itself and the ridge of hill above it are covered with detached ruins and fragments of ancient buildings, to which it is impossible to assign any name. One of the most conspicuous edifices near the sea-shore is commonly known as the Temple of Venus, who appears to have been the tutelary deity of the place (Mart. xi. 80. 1); but it is more

probable that both this and the two other buildings, called the Temples of Diana and Mercury, really belonged to the Templar establishments. (Romanelli, vol. iii. p. 514; Iorio, *Guida di Pozzuoli*, pp. 129—136; Eustace's *Classical Tour*, vol. ii. p. 410, &c.) [E. H. B.]

BAIAE (*Baiai*; *Bayas*), a small place on the gulf of Issus, placed between Issus and the Cilician gates in the Antonine Itin. The site is identified by the name. "At the site of the Baiae or baths of the Romans, there is now a splendid Saracenic structure combining citadel, mosque, a covered bezzet, an elegant khan, and baths." (Ainsworth, *Travels in the Track of the Ten Thousand*, &c. p. 56.) Baiae may be a Roman name; but nothing appears to be known of its origin. [G. L.]

BAIOCASSES, the name of a Celtic people mentioned in the Notitia. Pliny (iv. 18) speaks of the "Viducasses, Bodiocasses, Unelli;" and the Bodiocasses are supposed to be the Baioasses. The name Baioassis occurs in Ausonius. (Com. Prof. Burd. iv. 7.) The modern name of *Bayez* in the department of Calvados is supposed to represent the name Baioasses. [AUGUSTODURUS.] [G. L.]

BALANEA (*Balanáa*, Strab. xvi. p. 733; *Balanéa*, Steph. B.; *Balanáa*, Ptol. v. 15; *Balanía*, Hierocles; *Balanæa*, Plin. v. 18; *Eth. Balanæstēs*, Belinas; *Banias*), a town of Syria subject to Aradus. (Strab. l. c.) It was situated 27 M. P. from Gaba, and 24 M. P. from Antarradus. The Balneis of the Peutinger Tables, which is fixed at pretty nearly the same distance from Antarradus and Gaba, must be identified with Balanea. The name arose no doubt from the baths in the neighbourhood. For coins of Balanea both Autonomous, and belonging to the Empire, see Rasche (vol. i. p. 1444) and Eckhel (vol. iii. p. 310). This city was pleasantly situated, facing the sea to the N., and having the river *Banias* on the S. and W. The foundations of a handsome church are still visible, and Roman remains cover the plain to some considerable extent. Near the sea are many granite columns, marking the site of some public building. To the E., on a low hill, are what appear to be the ruins of the Acropolis. The name of a bishop of Balanea occurs in the acts of the Council of Nice, and it is mentioned by the Crusaders under the name of *Fabania*. (Wilken, *die Kreuz*, vol. i. p. 255, ii. 596, iii. (2) 257.) It is now utterly deserted. (Pococke, *Trav.* vol. ii. pt. i.; Buckingham, *Arab. Tribes*, p. 526; Thomson, *Lith. Scena*, vol. v. p. 257; Chesney, *Euphrat. Exped.* vol. i. p. 452.) [E. B. J.]

BALARI (*Balarioi*), one of the tribes or nations who inhabited the interior of Sardinia. They are mentioned both by Pliny and Strabo as one of the most considerable of the native races; the latter tells us that they inhabited a mountainous district, dwelling principally in caves, and in common with the other tribes of the interior raised but little produce of their own, and subsisted in great measure by plundering the more fertile districts on the coast. (Plin. iii. 7. s. 13; Strab. v. p. 225.) According to Pausanias they derived their origin from a body of African or Iberian mercenaries in the service of the Carthaginians, who took refuge in the mountains and there maintained their independence; he adds, that the name of Balarí signified "fugitives," in the Corsican language. (Paus. x. 17. § 9.) Their geographical position cannot be determined with any certainty. [E. H. B.]

BALBURA (*Bálbura*; *Eth. Balboureús*), a

Lycian town, the site of which is fixed (Spratt's *Lycia*, vol. i. p. 267) at *Katara* on both sides of the *Katara Soo*, the most northern branch of the Xanthus. The acropolis hill is about 300 feet above the plain of *Katara*, and the plain is 4500 feet above the level of the sea. The ruins occupy a considerable space on both sides of the stream. There are two theatres at *Balbura*; one is on the south side of the acropolis hill, and the other is in a hollow in the front of the mountain on the south side of the stream: the hollow in the mountain formed the caeca. There are also remains of several temples at *Katara*; and of Christian churches. The Ethnio name *Βαλθουρείς* occurs on two inscriptions at least at *Katara*. The site was discovered by Hoskyn and Forbes.

The name *Balbura* is a neuter plural. (Steph. s. v. *Βάλαυρα*.) There was a district *Cabalasia* (Plin. v. 27), named *Cabalidis* by Strabo (p. 631), which contained *Balbura* and two other cities, *Bubou* and *Oenoanda*. [CABALES.]

(Hoskyn and Leake, in *London Geog. Jour.* vol. xli. p. 143; Spratt's *Lycia*.) [G. L.]

BALCEA (*Βαλκεία*, Steph. B. s. v.) is placed by Stephanus about, that is near, the Propontis. It is mentioned by Ptolemy (v. 30), who places it in *Ten-thrania*, a district which contains *Pergamum*. His position, therefore, differs altogether from that which is vaguely assigned by Stephanus. [G. L.]

BALEARES (*Βαλλαιρείς*, Diod. v. 17, Eustath. ad Dion. 457; *Βαλαρείς*, *Βαλαρίδες*, Steph. li. *Βαλαρίδες*, Strab.; *Βαλλαιρίδες*, Ptol. ii. 6. § 78; *Βαλερία*, Agathem.; *Βαλερία* *ἢ* *ταὶ ὑγιεναί*, the Iberian name, according to Dion Cass. ap. Tzet. ad *Lycophr.* 633; *Valeriae*, *Geogr. Rav.* v. 27: *Eth. Βαλαρείς*, &c., *Baleares*, *Balearici*, sing. *Balearis*: Polybius expressly says that the islands and the people were called by the same name [iii. 33]: the forms with *e* are generally used by the Romans, those with *i* by the Greeks, but *Baliarēs* also occurs on Latin inscriptions [Gruter, p. 298. 3; Gori, iii. p. 173, No. 214, and in some MSS.], or *GYMNE-SIAE* (*Γυμνησία*: *Eth. Γυμνησιος*, fem. *Γυμνησία*, *Γυμνησι*, Steph. B.), a group of islands in the Mediterranean, lying off that part of the E. coast of Spain, which is between the rivers *Suero* (*Turia*) and *Iberus* (*Ebro*), E. of the *PITYUSAE*, and (roughly speaking) between 39° and 40° N. lat., and between 2½° and 4½° E. long. The number of islands in the group is stated differently: some make them seven (Eustath. l. c.); some mention only one (Steph. B. s. v.; Strab. ii. p. 123, *ἡ Γυμνησία*, where, however, Groskurd and Kramer read *αἱ Γυμνησίαι*), but nearly all the ancient writers used the term to include merely the two large islands called the *Greater*, *BALEARIS MAJOR* (*ἡ μέγας*), and the *Lesser*, *BALEARIS MINOR* (*ἡ ἐλάττω*), or, as they were called in the Byzantine period, *MAJORICA* and *MINORICA* (*Μαϊόρικα* *τε* *καὶ* *Μινόρικα*: Procop. B. V. l. 1, ii. 5; Zonar. Ann. ix. p. 435), whence the common modern names, *Majorca* and *Minorca*, or in Spanish *Mallorca* and *Menorca*.

It should be remembered that the *Balearcic* group, in the modern sense of the word, includes also the *PITYUSAE* of the ancients, namely *Ebusus* (*Iviza*), and *Colubraria* or *Opliusa* (*Formentera*). Indeed, the passage in Strabo (iii. p. 167), *τὰς μὲν Πιτυσάδας δύο καὶ τὰς Γυμνησίας δύο* (*καλοῦσι καὶ Βαλλαιρίδας*) has been taken as if the words in the parenthesis referred to both groups: but that they

only refer to the *Gymnesiae* is pretty clear, both from the consent of other writers, and from another passage of Strabo himself (xiv. p. 654). *Lycophron* calls the islands *Χαυράδες*, from their rocky nature. (*Cassand.* 633; comp. Tzet. ad loc.)

There were various traditions respecting their population, some of a very fabulous complexion. The story, preserved by *Lycophron* (l. c., Eustath. ad *Dion. Perieg.* l. c.), that certain shipwrecked *Bocotians* were cast naked on the islands, which were therefore called *Gymnesiae* (*διὰ τὸ γυμνοὺς καὶ ἀχλαινούς, ἐκεῖ ἐξενηχθῆναι*), is evidently invented to account for the name. There is also a tradition that the islands were colonized from Rhodes after the Trojan war (Strab. xiv. p. 654; the Rhodians, like the *Baleares*, were celebrated slingers: *Sil. Ital.* iii. 364, 365:—

“*Jam cui Tlepolemus sator, et cui Lindus origo,
Funda bella ferens Balearis et alite plumbi.*”)

At all events, they had a very mixed population, of whose habits several strange stories are told (Diod., Strab., Eustath., l. cc.): that they went naked, or clothed only in sleep-skins (Tzet. ad *Lycophr.* l. c.)—whence the name of the islands (an instance of a fact made out of an etymology),—until the Phoenicians clothed them with broad-bordered tunics (Strab. p. 168: this seems the true sense of the passage; see Groskurd's note: it is usually understood to mean that the *Baleares* invented the *latus clavus*, and so it was understood by Eustathius, whose note is chiefly taken from Strabo; others make them naked only in the heat of summer, Tzet. ad *Lycophr.* l. c.): that they lived in hollow rocks and artificial caves; that they were remarkable for their love of women, and, when any were taken captive by pirates, they would give three or four men as the ransom for one woman; that they had no gold or silver coin, and forbade the importation of the precious metals, so that those of them who served as mercenaries took their pay in wine and women instead of money. Their peculiar marriage and funeral customs are related by *Diodorus* (v. 18).

The *Baleares* were, however, chiefly celebrated for their skill as slingers, in which capacity they served, as mercenaries, first under the Carthaginians, and afterwards under the Romans. They went into battle ungit, with only a small buckler, and a javelin burnt at the end, and in some cases tied with a small iron point; but their effective weapons were their slings, of which each man carried three, wound round his head (Strab. p. 168; Eustath. l. c.), or, as others tell us, one round the head, one round the body, and one in the hand. (Diod. l. c.; Tzet. ad *Lycophr.* l. c.) The three slings were of different lengths, for stones of different sizes; the largest they hurled with as much force as if it were flung from a catapult; and they seldom missed their mark. To this exercise they were trained from infancy, in order to earn their livelihood as mercenary soldiers. It is said that the mothers only allowed their children to eat bread when they had struck it off a post with the sling. (Strab., Diod., l. cc.; Flor. iii. 8; Tzet. ad *Lycophr.* l. c.)

The Greek and Roman writers generally derive the name of the people from their skill as slingers (*Βαλαρείς*, from *βάλλω*); but Strabo assigns to the name a Phoenician origin, observing that it was the Phoenician equivalent for the Greek *γυμνῆρας*, that is, light-armed soldiers. (Strab. xiv. p. 654.) Though his explanation be wrong, his main fact is

probably right. The root *BAL* points to a Phœnician origin; perhaps the islands were sacred to the deity of that name; and the accidental resemblance to the Greek root *BAA* (in *Βάαλα*), coupled with the occupation of the people, would be quite a sufficient foundation for the usual Greek practice of assimilating the name to their own language. That it was not, however, Greek at first, may be inferred with great probability from the fact that the common Greek name of the islands is not *Balearpēs*, but *Γυαρύολαι*, the former being the name used by the natives, as well as by the Carthaginians and Romans. (Plin.; Agathem.; Dion Cass. *ap. Tzet. ad Lycophr.* 533; Eustath. *l. c.*) The latter name, of which two fancied etymologies have been already referred to, is probably derived from the light equipment of the Balearic troops (*γυμνῆτας*). (Strab. xiv. p. 654; Plin. *l. c.*)

The islands were taken possession of in very early times by the Phœnicians (Strab. iii. pp. 167, 168); a remarkable trace of whose colonization is preserved in the town of *Mago* (*Mahon* in *Menorca*), which still gives the name of a princely family of Carthage to a noble house of England. After the fall of Carthage, the islands seem to have been virtually independent. Notwithstanding their celebrity in war, the people were generally very quiet and inoffensive. (Strab.; but Florus gives them a worse character, iii. 8.) The Romans, however, easily found a pretext for charging them with complicity with the Mediterranean pirates, and they were conquered by Q. Cæcilius Metellus, thence surnamed *Balearius*, B. C. 123. (Liv. *Epit.* lx.; Freinsh. *Suppl.* lx. 37; Florus, Strab. *ll. cc.*) Metellus settled 3,000 Roman and Spanish colonists on the larger island, and founded the cities of Palma and Pollentia. (Strab., Mel., Plin.) The islands belonged, under the empire, to the conventus of Carthago Nova, in the province of Hispania Tarraconensis, of which province they formed, with the Pityusæ, the fourth district, under the government of a *præfectus pro legato*. An inscription of the time of Nero mentions the *PRÆF. PRÆ LEGATO INSULAR. BALLARUM*. (Orelli, No. 732, who, with Muratori, reads *pro* for *præ*.) They were afterwards made a separate province, probably in the division of the empire under Constantine. (*Not. Dig. Occid.* c. xx. vol. ii. p. 466, Böcking.)

The ancient writers describe the Balearic islands sometimes as off the coast of Tyrrenia (*περὶ τῆς Τυρηνίας*, Steph. B.), sometimes as the first islands, except the Pityusæ, to one entering the Mediterranean from Gades. (Plin. *l. c.*) The larger island, *BALEARIS MAJOR* (*Mallorca*), or *COLUMBA* (*Itin. Ant.* p. 511) was a day's sail from the coast of Spain: it is, in fact, 43 miles N.E. of *Iziza*, which is 50 miles E. of *C. St. Martin*. Pliny makes the distance from Dianium Pr. (*C. S. Martini*), on the coast of Spain to the Pityusæ (*Iziza*, &c.), 700 stadia, and the Balears the same distance further out at sea. The Antonine Itinerary (*l. c.*) places the Balears 300 stadia from Ebusus (*Iziza*). The smaller island, *BALEARIS MINOR* (*Menorca*), or *NURA* (*Itin. Ant.* p. 512), lies to the E. of the larger, from which it is separated by a strait 22 miles wide. The little island of *Cabrera*, S. of *Mallorca*, is the *CAPRARIA* of the ancients. In magnitude the islands were described by Timæus (*ap. Diod. l. c.*; Strab. xiv. p. 654) as the largest in the world, except seven—namely, Sardinia, Sicily, Cyprus, Crete, Eubœa, Corsica, and Lesbos; but

Strabo rightly observes that there are others larger. Strabo makes the larger island nearly 600 stadia long by 200 wide (iii. p. 167); Artemidorus gave it twice that size (Agathem. i. 5); and Pliny (*l. c.*) makes its length 100 M. P. and its circuit 375: its area is 1,430 square miles. Besides the colonies of *PALMA* (*Palma*) and *POLLENTIA* (*Pollentia*), already mentioned, of which the former lay on the SW., and the latter on the NE, it had the smaller towns of Cinium (*Sinen*), near the centre of the island, with the *Jus Latii* (Plin. *l. c.*); Caucei (*Alcudia*?), also a *civitas Latina* (Plin. *l. c.*, where Sillig now reads *Tucini*); and Gujunta (*Inscr. ap. Gruter. p. 378. No. 1.*)

The smaller island *MINOR* (*Menorca*) is described by Strabo as lying 270 stadia E. of Pollentia on the larger: the Antonine Itinerary (p. 512) assigns 600 stadia for the interval between the islands, which is more than twice the real space: Pliny makes the distance 30 M. P. (240 stadia), the length of the island 40 M. P., and its circuit 150. Its true length is 32 miles, average breadth 8, area about 260 square miles. Besides *MAGO* (*Port Mahon*), and *JAMNO* or *JAMNA* (*Ciudadela*), at the E. and W. ends respectively, both Phœnician settlements, it had the inland town of Sanisera (*Ainor*, Plin. *l. c.*).

Both islands had numerous excellent harbours, though rocky at their mouth, and requiring care in entering them (Strab., Eustath. *ll. cc.*: *Port Mahon* is one of the finest harbours in the world). Both were extremely fertile in all produce, except wine and olive oil. (Aristot. *de Mir. Ausc.* 89; Diod., but Pliny praises their wine as well as their corn, xiv. 6. s. 8, xviii. 7. s. 12: the two writers are speaking, in fact, of different periods.) They were celebrated for their cattle, especially for the mules of the lesser island; they had an immense number of rabbits, and were free from all venomous reptiles. (Strab., Mel., *l. c.*; Plin. *l. c.*, viii. 58. s. 83, xxxv. 19. s. 59; Varro, *R. R.* iii. 12; Aelian, *H. A.* xiii. 15; Solin. 26.) Among the snails valued by the Romans as a diet, was a species from the Balearic isles, called *cæuticæ*, from their being bred in caves. (Plin. xxx. 6. s. 15.) Their chief mineral product was the red earth, called *sinope*, which was used by painters. (Plin. xxxv. 6. s. 13; Vitruv. vii. 7.) Their resin and pitch are mentioned by Dioscorides (*Mat. Med.* i. 92). The population of the two islands is stated by Diodorus (*l. c.*) at 30,000.

Twelve Roman miles S. of the larger island (9 miles English) in the open sea (xii. M. P. in altum) lay the little island of *Capraria* (*Cabrera*), a treacherous cause of shipwrecks (*insidiaria naufragiis*, Plin. *l. c.*; *naufragulis*, Mart. Cap. *de Nupt. Phil.* vi.); and opposite to Palma the islets called *Marmarine*, *Tiquadra*, and *parva Hamulalis*. (Plin.)

The part of the Mediterranean E. of Spain, around the Balearic isles, was called *Mare Balearicum* (τὸ Βαλλεαρικὸν πέραγος, Ptol. ii. 4. § 3), or *Sinus Balearicus*. (Flor. iii. 6. § 9.)

For further information respecting the islands and the people, see the following passages, in addition to those already quoted. (Polyb. i. 67, iii. 113; Diod. ix. 106; Liv. xxi. 21, 55, xxii. 37, xxviii. 37; Hirt. *B. A.* 23; Lucan. i. 229, iii. 710; Suet. *Galb.* 10; Oros. i. 2; Serv. *ad Virg. Aen.* vi. 661.)

The islands still contain some monuments of their original inhabitants, in the shape of tumuli, such as those which Diodorus describes them as raising over their dead. These tumuli consist of large unheaven stones, and are surrounded by a fence of flat stones

set up on end; and a spiral path on the outside leads to the summit of the mound. From this arrangement, and from their being generally erected on elevated spots, they are supposed to have been used as watch-towers. The Roman remains have been almost destroyed by the Vandal conquerors; the principal ruin is that of an aqueduct near Pollentia. (Wernsdorf, *Antiq. Balear.*; Dameto, *Hist. of the Balearic Kingdom*; Armstrong's *Minorca*.) [P.S.]

BALESIUM, or BALETIUM, a town of Calabria, mentioned by Pliny (iii. 11. s. 16), who enumerates the name between Lupiae and Caelum, is evidently the same place which is called BALENTIUM in the Tabula (VALENTIA in the Itin. Hierosol., p. 609), and VALETIUM by Mela (ii. 4), all which authorities place it between Brundisium and Lupiae. Its site is clearly identified by the remains of a ruined town still visible near *S. Pietro Vernotico*, a village on the road from *Brindisi* to *Lece*, about 12 miles from the former, and 16 from the latter city. The site is still called *Baleso* or *Valesio*, and is traversed by an ancient Roman road, still known to the peasantry of the neighbourhood as the *Via Trajana*. Vases, inscriptions, and other remains of antiquity have been discovered here, but the circuit of the ancient walls indicates that it was only a small town. (Galateus, *de Situ Japygiae*, pp. 73, 74; Romanelli, vol. ii. p. 79; Mommsen, *U. I. Diakette*, p. 60.) [E. H. B.]

BALISSUS (Βαλίσσος, Plut. *Crass.* 23), a small river in Mesopotamia, below Carthae, where the first battle took place between the soldiers of Crassus and the Parthians; and where Publius, the son of Crassus, and many of his men, were cut off. The name of this river appears under various forms, but there can be no doubt that the Balissus of Plutarch, the Belias of Ammianus (xxiii. 3), and the Bilecha (Βίληχα) of Isid. Char. (p. 3), are one and the same stream. It flowed in a westerly direction from the Chaboras (*Khabôr*), past Callinicum, and fell into the Euphrates. Its present name is said to be *Belikhe*. (Forbiger, vol. ii. p. 628.) [V.]

BALLA, or YALLA (Βάλλα, Steph. B. s. v.; Οὐάλλα, Ptol. iii. 13. § 40; Ἐθ. Βαλλάιος, Steph.; Yallaes, Plin. iv. 10. s. 17), a town of Macedonia, placed in Pieria by Ptolemy and Pliny, the inhabitants of which were removed to Pythium. (Steph. l. c.) As Pythium was in Perrhaebia, at the south-western foot of the Pindus mountains, Leake places Balla in the mountainous part of Pieria, and supposes that *Velendia* may have derived its name from it. In that case it would be a different place from the BALLA of the *Table*, which stood about midway between Diium and Berthoea. (Leake, *Northern Greece*, vol. iii. p. 425.)

BALOMUM (Βάλομον), the name of part of the sea-coast of Gedrosia. It is not mentioned, except by Arrian (*Ind.* 23) in his account of the voyage of Nearchus, and cannot now be identified. (Vincent, *Navig. of Ind. Ocean*, vol. i. p. 249.) [V.]

BALONGA (Βαλόγγα; *Pahang*), the chief city of the "Pirates' country" (Ληστῶν χώρα), on the Sinus Magnus, on the E. coast of the peninsula of India extra Gangem. (Ptol. vii. 2. § 7; he also places a Βαλόγγα in the Aurea Chersonesus, vii. 2. § 25.) [P.S.]

BALSA (Βάλσα; *Eth.* Balseuses, *Tavira*), a considerable town of Lusitania in Spain, on the S. coast. It was the first station W. of the *Anas*, after Eburis at the river's mouth, at the distance of 24 M. P. (*It. Ant.* p. 426.) It belonged to the Lu-

sitani (Plin. iv. 21. s. 35), or to the Turduli. (Ptol. ii. 5. § 2.) Pliny enumerates its people among the *stipendiarii*; its coins show that it was a municipium, with the epithet of *Felia*. (Plin. *It. Ant.*, Ptol. *ll. cc.*; Mela, iii. 1; Marc. Heracl. p. 42; Geog. Rav. iv. 43; Sestini, *Med.* p. 3; Monnet, *Suppl.* vol. i. p. 3; Resendi, *Antiq. Lusit.* iv. p. 197; Florez, *Esp. S. vol.* xiv. pp. 201, 209; Ükert, vol. ii. pt. 1. p. 388.) [P.S.]

BA'LTIA. Three days' sail from the coast of Scythia lay an island of immense magnitude, called Baltia; this being the name which Pliny found in Xenophon of Lampsacus. Pytheas, on the other hand, called it Basilia. (Plin. xxxvii. 7. s. 11.) For the confusion on this point, see BASILIA.

Whatever may be the uncertainties as to the exact geographical position of the ancient Baltia, the word itself is important as being the origin of our term *Baltic*. Little less certain is its Slavonic or Lithuanian origin, since so little is it German that, except in England, the usual name for the Baltic, amongst the Gothic nations, is the *East-Sea*. This helps us in certain points of criticism. In the first place, it suggests an explanation of the ambiguities of the early writers, who took their names from two sources. If Baltia was Slavonic, the name *Germania* (*Eastmen*), who dwelt on its coast, was German. Yet each is found in Pytheas. Hence the likelihood of two names to the same locality, and the confusion arising therefrom. Again, the fact of the name being strange to the present Germans makes the assumption of an erroneous application of it all the more likely. Name for name, nothing represents the ancient Baltia so closely as the Great and the Little *Belts* between the Danish isles and Jutland. But these are the names of *straits of water*, not of *islands of land*. Yet the present writer believes that the Baltia of Pytheas was the island of *Fyen* or *Sealand* (one or both), and that the name Baltia is retained in that of the waters that bound them. He would not, however, believe this, if there had been no change in language. Had that been uniform from the beginning, the confusion which he assumes would have been illegitimate.

Another speculation connects itself with the root *Balt*. In the article AVARI, a principle which will bear a wide application has been suggested. It is as follows: *when the name of a non-historical individual coincides with that of an historical population (or locality), the individual is to be considered as an eponymus*. Now, the legends of the country of the *Getae* connected them with the *Guttones* of the Baltic; indeed, when the name *Goth* became prominent, the original seat of the stock was laid on that sea, sometimes on the southern coast in the amber-country, sometimes as far north as Scandinavia. More than this, the two royal lines were those of the *Baltungs* (*Baltidae*), and the *Amalungs* (*Amalidae*). For a *Balt*, or an *Amal*, as real personages, we look in vain. Populations, however, to which they were *Eponymy*, we find in the two localities Baltia and Abalus—associated localities in the accredited mother country. [R. G. L.]

BALYRA (Βάλυρα, Paus. iv. 33. § 3), a tributary of the Pamisus in Messenia. [PAMISUS.]

BAMBOTUS. [LIBYA.]

BANACHA (Βανάχα, or, according to another reading, Nachaba), a city of that part of Arabia Petraea which was situated towards Mesopotamia. (Ptol. v. 19. § 7.) Forster takes it to be equivalent to Beni-Nachath, i. e. the sons of Nahath, one of the

dukes of Edom, the son of Reuel, the son of Esau. (*Gen.* xxxvi. 4; Forster, *Arabia*, vol. ii. p. 52.) [G.W.]

BANAEDARI. [ARAB PHILAEONORUM.]

BA'NASA (*Bánaasa*, Ptol. iv. 1. § 13), a colony of Mauretania Tingitana, founded by Augustus, and bearing the epithet of Valentia. (Plin. v. 1.) Its site is difficult to fix. That it stood on the river Subur (*Schou*) is clear (Plin. l. c.), but whether at its mouth, or higher up, is uncertain. Ptolemy places it among the inland cities; a term, it is true, not used by him in the context with great strictness, but the longitude he assigns to Banasa places it some distance from the sea. Pliny seems to make it inland; and, moreover, states its distance from Lixus at 75 M. P., while he places the mouth of the Subur 50 M. P. from the same place. The *Itinerary* (p. 7) gives a distance of only 40 M. P. from Banasa to Lixus (namely, Frigidis 24, Lix colonia 16); and the difficulty cannot be removed by a correction of these numbers, for the total, from Sala to Lixus, of which they form a part, is correct. The site, if on the coast, corresponds to *Mehediah*; if inland to *Manora*, about 30 miles higher up the river, where are considerable ruins. [P. S.]

BANATIA, a town of the Vacomagi, mentioned by Ptolemy (ii. 3. § 13). Name for name, it coincides with *Beam*-Castle near Nairn, where, in 1460, Roman coins were found. [R. G. L.]

BANDOBE'NE (*Bavδοβηνή*), a district in the extreme N. of India intra Ganges, about the river Chospos. (Strab. xv. p. 697.) [P. S.]

BANDUSIAE FONS, a fountain in Apulia, a few miles from Venusia, celebrated by Horace in a beautiful and well-known ode. (*Carm.* iii. 13.) The name not being elsewhere mentioned, it was supposed by many writers, beginning with the old scholiast Acon (*ad loc.*), that the fountain in question was in the neighbourhood of his Sabine farm. But the Abbé Chaupy proved that a fountain about 6 miles S. of Venusia was known, as late as the beginning of the 12th century, by the name of Fons Bandusinus; and an ancient church is mentioned in ecclesiastical documents as "ecclesiam SS. MM. Gervasi et Protasi in *Bandusino Fonte apud Venusiam*." Both the church and the fountain have now disappeared, but the site of the former is well known, and immediately close to it was a copious source called *Fontana Grande*, the waters of which are still abundant, though the fountain itself has been intentionally destroyed by the proprietor of the spot. (Chaupy, *Découverte de la Maison d'Horace*, vol. iii. pp. 364, 538—543.) The documentary evidence seems conclusive in favour of the Venusian fountain; but a source, or rather basin, not far from the site of his Sabine farm in the valley of *Licenza*, now called *Fonte Bello*, is still shown to travellers as the Fons Bandusiae, and its claim to that distinction is strenuously advocated by Dennis, in a letter inserted in Milman's *Life of Horace* (p. 103). The name is written, in the older editions of Horace, *BLANDUSIA*, but the best MSS. have *BANDUSIA*. (Obbarius, in his edition of the *Odes of Horace*, Jena, 1848, has collected all the authorities upon the subject in a note on the ode in question.) [E. H. B.]

BANIA'NA. [TURDUL.]

BANIENSES. [NORBA CAESAREA.]

BANIZOMENES, a maritime tribe of the western coast of Arabia, towards the north of the Red Sea, situated next to the country of the Nabataei. Diodorus (iii. 43) describes their coast as a bay 500 stadia deep, the mouth of which is so obstructed by

precipitous rocks as to be inaccessible to ships. The inhabitants lived on the produce of their hunting. There was there a most sacred temple, held in great veneration by all the Arabs. Burckhardt describes the *Beni-Onranas* inhabiting "the mountains between Akaba and Moyleh, on the eastern coast of the Red Sea;" and there is perhaps sufficient similarity between the names to justify Forster's identification, particularly if, as is said, the description of the gulf and of the three adjacent islands, in Diodorus, exactly corresponds with the Bay of Mollah, and the three islands off it to the south. (Forster, *Arabia*, vol. i. p. 323, ii. p. 117.) [G. W.]

BANNA. [PETRIANA.]

BANNIO. [GOBANNIO.]

BANNOIANNIA. [MENTONOMON.]

BANOVALUM. [ISANNAVATIA.]

BA'NTIA (*Bavtia*; *Eth.* Bantinos), a small town about 13 miles SE. of Venusia. Pliny reckons the Bantini among the Lucanians; but Livy speaks of it as in Apulia, and Acon, in his notes on Horace, also calls it expressly "civitas Apuliae." Horace himself alludes to it as one of the places, in the neighbourhood of Venusia, familiar to his boyhood; and his expressions indicate the wooded character of its territory. (*Saltus Bantinos*, Hor. *Carm.* iii. 4, 15; Plin. iii. 11. s. 16; Liv. xxvii. 25; Acon, *ad loc.*) An ancient abbey, named *Sta. Maria di Banti*, still marks its site, and Holstenius (Not. in *Cluver*, p. 202) tells us that in his time some remains of the ancient town were visible in its immediate neighbourhood. The district is still covered with a thick forest, now called *Bosco dell' Abadia*. (Romanelli, vol. ii. p. 241.) It was among the wooded hills between Bantia and Venusia that the Roman consuls M. Marcellus and T. Quinctius Crispinus encamped in b. c. 208, and where the skirmish took place in which Marcellus was killed, and his colleague mortally wounded. (Liv. xxvii. 25—27.) We learn from inscriptions that Bantia enjoyed the rights of a Municipium under the Roman Empire; and one of the most interesting monuments of its class is a bronze tablet, commonly known as the *Tabula Bantina*, which was discovered in the year 1790, at *Oppido*, 8 miles from Banti. This contains a Roman law, or *plebs-scitum*, relative to the municipal affairs of Bantia, and derives its chief interest from the circumstance that it is written both in Latin and Oscan, of which last language it is one of the most important relics. (Monissen, *Unter Italisches Denkmale*, p. 145—168; Bulletin, *dell Inst. Arch.* 1847, p. 157.) [E. H. B.]

BA'NTIA (*Bavtia*), a town of the Caliceoi, in the district of Bessaretia in Illyria. (Polyb. v. 108.)

BANTOMANNIA. [MENTONOMON.]

BANU'BARI (*Bavvūbārī*), a people of the west coast of Arabia, situated between the Darrae on the north, and the Arsae on the south, towards the north of the modern district of *Hedjaz*. (Ptol. vi. 7. § 4; Forster, *Arabia*, vol. ii. pp. 127, 129.) [G. W.]

BAPHYRAS, or BAPHYRUS (*Bavpύρας*), a small river of Macedonia, flowing by Dion through marshes into the sea. It was celebrated for the excellence of its *revvīdes*, or cuttle-fish. (Liv. xlv. 6; Athen. vii. p. 326, d.; Lycophr. 274.) Pausanias (ix. 30. § 8) relates that this was the same river as the Helicon, which, after flowing 75 stadia above ground, has then a subterranean course of 22 stadia, and on its reappearance is navigable under the name of Baphyras. (Leake, *Northern Greece*, vol. iii. p. 411.)

BAPTANA. [BAGISTANUS MONS.]

BAQUATES. [BACUATÆ.]

BARACE. [LIMYTRICA.]

BARACES. [TAPROBANE.]

BARATE (*Baparra*, *Baparra*), on the road from Iconium (*Koniyeh*) to Tyana, and 50 M. P. from Iconium. Hamilton found on his route eastward from *Koniyeh*, near *Kara Bounar*, a remarkable trachytic crater, and there were in the neighbourhood several similar cones. The distance on the map from *Koniyeh* is more than 50 geographical miles. He thinks that these Barathra are the Barata of the Tables, for "the name, which signifies 'deep pits,' cannot well apply to anything else than these remarkable craters, which must have attracted the attention of the ancients." (*Researches*, &c., vol. ii. p. 217.) The conjecture seems probable. [G. L.]

BARBANA (*Bogana*), a river of Illyria, rising in the Bebian Mountains, flows through the lake Labentis, and forms, with the Glansula, which flows into it just below Soodra, the river called Orindus. Livy seems to have supposed the Orindus was a third stream rising in Mt. Scardus, into which the other two discharged themselves. (Livy. xlv. 31.)

BARBARIANA. 1. A town in the extreme S. of Hispania Baetica, 10 M. P. from CALPE, on the road to Malaca (*It. Ant.* p. 406), identified by some with BARBESULA. (Wesseling, *ad loc.*) It is usually supposed to be near *Ximena de la Frontera*; but this seems very doubtful. (Ukert, vol. ii. pt. 1. p. 347.) 2. [AETHIOPIA.] [P. S.]

BARBATIUM PN. (*Βαρβάτιον ἄκρον*, Ptol. ii. 5. § 4; C. S. Vincent), the extreme SW. headland of Lusitania, called by other writers MAGNUM PROMONTORIUM. [P. S.]

BARBESULA (*Βαρβήσσυλα*), a town on the coast of Hispania Baetica, a little E. of Calpe, on a river of the same name, now the *Guadiaro*, on the E. bank of which are still seen the ruins of the place, with inscriptions. (Mela, ii. 6; Plin. iii. 3; Marc. Herac. pp. 39, 40; Geogr. Rav. iv. 42; Tzet. *Chil.* viii. 712; Ptol. ii. 4. §§ 6, 7; Florez, *Esp. S.* ix. 51, xii. 307; Ukert, *Geograph.* vol. ii. pt. 1. pp. 295, 348.) [P. S.]

BARBOSTHENES, a mountain in Laconia, said by Livy to have been 10 M. P. from Sparta, was situated NE. of the city. It is identified by Leake with the height immediately south of the *Khan of Krevatá*. (Livy. xxxv. 27, 30; Leake, *Peloponnesiacus*, p. 344.)

BARCA, or BARCE (*Βάρκη*, ἡ πόλις *Βαρκίων*, Seyl., *Eth.* *Βαρκαίος*, Barceus; also in the form *Βαρκαία*, *Eth.* *Βαρκαίτης*, Steph. B.), an inland city of Cyrenaica, founded by a body of seceders from Cyrene, under the Battiadae, Perseus, Zacynthus, Aristomedon, and Lycus, who were driven, by the treatment they received from their brother Arcesilaus II., king of Cyrene, to renounce their allegiance, and to establish this new city (about B. C. 554). At the same time they induced the Libyans of the interior (*τοὺς Αἰθῶνας*) to join in their revolt, and from this cause, as well as from being founded in the midst of the Libyans, the city had from the first a Greco-Libyan character, which it always retained. (Herod. iv. 160.) An indication of this Libyan element seems to be furnished by the name of the king Alazir (Herod. iv. 164); and it is an interesting fact that nearly the same name, Aladdeir, occurs in an ancient genealogical table found at Cyrene. (Büchli, *Corp. Inscr.* No. 5147, vol. iii. p. 523.)

Arcesilaus II. attempted to chastise his revolted Libyan subjects. They fled for refuge to the kindred tribes in the deserts on the east, towards Egypt, and, as Arcesilaus pursued them, they turned upon him and utterly defeated him, killing 7000 of his soldiers; soon after which he was strangled by his own brother Learchus. The intestine troubles of Cyrene now gave the Barceans an opportunity of extending their power over the whole of the W. part of Cyrenaica, including the district on the coast (as far as Hesperides), where we find the important port of TEUCHIRA (aft. Arsinoë), belonging to them. If we are to trust traditions preserved by Servius (*ad Virg. Aen.* iv. 42), they carried their arms on land far W. over the region of the Syrtis towards Carthage, and acquired such a maritime power as to defeat the Phoenicians in a naval battle. The terror inspired by the Persian conquest of Egypt induced the princes of Barca, as well as those of Cyrene, to send presents to Cambyse, and to promise an annual tribute; and in the subsequent constitution of the empire, they were reckoned as belonging to the satrapy of Egypt. (Herod. iii. 13, 91.) But meanwhile the rising power of Barca had received a disastrous overthrow. In the conflicts of faction at Cyrene, Arcesilaus III. had fled to his father-in-law, Alazir, king of Barca; but certain exiles from Cyrene, uniting with a party of the Barceans, attacked both kings in the marketplace, and killed them. Upon this, Phertima, the mother of Arcesilaus, one of those incarnations of female revenge whom history occasionally exhibits, applied for aid to Aryandes, who had been appointed satrap of Egypt by Cambyse, and retained the office under Darius. Herodotus was doubtless right in supposing that Aryandes welcomed the opportunity which seemed to present itself, for effecting the conquest of Libya. He collected a powerful army and fleet; but, before commencing hostilities he sent a herald to Barca, demanding to know who had slain Arcesilaus. The Barceans collectively took the act upon themselves, for that they had suffered many evils at his hands. The desired pretext being thus gained, Aryandes despatched the expedition. (Herod. iv. 164.)

After a fruitless siege of nine months, during which the Barceans displayed skill equal to their courage, they were outwitted by a perfidious stratagem; the Persians obtained possession of the city, and gave over the inhabitants to the brutal revenge of Phertima. Those of the citizens who were supposed to have had most share in her son's death she impaled all round the circuit of the walls, on which she fixed as bosses the breasts of their wives. The members of the family of the Battiadae, and those who were clearly guilty of the murder, were suffered to remain in the city. The rest of the inhabitants were led into captivity by the Persians into Egypt, and were afterwards sent to Darius, who settled them in a village of Bactria, which was still called Barca in the time of Herodotus (iv. 200—204). These events occurred about B. C. 510.

The tragic history of Barca would be incomplete without a mention of the fate of Phertima. Returning with the Persian army to Egypt, she died there of a loathsome disease (*ὥστα γὰρ ἐλέων ἐξέειρε*), "for thus," adds the good old chronicler, "do men provoke the jealousy of the gods by the excessive indulgence of revenge" (iv. 205); to which the modern historian adds another reflection, curiously illustrative of the different points of view

from which the same event may be contemplated.—“It will be recollected that in the veins of this savage woman the Libyan blood was intermixed with the Grecian. Political enmity in Greece Proper kills, but seldom, if ever, mutilates, or sheds the blood of women.” (Grote, *History of Greece*, vol. iv. p. 66.)

We hear little more of Barca, till its political extinction was completed, under the Ptolemies, by the removal of the great body of its inhabitants to the new city of PROTEMAIS, erected on the site of the former port of BARCA. Indeed, the new city would seem to have received the name of the old one; for after this period the geographers speak of Barca and Ptolemais as identical. (Strab. xvii. p. 837; Plin. v. 5; Steph. B.) Ptolemy, however, distinguishes them properly, placing Barca among the inland cities (iv. 4. § 11); a proof that, however decayed, the city still existed in the 2nd century of our era. In fact, it long survived its more powerful rival, Cyrene. Under the later empire it was an episcopal see, and under the Arabs it seems (though some dispute this) to have risen to renewed importance, on account of its position on the route from Egypt to the western provinces of North Africa. (Edrisi, iii. 3; Barth, *Wanderungen*, &c. p. 405.) Meanwhile its name has survived to the present day in that of the district of which it was the capital, the province of *Barca*, in the regency of *Tripoli*; and it was transferred, under the Romans, to the turbulent Libyan people, who lived as nomads in that district. (BARCAH; comp. Polyæn. vii. 28; Aen. Poliore. 37.) The Barcaeans were celebrated for their race of horses; and a Greek writer repeats a traditional boast that they had learnt the breeding of horses from Poseidon, and the use of the chariot from Athena. (Steph. B. s. v.) These were the horses which gained the last Arcesilaus of Cyrene his place in the poetry of Pindar.

The position of Barca is accurately described by Scylax (pp. 45, 46, Hudson), who places its harbour (Λιμὴν ὁ κατὰ Βάρκην) 500 stadia from Cyrene, and 620 from Hesperides, and the city itself 100 stadia from the sea, that is, by the most direct route, up a ravine, for the road is much longer. It stood on the summit of the terraces which overlook the W. coast of the Greater Syrtis, in a plain which, though surrounded by the sands of the desert table-land (*Desert of Barca*), is well watered, and beautifully fertile. The plain is called *El-Merjeh*, and the same name is often given to the ruins which mark the site of Barca, but the Arabs call them *El-Medinah*. These ruins are very inconsiderable, which is at once accounted for by the recorded fact that the city was built of brick (Steph. B.), and, in all probability, unburnt brick. (Barth, p. 405.) The few ruins which remain are supposed by Barth to belong to the Arab city, with the exception of those of the cisterns, on which this, like the other great cities of Africa,

was entirely built, and of which three still remain. Eastward of the valley in which the city stands the route to Cyrene lies across the desert, and through a narrow defile, the difficulty of which may have been one cause of the ease with which the power of Barca appears to have been established. (Beechey, *De la Cella*, Pachó, Barth; comp. CYRENAICA.)

The above coin represents, on the obverse, the head of Ammon, and on the reverse the plant silphium, for the growth of which Cyrenaica was famous, with the legend BAPKAI for *Bapcaiov*. (Eckhel, vol. iv. p. 128. [P. S.]

BARCA BACTRIANAE. [BACTRIANA.]

BARCAEA. [BARCA, BARCAEI.]

BARCAEI (*Bapcaioi*), the people of BARCA. This is made a separate article for the purpose of correcting the error of most compilers, who mention a Libyan tribe of the name on the authority of Herodotus. That the city was in the midst of Libyan tribes, and that its population was to a great extent Libyan, is unquestionable; but the name *Barcaei*, in Herodotus, always refers to the city and its neighbourhood; and it may easily be inferred from his statements that the Libyan people, among whom the city was founded, were the AUSCHISAE. Herodotus expressly distinguishes the Barcaei, together with the Cyrenaicans, from the neighbouring Libyan tribes. (iii. 13, 91.) It is true that Ptolemy calls the native tribes above the Libyan Pentapolis BARCITAE (*Bapcitrai*, iv. 4. § 9), and that Virgil (*Aen.* iv. 42), by a poetical anticipation, mentions the Barcaei among the native peoples of N. Africa:

“Hinc deserta siti regio lateque furentes Barcaeï.”

But such expressions belong to a period when the name had been long since extended from the city to the district of which it was the capital, and which Herodotus calls BARCAEA (*Bapcaia*, iv. 171), from which district in turn, as usual, the Libyan inhabitants of later time received their name. (See also Steph. B. s. v. *Βάρκη*; καὶ *Βαρκαίων τὸν Λίβυν, φασὶ Βαρκαίων ἔθνος*, but the reading is doubtful, and recent editors give *ἔθνος*.)

It is not meant to be denied that the name may possibly have been of Libyan origin; but it is somewhat important to observe that Herodotus does not make the statement usually ascribed to him. For the arguments in favour of the existence of Barca as a Libyan settlement before its Grecian colonization, see Pachó (*Voyage dans la Marmarique*, p. 175, foll.) [P. S.]

BARCINO (*Βαρκινόν*, Ptol. ii. 6. § 8), BARCENO (*Rin. Ant.* pp. 390, 398), in the later writers BARCELO (Avien. *Or. Mar.* 520) and BARCELONA (*Geogr. Rav.* iv. 42, v. 3; Aeth. *Cosmogr.* p. 50, ed. Basil. 1575), which name it still preserves, was a city of the Laetani, on the E. coast of Hispania Tarraconensis, a little N. of the river Rubricatus (*Llobregat*), and about half way between the Iberus (*Ebro*) and the Pyrenees. The only information respecting its early history consists in some native traditions referred to by the later Roman writers, to the effect that it was founded by Hercules 400 years before the building of Rome, and that it was rebuilt by Hamilcar Barca, who gave it the name of his family. (Oros. vii. 143; Miñano, *Diccion.* vol. i. p. 391; Auson. *Epist.* xxiv. 68, 69, *Punica Barcino*.) Under the Romans it was a colony, with the surname of *Faentia* (Plin. iii. 3. s. 4), or, in full, *Colonia Faentia Julia Augusta Pia Barcino*. (Inscr. ap. Gruter, p. 426, nos. 5, 6.)



COIN OF BARCA.

Mela (ii. 6) mentions it among the small towns of the district, probably as it was eclipsed by its neighbour Tarraco; but it may be gathered from later writers that it gradually grew in wealth and consequence, favoured as it was with a beautiful situation and an excellent harbour. (Avien. *Or. Mar.* l. c.; "Et Barcionum amoena sedes ditium.") It enjoyed immunity from imperial burthens. (Paul. Dig. l. tit. 15, de Cens.) In modern times it has entirely supplanted TARRACO in importance, owing to its submitting to the Moors when they destroyed the latter city.

As the land has gained upon the sea along this coast, the modern city stands for the most part E. of the ancient one, only a portion of the site being common to the two. The ruins of the ancient city are inconsiderable; they are described by Laborde (*Itin. de l'Espagne*, vol. ii. p. 41, 3rd ed.), Milhaud (*Diction. L. c.*), and Ford (*Handbook of Spain*, p. 229).

There is a coin of Galba, with the epigraph, *COL. BARCINO. FAVENTIA*. (Rasche, *Lec. Rei Num.* s. v.) [P. S.]

BARDERATE, a town of Liguria, included by Pliny (iii. 5, s. 7) among the "nobilis oppida" of the interior of that province, between the Apennines and the Padus; but notwithstanding this epithet, we find no other mention of the name; and its situation is wholly unknown. The modern town of Brà, supposed by some writers to occupy its site, is certainly too near Pollentia. [E. H. B.]

BARDINES. [CHYSSORHOAS.]

BARDO, a city of Hispania Ulterior, mentioned by Livy (xxiii. 21). Its site is not known. [P. S.]

BARĒA (*Bapēia*, Ptol. ii. 4, § 8; Baria, *Geogr. Rav.* iv. 42; Vera), a town of the Bastuli, on the coast of Spain, in the extreme SE, reckoned as belonging to the province of Baetica, though within the boundaries of Tarracensis. (Plin. iii. 3, s. 4, *ascripsum Baeticæ Baræa*; Florez, *Esp. S. x. 4*, ix. 4; coins, Sestini, p. 35.) [P. S.]

BARGASA (*Bārgasa*: *Eth.* *Βαργασαίος*), a city of Caria. The ethnic name is given by Stephanus on the authority of Apollonius in his *Caricia*. There are also coins of Bargasa with the epigraph *Βαργασαίων*. It is mentioned by Strabo (p. 656), who, after speaking of Chidus, says, "then Ceramus and Bargasa, small places above the sea." The next place that he mentions is Halicarnassus. Bargasa is therefore between Chidus and Halicarnassus. Leake places Bargasa in his map, by conjecture, at the head of the gulf of Cos, at a place which he marks *Djovata*; this seems to be the *Giza* of Crauer. Neither of them states the authority for this position. [G. L.]

BARGULUM, a town in Epeirus of uncertain site. (Liv. xxix. 12.)

BARGUSH (*Βαργούσιοι*), one of the lesser peoples E. of the Illyriæ, in Hispania Tarracensis, probably along the river *Sagurra*. (Polyb. iii. 35; Liv. xxi. 19, 23; Steph. B. s. v.; Ukert, *Geographie*, vol. ii. pt. 1, p. 427.) [P. S.]

BARGYLIA (ἡ *Βαργυλία*: *Eth.* *Βαργυλιάνης*; and *Bargyletes*, *Cie. ad Fam.* xiii. 56), a city of Caria (Steph. s. v.), "which the Carians name Andanus, calling it a foundation of Achilles; and it is near Iasus and Myndus." Mela (i. 16), who calls it *Bargylos*, also places it on the bay of Iasus; and the bay of Iasus was also called *Bargyliticus*. (Liv. xxxvii. 17; Polyb. xvi. 12.) Chandler, who was in these parts, could not find *Bargylia*. Leake

conjectures that it may be on the bay between *Pasha Ländne* and *Asyn Killee*.

There was at *Bargylia* a statue of Artemis Cindyas under the bare sky, probably in a temple, about which statue the incredible story was told, that neither rain nor snow ever fell on it. (Polyb. xvi. 12; comp. the corrupt passage in Strabo, p. 658, and Groskurd's note, vol. iii. p. 54.) Philip III. of Macedonia had a garrison in *Bargylia*, which the Romans required him to withdraw as one of the terms of peace (Liv. xxxiii. 30; Polyb. xvii. 2, xviii. 31); and the *Bargylatæ* were declared free. [G. L.]

BARIS (*Bāpis*), a mountain of Armenia, situated, according to Nicholas of Damascus (Joseph. *Antiq.* i. 3, § 26), near the district of Mynas, the Mimi of Scripture. According to this historian it was this place where the ark rested before the deluge. St. Martin (*Mém. sur l'Arménie*, vol. i. p. 265) identifies it with *Mt. Varaz*, situated in the centre of Armenia. (Comp. Chesney, *Expéd. Exuphrat*, vol. ii. p. 7; Ritter, *Erldkunde*, vol. x. p. 83.) [E. B. J.]

BARIS, a river of LIMYRICA, in India. [P. S.]

BARIS. [VERETUM.]

BA'RUM (*Bāpum*, *Bāpivos*: *Eth.* *Barinus*), a maritime city of Apulia, situated on the coast of the Adriatic, about 75 miles from Brundisium, and 36 from the mouth of the Aufidus. (Strabo, vi. p. 283, gives 700 stadia for the former, and 400 for the latter distance; but both are greatly overrated. Comp. Itin. Ant. p. 117; Tab. Pent.; and Romanelli, vol. ii. p. 160.) It is still called *Barì*, and is now one of the most considerable cities in this part of Italy, but does not appear to have enjoyed equal consideration in ancient times. No mention of it is found in history previous to the conquest of Apulia by the Romans, and we have no account of its origin, but its coins attest that it had early received a great amount of Greek influence, probably from the neighbouring city of Tarentum; and prove that it must have been a place of some consideration in the 3rd century B. C. (Millingen, *Numismatique de l'Italie*, p. 149; Mommsen, *Das Römische Münzwesen*, p. 335.) It is incidentally mentioned by Livy (xl. 18), and noticed by Horace as a fishing-town. (*Barì moenia pisces*, *Sat.* i. 5, 97.) Tacitus also mentions it as a Municipium of Apulia, and the name is found in Strabo, Pliny, and the other geographers among the towns belonging to that province. (Tac. *Ann.* xvi. 9; Strab. vi. p. 283; Plin. iii. 11, s. 16; Ptol. iii. 1, § 15; Mela, ii. 4; *Lith. Colon.* p. 211.) Its position on the Via Appia or Trajana, as well as its port, contributed to preserve it from decay, but it does not seem to have risen above the condition of an ordinary municipal town until after the fall of the Western Empire. But in the 10th century, after its possession had been long disputed by the Lombards, Saracens, and Greeks, it fell into the hands of the Greek emperors, who made it the capital of Apulia, and the residence of the Catapan or governor of the province. It still contains near 20,000 inhabitants, and is the see of an archbishop and the chief town of the province now called the *Terra di Barì*. No vestiges of antiquity remain there, except several inscriptions of Roman date; but excavations in the neighbourhood have brought to light numerous painted vases, which, as well as its coins, attest the influence of Greek art and civilization at *Bari*. (Romanelli, vol. ii. p. 168; Swinburne's *Travels*, vol. i. p. 191–200; Giustiniani, *Diz. Geogr.* vol. ii. p. 178–197.) A cross road leading direct from *Bari* to Tarentum is mentioned in the *Itin. Ant.*

(p. 119); the distance is correctly given at 60 R. miles.

[E. H. B.]



COIN OF BARIUM.

BARNÄ (*Bápva*, Arrian. *Ind.* 27), a small village at which the fleet of Nearchus halted for a short time. It was the next place to Batanum, and is probably the same as the Badara (*Baðapa* *Γεδρα* of Ptolemy. (vi. 21. § 5.) (Vincent, *Navig. of Indian Ocean*, vol. i. p. 250.) [V.]

BARNUS (*Βαρνός*), a town on the Via Egnatia, and apparently upon the confines of Illyria and Macedonia, between Lychnidus and Heracleia. (Polyb. ap. Strab. vii. p. 322.) Leake, however, conjectures that it may be the same place as Armissa, B being a common Macedonian prefix. (Leake, *Northern Greece*, vol. iii. p. 316.) [ARMISSA.]

BAROMAGI. [CAESAROMAGUS.]

BARSAMPSE (*Βαρσάμψη*), a place mentioned by Ptolemy (v. 18. § 5.) as being on the E. bank of the Euphrates. Lat. 36° 15', long. 72° 20'. Ritter (*Erklärung*, vol. x. p. 1000) fixes its position S.E. of Bethan Maria at the spot where the Euphrates makes a bend to the W. opposite to the caves and ruins of *El Alenter*. The name is Syrian, and has been identified as Beth-Shelesh, or Temple of the Sun. [E. B. J.]

BARSITA. [BORSITPA.]

BARYGAZA, BARYGAZE'NUS SINUS. [INDIA.]

BASA or BASAG, a place on the south coast of Arabia, mentioned only by Pliny (vi. 28. s. 32), perhaps identical with Ptolemy's Abisa or Abissagi, a city situated on the Gulf of Salactitae, near the Straits of the Persian Gulf. This ancient site Foster identifies with *Abissa*, a town at the eastern extremity of the Gulf of Bassas, between Harnin and Ras-al-Had, under the Palheiros Mountains, which he conceives to be the Didymoi montes of Ptolemy. (*Arabia*, vol. ii. pp. 182, 235.) [G. W.]

BASANTES MONS (*Βασάντες ὄρος*, Ptol. iv. 5. § 27), formed a portion of the rocky boundary of the Nile Valley to the east. It lay about lat. 23° N., between Syene and Berenice on the Red Sea. In its immediate neighbourhood were probably the Castra Lapidarium of the Notitia Imperii. The stone (*Básavos*), from which the mountain derived its name, was the *Lapis Lydius* of Pliny (xxxvi. 20. § 22), and was used in architecture for cornices of buildings, for whetstones, and also in the assay of metals. Geologists doubt whether the Basanus were basalt or hornblende. [W. B. D.]

BASANTE, a town in Lower Pannonia, called ad Basante in Pentering. Table, whereas in several Itineraries (*Ant.* p. 131, *Hier.* p. 563) and by Ptolemy (ii. 16. § 8) it is called Bassiana (*Βασίαννα*). Ruins of the place are still existing near the village of Dobrinca. [L. S.]

BASHAN (*Βασάν*, *Βασανίς*), sometimes represented as identical with Batanae; but as Bashan was comprehended in the country called Peraea by Josephus, — which he extends from Machaerus to

Pella, and even north of that — (for he reckons Gadara as the capital of Peraea, *B. J.* iv. 7. § 3), and Peraea is distinguished from Batanaea (*Ant.* xvii. 13. § 4, *B. J.* iii. 3. § 5), they are certainly distinct. It was inhabited by the Amorites at the period of the coming in of the children of Israel, and on the conquest of Og, was settled by the half-tribe of Manasseh. (*Numb.* xxi. 33—35, xxxii.; *Deut.* iii. 1—17.) It extended from the brook Jabok (*Zurka*) to Mount Hermon (*Gebel-es-Sheikh*), and was divided into several districts, of which we have particular mention of "the country of Argob," — afterwards named from its conqueror "Bashan-havoth-Jair" (*Jb.* v. 13, 14), — and Edrei, in which was situated the royal city Astaroth. (*Deut.* i. 4, *Josh.* xiii. 12, 29—31.) It was celebrated for the excellency of its pastures; and the sheep and oxen of Bashan were proverbial. (*Deut.* xxxii. 14; *Psal.* xxii. 12; *Ezek.* xxxix. 18; *Amos*, iv. 1.) For its civil history see PERAEA. [G. W.]

BASÍLIA. 1. (*Basel*, or *Bile*), in the Swiss canton of *Bâle*, is first mentioned by Ammianus Marcellinus (xxx. 3), who speaks of a fortress, Robur, being built near Basilia by the emperor Valentinian I. A.D. 374. After the ruin of Augusta Rauracorum (*Augst*), Basilia became a place of importance, and in the Notitia it is named Civitas Basiliensis. It is not mentioned in the Itineraries or the Table.

2. This name occurs in the Antonine Itin. between Durocortorum (*Rheims*), and Axuenna [AXUENNA], and the distance is marked x. from Durocortorum and xii. from Axuenna. D'Anville (*Notice*) makes a guess at its position. [G. L.]

BASÍLIA. The island which Pytheas called Abalus, Timaeus called Basilia. (Plin. xxxvii. 7. s. 11.) It produced amber. On the other hand, the Baltic of Pytheas was the Basilia of Timaeus. Zeus (p. 270) reasonably suggests that, although there is a confusion in the geography which cannot be satisfactorily unravelled, the word Basilia is the name of the present island *Oesel*. [BALIA and MENTONOMON.] [R. G. L.]

BASÍLIS (*Βασίλις*, *Basílis* : *Eth. Basílis*), a town of Arcadia in the district Parrhasia, on the Alpheius, said to have been founded by the Arcadian king Cypselus, and containing a temple of the Eleusinian Demeter. It is identified by Kiepert in his map with the Cypselia mentioned by Thucydides (v. 33). There are a few remains of Basilis near *Kyparissia*. (Paus. viii. 30. § 5; Athen. p. 609, c.; Steph. B. s. c.; Leake, *Morée*, vol. ii. p. 293; Ross, *Reisen im Peloponnes*, vol. i. p. 89.) [CYPSELA.]

BASSAE. [PIHGHALIA.]

BASSIANA. [BASANTE.]

BASTA, a town of Calabria, described by Pliny (iii. 11. s. 16) as situated between Hydruntum and the Iapygian Promontory. Its name is still retained by the little village of *Yaste* near *Poggiardo*, about 10 miles SW. of *Otranto*, and 19 from the *Capo della Leuca* (the Iapygian Promontory). Galateo, a local topographer of the 16th century, speaks of the remains of the ancient city as visible in his time; while without the walls were numerous sepulchres, in which were discovered vases, arms, and other objects of bronze, as well as an inscription, curious as being one of the most considerable relics of the Messapian dialect. (Galateo, *de Situ Iapygiae*, pp. 96, 97; Ronanelli, vol. ii. p. 30, 31; Gruter, *Inscr.* pp. 145-5; Mommsen, *Unter Italischen Dialekte*, p. 52—56.)

The BASTERINI of Pliny, mentioned by him shortly afterwards among the "Calabrorum Mediterranei," must certainly be the inhabitants of Basta, though the ethnic form is curious. [E. H. B.]

BASTARNÆ (Βαστάρναι) or BASTERNÆ (Βαστέρναι), one of the most powerful tribes of Sarmatia Europæa, first became known to the Romans in the wars with Philip and Perseus, kings of Macedonia, to the latter of whom they furnished 20,000 mercenaries. Various accounts were given of their origin; but they were generally supposed to be of the German race. Their first settlements in Sarmatia seem to have been in the highlands between the *Theiss* and *March*, whence they pressed forward to the lower Danube, as far as its mouth, where a portion of the people, settling in the island of PEUCIA, obtained the name of PEUCINI. They also extended to the S. side of the Danube, where they made predatory incursions into Thrace, and engaged in war with the governors of the Roman province of Macedonia. They were driven back across the Danube by M. Crassus, in B. C. 30. In the later geographers we find them settled between the Tyras (*Dniester*) and Borysthænes (*Dniester*), the Peucini remaining at the mouth of the Danube. Other tribes of them are mentioned under the names of Atunoi and Sidones. They were a wild people, remarkable for their stature and their courage. They lived entirely by war; and carried their women and children with them on waggons. Their main force was their cavalry, supported by a light infantry, trained to keep up, even at full speed, with the horsemen, each of whom was accompanied by one of these foot-soldiers (παράβατοι). Their government was regal. (Polyb. xxi. 9; Strab. ii. pp. 93, 118, vi. pp. 291, 294, vii. p. 305, et seq.; Scymn. Fr. 50; Memnon, 29; Appian, *Mithr.* 69, 71, *de Reb. Maced.* 16; Dion Cass. xxxiv. 17, ii. 23, et seq.; Plut. *Aem. Paul.* 12; Liv. xl. 5, 57, et seq., xlv. 26, et seq.; Tac. *Ann.* i. 65, *German.* 46; Justin, xxxii. 3; Plin. iv. 12. s. 25; Ptol. iii. 5. § 19; and many other passages of ancient writers; Ukert, *Geogr. d. Griech. u. Röm.* vol. iii. pt. 2, pp. 427, 428.) [P. S.]

BASTETANI, BASTITANI, BASTULI (Βαστητάνοι, Βαστιτάνοι, Βαστούλοι), according to Strabo, were a people of Hispania Bastica, occupying the whole of the S. coast, from Calpe on the W. to Bæra on the E., which was called from them BASTETANIA (Βαστητανία). They also extended inland, on the E., along M. Orospeida. But Ptolemy distinguishes the Bastuli from the Bastetani, placing the latter E. of the former, as far as the borders of the ORETANI, and extending the Bastuli W. as far as the Iberian and partly Phœnician, and hence Ptolemy speaks of them as Βαστούλοι οἱ καλουμένοι Ποιννοί, and Appian calls them Βαστοφοίνικες (*Hisp.* 56). (Strab. iii. pp. 139, 155, 156, 162; Mela, iii. 1; Plin. iii. 1. s. 3; Ptol. ii. 4. § § 6, 9; Ukert, vol. ii. pt. 1, pp. 308, 309, 315, 406.) [P. S.]

BA'STIA. [MENTESA BASTIA.]

BATA (Βάτρα), a village and harbour in Sarmatia Asiatica, on the Euxine, 400 stadia S. of Sinda, and near the mouth of the river Psychrus. (Strab. xi. p. 496; Ptol. v. 9. § 8.) [P. S.]

BATANÆ. [ECHATANÆ.]

BATANÆA (*Batrana*), a district to the NE. of Palestine, situated between Gaulonitis (which bounded Galilee on the east, and extended from the Sea of Tiberias to the sources of the Jordan) and Ituraea or Auranitis, having Trachonitis on the

north. (Reland, *Palæst.* p. 108.) It was added to the kingdom of Herod the Great by Augustus (Joseph. *Ant.* xv. 10. § 1), and afterwards comprehended with Ituraea (or Aulonitis) and Trachonitis, in the tetrarchy of Philip (xvii. 13. § 4; comp. *St. Luke*, iii. 1; Reland, pp. 108, 202.) It is reckoned to Syria by Ptolemy (v. 15. § 25.) [G. W.]

BATAVA CASTRA (*Passau*), also called Batavium oppidum, a town or rather a fort in Vindelicæ, at the point where the Aenus flows into the Danube, and opposite the town of Boiodurum. It derived its name from the fact that the ninth Batavian cohort was stationed there. (Euseb. *Vit. Sever.* 22, and 27; *Notit. Imper.*) [L. S.]

BATAVI, or BATAVI (Βαταβοί, Βατάβωνες), for the Romans seem to have pronounced the name both ways (Juvén. viii. 51; Lucan, l. 431), a people who are first mentioned by Caesar (*B. G.* iv. 10). The name is also written *Valavi* in some MSS. of Caesar; and there are other varieties of the name. The Batavi were a branch, or part of the Chatti, a German people, who left their home in consequence of domestic broils, and occupied an island in the Rhine, where they became included in the Roman Empire, though they paid the Romans no taxes, and knew not what it was to be ground by the Publicani; they were only used as soldiers. (Tac. *German.* i. 29, *Hist.* iv. 12.) They occupied this island in Caesar's time, B. C. 55, but we do not know how long they had been there. The Batavi were good horsemen, and were employed as cavalry by the Romans in their campaigns on the Lower Rhine, and in Britain (Tac. *Hist.* iv. 12), and also as infantry (*Agric.* 36). In the time of Vitellius (A. D. 69) Claudius Civilis, a Batavian chief, who, or one of his ancestors, as we may infer from his name, had obtained the title of a Roman citizen, rose in arms against the Romans. After a desperate struggle he was defeated, and the Batavi were reduced to submission. (Tac. *Hist.* iv. 12—37; 54—79, v. 14—26.) But as we learn from the passage of Tacitus already cited (*German.* 29), they remained free from the visits of the Roman tax-gatherer; and they had the sounding title of brothers and friends of the Roman people. Batavian cavalry are mentioned as employed by the emperor Hadrian, and they swam the Danube in full armour (Dion Cass. lxi. 9; and note in the edition of Reimar, p. 1482). During the Roman occupation of Britain, Batavi were often stationed in the island.

The Batavi were employed in the Roman armies as late as the middle of the fourth century of the Christian æra; and they are mentioned on one occasion as being in garrison at Sirmium in Pannonia. (Zosim. iii. 35.)

The Batavi were men of large size (Tac. *Hist.* iv. 14, v. 18), with light or red hair (Martial, xiv. 176; Auricomus Batavus, Sil. iii. 608).

The Batavi were included within the limits of Gallia, as Gallia is defined by Caesar (*B. G.* iv. 10), who makes the Rhine its eastern boundary from its source in the Alps to its outlet in the Ocean. The names of the places within the limits of their settlement appear to show that this country was originally Gallic. The Batavi occupied an island (Insula Batavorum, Caesar, *B. G.* iv. 10). Caesar was informed, for he only knew it by hearsay, that the Mosæ received a branch from the Rhine; this branch was called Vahalis, or Væcalus, according to some of the best MSS. of Caesar, now the *Waal*. The meaning of the passage of Caesar, in which he describes the "Insula Batavorum," appears to be

that the island of the Batavi was formed by the *Waal*, or the branch from the Rhine, the *Mosa*, and the main stream of the Rhine, so that the Ocean would bound the island on the west; but this is not what he says, according to some texts (see Schneider's *Caesar*, iv. p. 326). Tacitus (*Ann.* ii. 6) describes the Rhine as dividing into two streams at the point where the Batavian territory begins (apud principium agri Batavi), and continuing its rapid course, under the same name, to the Ocean. The stream on the Gallic side, which is wider and less rapid, receives from the natives the name *Vahalis*, which name is soon changed to that of *Mosa*, by the outlet of which river it enters the same Ocean as the Rhine.—We may infer from this passage that Tacitus conceived the island as formed by the main branch of the Rhine, by the other branch called the *Vahalis*, which flows into the *Mosa*, by the course of the *Mosa* to the sea, after it had received the *Vahalis*, and by the Ocean on the west. And the interpretation, which is the true meaning of his words, is confirmed by another passage (*Hist.* iv. 12), in which he says that the Ocean was the western boundary of the island (a fronte). Pliny (iv. 15) makes the *Insula Batavorum* nearly 100 M. P. in length, which is about the distance from the fort of *Schenkenschanz*, where the first separation of the Rhine takes place, to the mouth of the *Maas*. This fort was built on the site of a fort named *Herispick*, which place, as we learn from a writer of the ninth century, was at that time the point of separation of the Rhine and *Waal*, which are described as surrounding the "Provincia Batua." (Walckenaer, *Géog. &c.*, vol. i. p. 493.) The result of all these authorities appears to be that the island was formed by the bifurcation of the Rhine, the northern branch of which enters the sea at Katwyck, a few miles north of Leyden, by the *Waal*, and the course of the *Maas* after it has received the *Waal*, and by the sea. The *Waal* seems to have undergone considerable changes, and the place of its junction with the *Maas* may have varied. Walckenaer, following Oudendorp's text, endeavours to explain the passage in *Caesar*, who, according to that text, says that the "*Mosa* . . . having received a portion of the Rhine, which is called *Vahalis*, and makes the *Insula Batavorum*, flows into the Ocean, and it is not further from the Ocean than lxxx. M. P., that it passes into the *Rhenus*." But Walckenaer's attempt is a failure, and he helps it out by slightly altering Oudendorp's text, which he professes to follow. Though *Caesar*'s text is uncertain, it is hardly uncertain what he means to say.

The first writer who calls this island *Batavia* is *Zosimus* (iii. 6); and he says that in the time of *Constantius* (A. D. 358), this island, which was once Roman, was in the possession of the *Salli*, who were *Franks*. *Batavia* was no doubt the genuine name, which is preserved in *Betuwe*, the name of a district at the bifurcation of the Rhine and the *Waal*. The *Canninefates*, or *Canninefates* (*Plin.* iv. 15; *Tac. Hist.* iv. 15), a people of the same race as the *Batavi*, also occupied the island, and as the *Batavi* seem to have been in the eastern part, it is supposed that the *Canninefates* occupied the western part. The *Canninefates* were subdued by *Tiberius* in the reign of *Augustus*. (*Vell. Pat.* ii. 105.) The chief place was *Lugdunum* (*Leyden*). This name, *Lugdunum*, is Celtic as well as *Batavodurum*, the other chief town of the island, which confirms the supposition that the Celtic nation

originally extended as far north as the mouth and lower course of the Rhine; and *Tacitus* (*Hist.* iv. 12) states this distinctly. In the time of *Nero* (*Tac. Ann.* x. 20) the Roman commander *Corbulo*, who was in the island, employed his soldiers who had nothing to do, in digging a canal to unite the Rhine and the *Maas*. It was 23 M. P. in length, or 170 stadia according to *Dion Cassius* (ix. 80). It ran from *Lugdunum* past *Delft* to the *Maas* below *Rotterdam*, and entered the *Maas* at or near *Vlaudingem*. A Roman road ran from *Leyden* through *Trajectum* (*Utrecht*) to *Burginatio*, apparently a word that contains the Teutonic element, *burg*; and the site of *Burginatio* seems to be that of *Schenken-schanz*. [G. L.]

BATAVODURUM, a place on the Rhine (*Tac. Hist.* v. 20), where the Romans had a legion, the *Secunda*, during the war with *Civilis*. The name *Batavo-dur*, um means a Batavian place on a stream. The site is generally supposed to be what was called *Dorestad* in the middle ages, and now *Wyck-te-Dursteide*, which is in the angle formed by the *Leck* and the *Kromme Rhyne*, a position which is consistent with the attempt of the German auxiliaries of *Civilis* to destroy a bridge at *Batavodurum*, if we suppose that they came from the German or north side of the Rhine to attack the place. Some geographers fix *Batavodurum* at *Noviomagus*, generally supposed to be *Nymegen*, in favour of which something may be said. [G. L.]

BATAVORUM INSULA. [BATAVI.]

BATAVORUM OPPIDUM, is mentioned in *Tacitus* (*Hist.* v. 19), as it stands in most texts. *Civilis*, after being defeated by the Romans at *Vetora*, and not being able to defend the "*Batavorum Oppidum*" retreated into the *Batavorum Insula*. If *Nymegen* were *Batavodurum*, the *Batavorum Oppidum* and *Batavodurum* might be the same place. If we read in *Tacitus* (*Hist.* v. 19) "*Oppida Batavorum*," as one MS. at least has, there must have been Batavian towns out of the *Insula* as well as in it; and this may be so, as *Lipius* contends, and cites in support of his opinion *Tacitus* (*Hist.* iv. 12). *Batenburg*, on the right bank of the *Maas*, and nearly due west of *Nymegen*, will suit very well the position of the *Oppidum Batavorum*, so far as the events mentioned in *Tacitus* show; and in this case also we have a Batavian town which is not within the *Insula*. [G. L.]

BATHINUS, a river of *Dalmatia* in *Illyricum*, the situation of which is unknown. (*Vell. Pat.* ii. 114.)

BATHOS (*Bátos*), a place of *Arcadia* in the district *Parrhasia*, between *Trapezus* and *Basilis*. Near to a neighbouring fountain called *Olympius* fire was seen to issue from the ground. In the ravine, which *Pausanias* indicates by the name *bathos*, the earth burnt for several years about 30 or 40 years ago, but without any flames. (*Paus.* viii. 29. § 1; *Ross, Reisen in Peloponnes*, vol. i. p. 90.)

BATHYNIAS (*Bathynas*), a river in *Thrace*, emptying itself into the *Propontis* not far from *Byzantium*. (*Plin.* iv. 18; *Ptol.* iii. 11. § 6.) This river is probably the same as the one called *Bathysrus* by *Theophrastus* (vol. v. p. 340, ed. Bonn), and *Bithyas* by *Apollonius* (*Mithrid.* 1). [L. S.]

BATHYS (*Bátos*), a small river on the coast of *Pontus*, 75 stadia north of the *Acampsis* (*Arr.* p. 7), and of course between that river and the *Phasis*. It is also mentioned by *Pliny* (vi. 4), who places only one stream between it and the *Phasis*. [G. L.]

BATHYS PORTUS. [AULIS.]

BATIAE (*Baria*), a town of Thesprotia in Epeirus, mentioned along with Elateia, and situated in the interior in the neighbourhood of Pandosia. (Strab. vii. p. 324; Theopomp. ap. Harpocrat. s. v. *Ἐλάτεια*; Leake, *Northern Greece*, vol. iv. p. 74.)

BATIANA, in Gallia Narbonensis, is placed in the Table between Accumn (*Ancone*) and Valentia (*Valence*). It appears in the geographer of Ravenna, under the name Vatianna. D'Anville fixes the position at *Baiz*, on the west bank of the Rhone; but Walckenaer (*Geog. &c.*, vol. ii. p. 204) places it opposite to Baix, at a place named *Bance*, which is the same name as the Vancianis of the Jerusalem Itin. Probably there was a road on both sides of the river between Valentia and Accumn. [G. L.]

BATINI (*Barevot*), a German tribe, which Ptolemy (ii. 11. § 20) places between Mount Sudeta and Asceburgius. Some believe the Batini to have been the same as the Butones, who, together with other tribes, were subdued by Maroboduus. (Strab. vii. p. 290, where however Cramer reads *Ποτρωτες*.) Modern writers connect the names Budissin or Budia with the ancient Butini. (See Kruse, *Budorigis*, p. 113.) [L. S.]

BATINUS, a river of Picenum, mentioned only by Pliny (iii. 13. s. 18), who places it between the Vomanius (*Vomano*), and the Truentus (*Tronto*). There can be little doubt that it was the river now called the *Tordino*, which flows by *Teramo* (Interamna), and enters the Adriatic near *Giulia Nuova*. [E. H. B.]

BATNAE (*Bātrai*: *Eth. Bātrāios*). 1. A town of Oesene. This name of Syriac origin is found in the Arabic, and means a place in a valley where waters meet. (Milman, note on *Gibbon's Decl. and Fall*, vol. iv. p. 144; St. Martin, note on *Le Beau*, vol. iii. p. 56.) According to Amm. Marcellinus (xiv. 3. § 3) it was a municipal town in the district of Anthemusia, built by the Macedonians at a little distance from the Euphrates. Many opulent traders resided here, and during the month of September a large fair was held, which was attended by merchants from India and China. Dion Cassius mentions that Trajan, after his capture of Batnae and Nisibis, assumed the name of Parthicus. At Batnae it is recorded that the emperor Julian met with one of those disastrous presages which had so much influence upon him. (Amm. Marc. xxiii. 2.) Zosimus (iii. 12) merely mentions his march from it to Carthae. Procopius (*B. P.* ii. 12) describes it as a small and unimportant town at about a day's journey from Edessa, which was easily taken by Chosroes. Justinian afterwards fortified it, and it became a place of some consideration. (Procop. *De Aedif.* xii. 8.) The Syrian Christians called this city Batna Sarugi, or Batna in Sarugo. (Assemani, *Bibl. Orient.* vol. i. p. 285.) Afterwards the name of Batnae seems to have given way to that of Sarugi; and under that title its later history is fully given in Assemani (*Bibliotheca Orientalis*). In the Peutinger Tables it appears under the name of Batnis, between Thiar (*Doera*) and Charris (*Carrhae*), and the Antonine Itinerary places it at 10 M. P. from Edessa; the unintelligible affix of "Mari" to the name being, according to Wesseling, an abbreviation of "Municipium." This place is mentioned also by Hierocles. Colonel Chesney speaks of remains of this city, and describes two colossal unfinished lions at *Awan Togh*, about 8 miles S. of Batnae, as of peculiar interest. (*Exped. Euphrat.* vol. I. p. 114.)

The ruins of which Lord Pollington (*Journal Geog. Soc.* vol. x. p. 451) speaks as being on the road from *Edessa* to *Bir*, are conjectured by Ritter to belong to this place. (*Erdkunde*, vol. xi. p. 282.)

2. A village of Syria, which has often been confounded with the city of the same name on the other side of the Euphrates; according to the Antonine Itinerary it was situated between Bereoa and Hierapolis, 54 M. P. from the former, and 21 M. P., or, according to the Peutinger Tables, 18 M. P. from the latter. It is to this place that the well-known description of Julian, *Βαβαρικὸν ἀνομαστόν, χωρίον ἐστὶν Ἑλληνικόν* (*Epist.* 27), applies. The emperor describes it as situated in a grove of cypresses, and prefers it to Ossa, Pelion, and Olympus. Abulfedd (*Tab. Syr.* p. 192) speaks of it in a manner to justify these praises. [E. B. J.]

BATRASABES (or Batrasaves), a town of the Omani (now *Oman*) in Arabia, at the mouth of the Persian Gulf, and near to Cape Mussendam (Plin. vi. 28. s. 32), identical in situation with the Black Mountains and Cape of Asabi, and still marked by a town and district named Sabee, close to C. Mussendom. (Forster, *Arabia*, vol. ii. p. 225.) [G. W.]

BATULUM, a town of Campania, mentioned by Virgil (*Aen.* vii. 739) in conjunction with Rufræ and Celenia; and by Silius Italicus (viii. 566), who associates it with Nucera and Bovianum. The latter author clearly regards it as a Samnite city; but Virgil seems to be enumerating only places which adjoined the Campanian plain, and Servius in his note on the passage calls both Rufræ and Batulum "castella Campaniæ, a Samnitibus condita." The name is not mentioned by any other author, and its site is wholly unknown. [E. H. B.]

BAUDOBREICA is placed in the Table, where it is named Bontobrice, above Confluentes (*Coblentz*) at the junction of the *Rhine* and *Mosel*. The Notitia places it between Coblentz and Bingen. It is twice mentioned in the Antonine Itin., under the name of Bandobrica; but it is erroneously placed between Antunnaecum (*Andernach*) and *Bonn*. The distances in the Table and the column of Tongeren, where it is named Bandobrica, fix the site at Boppard, which is on the west bank of the Rhine, between *Oberwesel* and *Coblentz*. The name *Boppard* is the same as the name Bobardia, which occurs in mediæval documents. [G. L.]

BAULI (*Βαῦλοι*), a place on the coast of Campania, between Baiae and Cape Misenum. It was merely an obscure village before it became, in common with the neighbouring Baiae, a place of resort for wealthy Romans; but late writers absurdly derived its name from Boanila (*Βοαίλια*), and pretended that Hercules stabled his oxen there; whence Silius Italicus calls it "Herculei Bauli." (xi. 156; Serv. ad *Aen.* vi. 107; Symmach. *Ep.* i. 1.) The orator Hortensius had a villa here with some remarkable fish-ponds, which were the wonder of his contemporaries; they afterwards passed into the possession of Antonia, the wife of Drusus. (Varr. *R. R.* ii. 17; Plin. ix. 55. s. 81.) It is in this villa that Cicero lays the scene of his supposed dialogue with Catulus and Lucullus, which forms the second book of the *Academicæ*. (Cic. *Acad.* ii. 3, 40.) Nero afterwards had a villa here, where Agrippina landed, and was received by him just before he caused her to be put to death. Dion Cassius represents it as the actual scene of her murder, but, from the more detailed narrative of Tacitus, it

appears that she proceeded from thence to Baiae, and there embarked with the view of returning to Bauli; and when the attempt to drown her on the passage failed, took refuge in her own villa near the Lucrine Lake, where she was soon after assassinated. (Tac. Ann. xiv. 4-8; Suet. Ner. 34; Dion Cass. lxi. 13; Mart. iv. 63.) We learn from a letter of Symmachus that Bauli had lost nothing of its pleasantness, and was still occupied by numerous villas, as late as the reign of Theodosius; but we have no subsequent account of it. The modern village of *Bacolo* stands on a ridge of hill at some height above the sea, but it is evident, both from the expression of Silius Italicus, "ipso in litore" (l. c.), and from the narrative of Tacitus, that the ancient Bauli was close to the sea-shore; the range of villas probably joining those of Baiae, so that the two names are not unfrequently interchanged. There still exist on the shore extensive ruins and fragments of ancient buildings, which have every appearance of having belonged to the palace-like villas in question. Adjoining these are a number of artificial grottoes or galleries, commonly called *Le Cento Camerelle*, opening out to the sea; the precise object of which is unknown, but which were doubtless connected with some of the villas here. On the hill above is an immense subterranean and vaulted edifice, which appears to have been a reservoir for water; probably designed for the supply of the fleet at Misenum. It is one of the greatest works of the kind now extant, and is commonly called *La Piscina Mirabile*. (Eustace's *Class. Tour*, vol. ii. p. 417; Romanelli, vol. iii. p. 510.) [E. H. B.]

BAUTAE is placed in the Antonine Itin., on a road from Darantasia (*Moutiers en Tarentaise*) to Geneva. D'Anville fixes Bautae at *Vieux Annecy*, a little distance north of the town of *Annecy in Savoy*. [G. L.]

BAUTES, BAUTIS, or BAUTISUS (*Βαυτης, Βαυτισος: Hoang-ho or Yellow River*), one of the two chief rivers of SERICA, rising, according to Ptolemy, from three sources, one in the Cassi M., another in the Ottocorras M., and a third in the Emodi M.; and flowing into the country of the Sinae. (Ptol. vi. 16. § 3; Amm. Marc. xxiii. 6.) The three sources of Ptolemy have not been identified with any certainty. [P. S.]

BAUZANUM (*Botzen*), a town in Rhaetia. (Paul. Diac. v. 36.)

BAVO (Plin. iii. 26. s. 30), or BOA (Cod. Theod. 16. tit. 5. s. 53; also Boae, Amm. Marc. xxii. 3; Boia, *Ant. Itin.* p. 523, Weiss.: *Bao*), an island off the coast of Dalmatia in Illyricum, used as a place of banishment under the emperors.

BAZIRA (*τὰ Βάζιρα*) or BEZIRA, a fort of the Assaceni, at the S. foot of M. Paropamisus, taken by Alexander on his march into India. (Arrian, *Anab.* iv. 27, 28; Curt. viii. 10. § 2.) It is usually identified with *Bajore* or *Bishore*, NW. of *Peshawar*; but it is by no means certain that this is the true site. [P. S.]

BAZIUM (*Βάσιον ἄκρον*, Ptol. iv. 5. § 8), a promontory which formed the southern extremity of Foul Bay (*Sinus Immundus*), and appears to be the modern *Ras el Naschef*. It was in lat. 24° 5' N., in the Regio Troglodytica, and was the northernmost projection of Aethiopia Proper on the coast of the Red Sea. [W. B. D.]

BEA'TIA (*Inscr.*), BIA'TIA (*Biaitia*, Ptol. ii. 6. § 9), or VIA'TIA (Plin. iii. 3. s. 4), a city of the Oretani in Hispania Tarraconensis, on the frontier of Bae-

tica: now *Baena*, on the upper *Guadalquivir*. (Flores, vii. p. 97; Ukert, vol. ii. pt. 1. p. 408.) [P. S.]

BE'BII MONTES. [ILLYRICUM.]

BE'BRYCES (*Βέβρυκες*, their country *Βεβρυκία*). 1. A nation on the Pontus in Asia. Stephanus (s. v. *Βεβρυαίος*) also mentions the Bysnaei as a tribe of Bebryces. Strabo (p. 295) supposes the Bebryces to have been of Thracian stock, and that their first place of settlement in Asia was Mysia. Dionysius Periegetes (805; and see the commentary of Eustathius) places the Bebryces where the river Cius enters the Propontus, that is, about the Gulf of Cius. Eratosthenes (Plin. v. 30) enumerates the Bebryces among the Asiatic nations that had perished. In fact, the Bebryces belong to mythology rather than to history. [G. L.]

2. An Iberian people, regarded as aboriginal, dwelling on both sides of the Pyrenees. They were wild and uncivilized, and subsisted on the produce of their flocks and herds. (Avien. *Or. Marit.* 485; Sil. Ital. iii. 420-443, xv. 494; Tzet. ad *Lycothr.* 516, 1305; Zonar. viii. 21; Humboldt, *die Uebelwöner Hispaniens*, p. 94.) [P. S.]

BECHÉIRES (*Βέχαιρες, Βέχαιροι*), a barbarous tribe on the coast of the Pontus (Apoll. Rhod. ii. 396, 1246; Dionys. Perieg. 765), mentioned with the Macrones, and as east of the Macrones. Scylax, following the coast from east to west, names the Becheires, and then the Macrocephali, supposed by Cramer to be the Macrones; but Pliny (vi. 3) distinguishes the Macrones and Macrocephali. Pliny's enumeration of names often rather confuses than helps us; and it is difficult to say where he places the Becheires. But we might infer from Pliny and Mela (i. 19) that they were west of Trapezus, and east of the Thermodon. [G. L.]

BEDA, a position placed on the road between Augusta Trevirorum (*Trier*) and Cologne, 12 Gallie leagues from *Trier*. It appears to be a place called *Bildburg*. The name Pagus Bedensis occurs in the notice of the division made A.D. 870 of the possessions of Lothaire between his brothers Louis the German and Charles the Bald. [G. L.]

BEDAUM or BIDAUM (*Βάδακον*), a town in Noricum. (Ptol. ii. 14. § 3; *Itin. Ant.* pp. 236, 257, 258; Tab. Peut.) Modern geographers identify it with *Bamburg* or with *Burghausen* near the point where the *Salzach* flows into the Danube. (Comp. Orelli, *Inscript.* No. 1694, where a god Bedaius is mentioned, who was probably worshipped at Bedaium.) [L. S.]

BEDRIACUM or BEBRIACUM (the orthography of the name is very uncertain, but the best MSS. of Tacitus give the first form: *Βηδριακόν*, Joseph.; *Βηβριακόν*, Plut.: *Eth. Bedriacensis*), a village or small town (vicus) of Cisalpine Gaul, situated between Verona and Cremona. Though in itself an inconsiderable place, and not mentioned by any of the ancient geographers, it was celebrated as the scene of two important and decisive battles, the first in A. D. 69, between the generals of Vitellius, Caecina and Fabius Valens, and those of Otho; which ended in the complete victory of the former; the second, only a few months later, in which the Vitellian generals were defeated in their turn by Antonius Primus, the lieutenant of Vespasian. But the former battle, from its being immediately followed by the death of Otho, obtained the greatest note, and is generally meant when the "pugna Bedriacensis" is mentioned. Neither of the two actions was, however, in fact, fought at, or close to,

Bedriacum, but on the road from thence to Cremona, and considerably nearer to the latter city: the assailing army having, in both instances, advanced from Bedriacum. (Tac. *Hist.* ii. 23, 39—44, 49, iii. 15, 20—25, 27; Plin. *Orth.* 8, 11—13; Joseph. *E. J.* iv. 9. § 9; Suet. *Orth.* 9; Eutrop. vii. 17; Viet. *Egit.* 7; Juv. ii. 106, and Schol. *ad loc.*) The position of Bedriacum has been the subject of much controversy. From the detailed narrative of Tacitus we learn that it was on the high road from Verona to Cremona; while the Tabula places Beloriaco (evidently a mere corruption of Bebrico) on the road from Cremona to Mantua, at the distance of 22 M. P. from the former city. This distance coincides exactly with a point on the modern road from Cremona to Mantua, about 2 miles E. of *S. Lorenzo Guazzone*, the same distance NW. of *Buzzolo*, and close to the village of *Culcatone*, from whence a perfectly direct line of road (now abandoned, but probably that of the Roman road) leads by *Gaito* to Verona. If this position be correct Bedriacum was situated just at the point of separation of the two roads from Cremona, one of which appears from Tacitus (*Hist.* iii. 21) to have been called the Via Postumia. Cluverius placed Bedriacum at *Canneto*, a small town on the *Oglio* (Ollius) a few miles NW. of the place just suggested; Mannert fixes it at *S. Lorenzo Guazzone*; D'Anville at *Cividale*, about 3 miles S. of *Buzzolo*; but this is probably too near the Padus. The precise position must depend upon the course of the Roman road, which has not been correctly traced. We learn from Tacitus that, like the modern high roads through this flat and low country, it was carried along an elevated causeway, or *agger*; both sides being occupied with low and marshy meadows, intersected with ditches, or entangled with vines trained across from tree to tree. (Cluver. *Ital.* pp. 259—262; Mannert, *Italian*, vol. i. p. 153; D'Anville, *Geogr. Anc.* p. 48.) [E.H.B.]

BEDUNIA, BEDUNENSES. [ASTURES.]

BEER (*Βηρ*), mentioned only once in Scripture (*Judges*, ix. 21). It is placed by Eusebius and St. Jerome in the great plain, ten miles north of Eleutheropolis (*Βηθ Σεβρι*), and a deserted village named *el-Bireh*, situated near the site of Beth-Shemesh, serves to confirm their notice. It is sometimes supposed to be identical with the following, though they are distinguished by the above-cited authors. [G.W.]

BEEROTH (*Βηροθ*), the plural form of Beer, signifies *Wells*. It is placed by Eusebius at the distance of seven miles from Jerusalem, on the road to Nicopolis, or Emmaus (now *Anania*). But St. Jerome's version of the Onomastic places it on the road to Neapolis (*Nablús*) at the same distance from Jerusalem. This would correspond very nearly with the site of the modern village of *el-Bireh*, which is about three hours, i. e. eight or nine miles, north of Jerusalem, on the high road to *Nablús*. "Many large stones, and various substructions testify to the antiquity of the site" (Robinson, *Bib. Res.* vol. ii. p. 130), and there are remains of two large reservoirs, formerly fed by a copious fountain, to which the city probably owed its name. It was one of the four cities of the Gibeonites, and fell to the lot of the tribe of Benjamin. (*Josh.* ix. 17, xviii. 25; Reland, *Palæst.* pp. 484, 618.) [G.W.]

BEERSHEBA (*Βηρσαβη*), "The Well of the Oath;" so named from an incident in the life of Abraham (*Gen.* xxi. 25, &c.), and afterwards the site of a city, situated in that part of Judah, which

was assigned to the tribe of Simeon. (*Josh.* xv. 28, xix. 2.) It is proverbial as the southernmost extremity of the Land of Israel, and was in the time of Eusebius a very extensive village twenty miles south of Hebron. It was then occupied by a Roman garrison. Its name is still preserved, and the site is marked by two fine ancient wells, and extensive ruins. (Reland, *s. v.*; Robinson, *Bib. Res.* vol. ii. pp. 301—303.) It is 12 hours, or more than 30 Roman miles, S.W. by W. of Hebron. [G.W.]

BEGORRITIS LACUS, mentioned only by Livy (xlii. 53), was situated in Eordæa in Macedonia, and probably derived its name from a town Begorra. Leake supposes Begorra to have been situated at *Kaliari*, and the Begorritis Lacus to be the small lake of *Kütrint*. (Leake, *Northern Greece*, vol. iii. pp. 289, 316.)

BELEBINA (*Βελβίνα*; *Eth.* *Βελβίνας*, Her.; more correctly *Βελβίτης*, Steph. B.: *St. George*), a small island, very lofty and difficult of access, situated at the entrance of the Saronic gulf, about 10 miles from the promontory of Sinium. Although nearer Attica than the Peloponnesus, it was reckoned to belong to the latter. Hence, it was doubtless inhabited by Dorians, and was probably a colony from Belemina (also written Belmina and Belbina), a town on the confines of Laconia and Arcadia. [BELEMINA.] Themistocles quotes the name of this island as one of the most insignificant spots in Hellas. (Herod. viii. 125.) The island was inhabited in antiquity. On all the slopes of the hills there are traces of the ancient terraces; and on one of the summits are remains of the ancient town. But neither inscriptions nor coins have yet been found on the island. (Scylax, p. 20; Strab. viii. p. 375, ix. p. 398; Steph. B. s. v.; Plin. iv. 12. s. 19; Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 172.)

BELEA, a place which is mentioned in the Antonine Itin., between Genabum, Orléans, and Brivodurum (*Briare*). Its site is unknown. [G. L.]

BELEMINA, BELMYNA, or BELBINA (*Βελμύνα*, *Βελμύνα*, *Βελβίνα*; *Eth.* *Βελβίτης*, Steph. B.), a town in the NW. frontier of Laconia, the territory of which was called Belminatis. (*Βελμύναις*, Polyb. ii. 54; Strab. viii. p. 343.) It was originally an Arcadian town, but was conquered by the Lacedæmonians at an early period, and annexed to their territory; although Pausanias does not believe this statement. (Paus. viii. 35. § 4.) After the battle of Leuctra Belbina was restored to Arcadia; most of its inhabitants were removed to the newly founded city of Megalopolis; and the place continued to be a dependency of the latter city. (Paus. viii. 27. § 4; Plut. *Cleom.* 4; Polyb. ii. 54.) In the wars of the Achaean league, the Belminatis was a constant source of contention between the Spartans and Achæans. Under Machanidas or Nabis, the tyrants of Sparta, the Belminatis was again annexed to Laconia; but upon the subjugation of Sparta by Philopomen in B.C. 188, the Belminatis was once more annexed to the territory of Megalopolis. (Liv. xxxviii. 34.) The Belminatis is a mountainous district, in which the Eurotas takes its rise from many springs. (Strab. l. c.; Paus. iii. 21. § 3.) The mountains of Belemina, now called *Tzimbará*, rise to the height of 4108 feet. Belemina is said by Pausanias (l. c.) to have been 100 stadia from Pellana, and is placed by Leake on the summit of Mount *Khelmas*, upon which there are Hellenic remains. (Leake, *Moræ*, vol. iii. p. 20; *Peloponnesiaca*, pp. 203 234, 237 366.)

BELENDI, a people of Aquitania, mentioned by Pliny (iv. 19), whose name appears to be preserved in that of *Bélin*, a small place in the *Landes*, between *Bordeaux* and *Buyonne*. The place is called *Belinum* in some old documents, and the passage of the river Pons Belini. *Bélin* is on the small river *Leyre*, in the department of Les Landes, which runs through the dreary *Landes* into the *Bassin d'Arceachon*. [G. L.]

BELERIUM, the *Land's End*, in Britain. *Belarium* is the form in *Diodorus Siculus* (v. 21). *Ptolemy* (ii. 3. § 3) has *Bolerium*; specially stating that *Bolerium* and *Antivestæum* were synonymous. [R. G. L.]

BELGAE. *Caesar* (*B. G.* i. 1) makes the *Belgae*, by which he means the country of the *Belgae*, one of the great divisions of *Gallia*. The *Belgae* were separated from their southern neighbours the *Celtae* by the *Seine* and the *Marne* (*Matrona*), a branch of the *Seine*. Their boundary on the west was the Ocean; on the east and north the lower course of the *Rhine*. *Caesar's* *Gallia* extends as far as the outlets of the *Rhine* (*B. G.* iv. 10), and includes the *Insula Batavorum* [*BATAVORUM INSULA*]; but there is a debated point or two about the outlets of the *Rhine*, which is better discussed elsewhere [*RETREXUS*]. *Caesar* does not fix the boundary of the *Belgae* between the source of the *Marne* and the *Rhine*; but as the *Lingones* and the *Sequani* seem to be the most northern of the *Celtae* in these parts, the boundary may have run from the source of the *Marne* along the *Côte d'Or* and the *Faucilles* to the *Vosges* (*Vosegus Mons*); and the *Vosegus* was the boundary from the north bank of the *Dombes* (*Dnbis*) to its termination in the angle formed by the junction of the *Nake* and the *Rhine*, near *Bingen*, with this exception that the *Mediomatrici* extended to the *Rhine* (*B. G.* iv. 10). The people on the east of the *Vosges* were *Germani*, *Vangiones*, *Nemetes*, *Tribocci*, who occupied the plain of *Alsace*, and perhaps somewhat more. (*Tacit. German.* 28.) These three tribes, or a part of each, were in the army of *Ariovistus*. (*Caes. B. G.* i. 51.) As to the *Tribocci* at least, their position on the left bank of the *Rhine* in *Caesar's* time, is certain (*B. G.* iv. 10). *Strabo* (p. 194) speaks of them as having crossed the *Rhine* into *Gallia*, without mentioning the time of this passage. The *Nemetes* and *Vangiones* may have settled west of the *Rhine* after *Caesar's* time, and this supposition agrees with *Caesar's* text, who does not mention them in *B. G.* iv. 12, which he should have done, if they had then been on the *Gallie* side of the *Rhine*. *Caesar's* military operations in *Gallia* did not extend to any part of the country between the *Mosel* and the *Rhine*. The battle in which he defeated *Ariovistus* was probably fought in the plain of *Alsace*, north of *Bâle*; but *Caesar* certainly advanced no further north in that direction, for it was unnecessary: he finished this *German* war by driving the *Germani* into the *Rhine*.

Caesar gives to a part of the whole country, which he calls the country of the *Belgae*, the name of *Belgium* (*B. G.* v. 12, 24, 25); a term which he might form after the fashion of the *Roman* names, *Latium* and *Sannium*. But the reading "*Belgio*" is somewhat uncertain, for the final *o* and the *s* may easily have been confounded in the MSS.; and though the MSS. are in favour of "*Belgio*" in v. 12, 25, they are in favour of "*Belgis*" in v. 24. The form "*Belgio*" occurs also in *Hirtius* (*B. G.* viii. 46, 49, 54), in the common texts. The form "*Belgium*,"

which would decide the matter, does not occur in the *Gallie* war. But whether *Belgium* is a genuine form or not, *Caesar* uses either *Belgium* or *Belgae*, in a limited sense, as well as in the general sense of a third part of *Gallia*. For in v. 24, where he is describing the position of his troops during the winter of the year B. C. 54—53, he speaks of three legions being quartered in *Belgium* or among the *Belgae*, while he mentions others as quartered among the *Morini*, the *Nervi*, the *Essui*, the *Remi*, the *Treviri*, and the *Eburones*, all of whom are *Belgae*, in the wider sense of the term. The part designated by the term *Belgium* or *Belgae* in v. 24, is the country of the *Bellovaci* (v. 46). In *Hirtius* (viii. 46, 47) the town of *Nemetocenna* (*Arras*), the chief place of the *Atrebates*, is placed in *Belgium*. The position of the *Ambiani*, between the *Bellovaci* and the *Atrebates*, would lead to a probable conclusion that the *Ambiani* were *Belgae*; and this is confirmed by a comparison with v. 24, for *Caesar* placed three legions in *Belgium*, under three commanders; and though he only mentions the place of one of them as being among the *Bellovaci*, we may conclude what was the position of the other two from the names of the *Ambiani* and *Atrebates* being omitted in the enumeration in v. 24. There was, then, a people, or three peoples, specially named *Belgae*, whom *Caesar* places between the *Oise* and the upper basin of the *Schelde*, in the old French provinces of *Picardie* and *Artois*. We might be inclined to consider the *Caleti* as *Belgae*, from their position between the three *Belgie* peoples and the sea; and some geographers support this conclusion by a passage in *Hirtius* (viii. 6), but this passage would also make us conclude that the *Aulerci* were *Belgae*, and that would be false.

In *B. G.* ii. 4, *Caesar* enumerates the principal peoples in the country of the *Belgae* in its wider sense, which, besides those above enumerated, were; the *Suessiones*, who bordered on the *Remi*; the *Menapii* in the north, on the lower *Maas*, and bordering on the *Morini* on the south and the *Batavi* on the north; the *Caleti*, at the mouth of the *Seine*; the *Vellocasses* on the *Seine*, in the *Veclin*; the *Veromandui*, north of the *Suessiones*, in *Fernandois*, and the *Aduatuci* on the *Maas*, and probably about the confluence of the *Maas* and *Sambre*. The *Condrusi*, *Eburones*, *Caeraces*, and *Paemani*, who are also mentioned in *B. G.* ii. 4, were called by the general name of *Germani*. They were all in the basin of the *Maas*, extending from *Tongern*, southwards, but chiefly on the east side of the *Maas*; and the *Eburones* extended to the *Rhine*. The *Aduatuci* were said to be *Teutones* and *Cimbri*. (*B. G.* ii. 29.)

Besides these peoples, there are mentioned by *Caesar* (*B. G.* v. 5) the *Meldi*, who are not the *Meldi* on the *Seine*, but near *Bruges*, or thereabouts; and the *Batavi*, in the *Insula Batavorum*. [*BATAVORUM INSULA*.] The *Segni*, mentioned in *B. G.* vi. 32 with the *Condrusi*, were probably *Germani*, and situated in *Namur*. The *Ambivari* (*B. G.* iv. 9, vii. 90) are of doubtful position. The *Mediomatrici*, south of the *Treviri*, were included in *Caesar's* *Belgae*; and also the *Lenci*, south of the *Mediomatrici*. The *Parisii*, on the *Seine*, were *Celtae*. These are the peoples included in *Caesar's* *Belgae*, except some few, such as those mentioned in *B. G.* v. 39, of whom we know nothing.

This division of *Gallia* comprehends part of the basin of the *Seine*, the basin of the *Somme*, of the *Schelde*, and of the *Maas*; and the basin of the *Mosel*, which belongs to the basin of the *Rhine*. It

is a plain country, and contains no mountain range except the *Vosges*. The hills that bound the basin of the *Mosel* are considerable elevations. The tract of the *Ardennes* (the *Ardenna Silva*), is rugged, but not mountainous. There is also the hilly tract along the *Maas* between *Dinant* and *Liège*, and north and east as far as *Aix-la-Chapelle*. The rest is level, and is a part of the great plain of Northern Europe.

Caesar (*B. G. i. 1*) makes the Belgae distinct from the Celtae and Aquitani in usages, political constitution, and language; but little weight is due to this general expression, for it appears that those whom Caesar calls Belgae were not all one people; they had pure Germans among them, and, besides this, they were mixed with Germans. The *Reni* told Caesar (*B. G. ii. 4*) that most of the Belgae were of German origin, that they had crossed the Rhine of old, and, being attracted by the fertility of the soil, had settled in the parts about there, and expelled the Galli who were the cultivators of those parts. This is the true meaning of Caesar's text: a story of an ancient invasion from the north and east of the Rhine by Germanic people, of which we have a particular instance in the case of the *Batavi* [*BATAVI*]; of the Galli who were disturbed, being at that remote time an agricultural people, and of their being expelled by the Germans. But Caesar's words do not admit any further inference than that these German invaders occupied the parts near the Rhine. The *Treviri* and *Nervi* affected a German origin (*Tacit. German. 28*), which, if it be true, must imply that they had some reason for affecting it; and also that they were not pure Germans, or they might have said so. Strabo (*p. 192*) makes the *Nervi* Germans. The fact of Caesar making such a river as the *Marne* a boundary between Belgic and Celtic peoples, is a proof that he saw some marked distinction between Belgae and Celtae, though there were many points of resemblance. Now, as most of the Belgae were Germans or of German origin, as the *Reni* believed or said, there must have been some who were not Germans or of German origin; and if we exclude the *Menapii*, the savage *Nervi*, and the pure Germans, we cannot affirm that any of the remainder of the Belgae were Germans. The name of the *Morini* alone is evidence that they are not Germans; for their name is only a variation of the form *Armorici*.

Within the time of man's memory, when Caesar was in Gallia, *Divitiacus*, a king of the *Suessiones*, was the most powerful prince in all Gallia, and had established his authority even in Britain (*B. G. ii. 4*). Belgae had also passed into Britain, and settled there in the maritime parts (*B. G. v. 12*), and they retained the names of the peoples from which they came. The direct historical conclusion from the ancient authorities as to the Belgae, is this: they were a Celtic people, some of whom in Caesar's time were mixed with Germans, without having lost their national characteristics. Caesar, wanting a name under which he could comprehend all the peoples north of the *Seine*, took the name of Belgae, which seems to have been the general name of a few of the most powerful peoples bordering on the *Seine*. Strabo (*p. 176*), who makes a marked distinction between the Aquitani and the rest of the people of Celtica or Gallia *Transalpina*, states that the rest have the Gallic or Celtic physical characteristics, but that they have not all the same language, some differing a little in tongue, and in their political forms, and

habite a little; all which express as great a degree of uniformity among peoples spread over so large a surface as could by any possibility exist in the state of civilization at that time. Strabo, besides the *Commentarii* of Caesar, had the work of *Posidonius* as an authority, who had travelled in Gallia.

When Augustus made a fourfold division of Gallia, *n. c. 27*, which in fact subsisted before him in Caesar's time,—for the *Provincia* is a division of Gallia independent of Caesar's threefold division (*B. G. i. 1*),—he enlarged *Aquitania* [*AQUITANIA*], and he made a division named *Lugdunensis*, of which *Lugdunum* (*Lyon*) was the capital. Strabo's description of this fourfold division is not clear, and it is best explained by considering the new division of Gallia altogether. [*GALLIA*.] Strabo, after describing some of the Belgic tribes, says (*p. 194*), "the rest are the peoples of the *Parceanitic* Belgae, among whom are the *Veneti*." The word *Parceanitic* is the same as Caesar's *Armoric*, or the peoples on the sea. He also mentions the *Osismi*, who were neighbours of the *Veneti*. This passage has been used to prove (*Thierry, Hist. des Gaulois, introd.*) that these *Parceanitic* Belgae, the *Veneti* and their neighbours, and the Belgae north of the *Seine*, were two peoples or confederations of the same race; and as the *Veneti* were Celts, so must the Belgae north of the *Seine* be. It might be said that Strabo here uses Belgae in the sense of the extended Belgian division, for he clearly means to say that this division comprehended some part of the country between the *Loire* and the *Seine*, the western part at least. But his account of the divisions of Gallia is so confused that it cannot be relied on, nor does it agree with that of Pliny. It is certain, however, that some changes were made in the divisions of Gallia between the time of Augustus and the time of Pliny. [*GALLIA*.] [*G. L.*]

BELGAE. A British population, is first mentioned under the name of Belgae by Ptolemy (*ii. 3. § 28*). Caesar's notice extends only to the fact of the interior of the island being inhabited "by those who are recorded to have been born in the island itself; whereas the sea-coast is the occupancy of immigrants from the country of the Belgae, brought over for the sake of either war or plunder. All these are called by names nearly the same as those of the states they came from—names which they have retained in the country upon which they made war, and in the land whereon they settled." (*B. G. v. 12*.)

How far do Caesar and Ptolemy notice the same population? Ptolemy's locality, though the exact extent of the area is doubtful, is, to a certain degree, very definitely fixed. The Belgae lay to the south of the *Dobuni*, whose chief town was *Corineum* (*Cirencester*). They also lay to the east and north of the *Durotriges* of *Dorsetshire*. *Venta* (*Winchester*) was one of the towns, and *Aquae Sulis* (*Bath*) another. *Calleva* (*Silchester*) was not one of them: on the contrary, it belonged to the *Atrebatii*. This coincides nearly with the county of Wilts, parts of Somerset and Hants being also included. It must be observed that the Belgae of Ptolemy agree with those of Caesar only in belonging to the southern part of Britain. They are chiefly an inland population, and touch the sea only on the south and west; not on the east, or the part more especially opposite Belgium. It must also be observed that Wilts is the county where the monumental remains of the ancient occupants of Britain are at once the most numerous and characteristic.

But the Belgic area of Britain may be carried further eastwards by considering the *Attrebatii* as a Belgic population; in which case *Belgae* is a generic term, and *Attrebatii* the specific name of one of the divisions it includes; and by admitting the evidence of Richard of Cirencester we may go further still. [BIRROCI.] To this line of criticism, however, it may be objected, that it is as little warranted by the text of Caesar as by that of Ptolemy.

The Belgae of Caesar require *Kent* and *Sussex* as their locality: those of Ptolemy, *Wiltshire* and *Somerset*. The reconciliation of these different conditions has been attempted. An extension westward between the times of the two writers has given one hypothesis. But this is beset with difficulties. To say nothing about the extent to which the time in question was the epoch of conquests almost exclusively Roman, the reasons for believing the *sources* of Ptolemy to have been earlier than the time of Caesar are cogent.

In the mind of the present writer, the fact that Ptolemy's authorities dealt with was the existence in Britain of localities belonging to populations called Belgae and *Attrebatii*; a fact known to Caesar also. Another fact known to Caesar was, the existence of Belgic immigrants along the shores of *Kent* and *Sussex*. Between these there is as little necessary connection as there is between the settlements of the modern Germans in London, and the existence of German geographical names in *-sted*, *-hurst*, &c., in *Kent*. But there is an apparent one; and this either Caesar or his authorities assumed. Belgae and *Attrebatii* he found in *Kent*, just as men from *Delmen-horst* may probably be found at present; and populations called Belgae and *Attrebatii* he heard of in parts not very distant just as men of *Gould-hurst* or *Mid-hurst* may be heard of now. He connected the two as nine ethnologists out of ten, with equally limited data, would have done,—logically, but erroneously.

The professed Celtic scholar may carry the criticism further, and probably explain the occurrence of the names in question—and others like them—upon the principle just suggested. He may succeed in showing that the forms *Belg-* and *Attrebat-*, have a geographical or political signification. The first is one of importance. The same, or a similar, combination of sounds occurs in *Blatun Buly-Run*, a station north of the Solway; in the *Numerus A-bulo-orum* stationed at Anderida; and in the famous *Fir-bolgs* of Ireland. Two observations apply to these last. Like the *Attacotti* [ATTACOTTI], they occur only in the fabulous portion of Irish history. Like the *-libet* in such words as *quodlibet*, *quibus-libet*, the *Boly* is uninflected, the *-fir-* only being declined—so that the forms are *Fir-Bolg* (*Belgae*), *Feroib-Bolg* (*Belyis*). This is against the word being a true proper name. Lastly, it should be added, that, though the word *Belgae* in Britain is not generic, it is so in Gaul, where there is no such population as that of the *Belgae*, except so far as it is Nervian, *Attrebatian*, *Mennian*, &c.

That the Belgae of Britain were in the same ethnological category with the Belgae of Gaul, no more follows from the identity of name, than it follows that *Cambro-Briton* and *Italian* belong to the same family, because each is called *Welsh*. The truer evidence is of a more indirect nature, and lies in the fact of the *Britannic Belgae* being in the same category with the rest of the Britons, the rest of the Britons being as the Gauls, and the Gauls as the continental Belgae. That the first and last of

these three propositions has been doubted is well known; in other words, it is well known that good writers have looked upon the Belgae as Germans. The *Gallia Belgica*, however, rather than the *Britannica*, are the tribes with whom this question rests. All that need be said here is, that of the three Belgic towns mentioned by Ptolemy (*Ischalis*, *Aquae Sulis*, and *Venta*), none is Germanic in name, whilst one is Latin, and the third eminently British, as may be seen by comparing the *Venta Silurum* and the *Venta Icenorum* with the *Venta Belgarum*. [R. G. L.]

BELGICA. [GALLIA.]

BELGINUM. [GALLIA.]

BELGIUM. [BELGAE.]

BELLAS. [BALISSUS.]

BELION. [LIMIA.]

BELISAMA (*Aestnarium*), in Britain, mentioned by Ptolemy (ii. 3. § 2) as south of *Morcadunio* (*Morecambe Bay*), and, consequently, most probably the mouth of the *Ribble*, though Horsley identifies it with that of the *Mersey*. [R. G. L.]

BELLI (*Βελλοί*), one of the smaller tribes of the Celtiberi, in Hispania *Tarraconensis*, with the powerful city of Segeda (*Σεγήδη*), the revolt of which commenced the Celtiberian War. (Polyb. xxxv. 2; Appian. *de Reb. Hisp.* 44, 45.) [P. S.]

BELLINTUM, a place in Gallia, marked in the Jerusalem Itin. between *Arignon* and *Arles*. The distance identifies it with *Arbentane*, according to D'Anville, and with *Lauzac*, according to others. [G. L.]

BELLOCASSES. [VELLOCASSES.]

BELLOVACI (*Βελλοδοκoi*, Strabo, p. 195), a Belgic people, the first of the Belgae in numbers and influence (*B. G.* ii. 4. § 8; vii. 59). It was reported to Caesar that they could muster 100,000 armed men. [BELGAE.] Their position was between the *Somme* (*Samara*) and the *Seine*, S. of the *Ambiani*, E. of the *Caleti*, and W. of the *Suessones*. It is conjectured that the small tribe of the *Sylvanectes*, E. of the *Oise*, who are not mentioned in Caesar, were in his time included among the *Bellovaci*. The whole extent of the territory of the *Bellovaci* probably comprehended the dioceses of *Beauvais* and of *Sulis*. Ptolemy mentions *Caesariomagus* (*Beauvais*) as the capital of the *Bellovaci* in his time. The only place that Caesar mentions is *Bratuspantium*. [BRATUSPANTUM.] [G. L.]

BELON (*Βέλων*, Strab. iii. p. 140, Steph. B.: *Eth. Βελώνιος*, comp. s. v. *Βῆλος*), or BAELOON (*Βαίλων*, Ptol. ii. 4. § 5; Marc. Herae. p. 40; Geogr. Rav. iii. 42; coins), a city on the S. coast of Hispania Baetica, at the mouth of a river of the same name (probably the *Barbate*), which Marcian places between 150 and 200 stadia S.E. of the Prom. Junonis (*C. Trafalgar*). The city was a considerable port, with establishments for salting fish; and it is 6 m. p. W. of Mellaria and 12 E. of Besippo (*Itin. Ant.* p. 407, where it has the surname *Claudia*), at the entrance of the Fretum Gaditanum (*Straits of Gibraltar*) from the Atlantic (Mela, ii. 6; Plin. iii. 3. s. 1), directly opposite to Tingis, in Mauretania, and was the usual place of embarkation for persons crossing over to that city (Strab. l. c.), the distance to which was reckoned 30 Roman miles (Plin. v. 1), or 220 stadia (*Itin. Ant.* p. 495). Its ruins are still seen at the place called *Belonia*, or *Colonia*, 3 Spanish miles W. of *Tarifa*. There is a coin with the epigraph *BAILO*. (*Philos. Trans.* vol. xxx. p. 922; Florez, *Med. de Esp.* vol. ii. p. 635, vol. iii. p. 152; Mionnet,

vol. i. p. 7, Suppl. vol. i. p. 14; Sestini, p. 33; Eckhel, vol. i. p. 16; Ukert, vol. ii. pt. 1, pp. 295, 343.] [P. S.]

BELSINUM, a place marked in the Antonine Itin. between Climberris (*Auch*) and Lugdunum Convenarum (*St. Bertrand de Comminges*). Belsinum is probably the Besino of the Table. D'Anville supposes that the site may be *Bernet*; others take it to be *Massewe*; but neither distances nor names seem to enable us to fix the site with certainty. [G. L.]

BELSINUM (Βελσινον, Ptol. ii. 6. § 58), a city of the Celtiberians, in Hispania Tarraconensis, afterwards called Vivarium. Its site is marked at *Viel*, near *Segurbe* in *Valencia*, by Roman ruins and inscriptions. (Laborde, *Itin. de l'Espagne*, vol. ii. p. 346, 3rd ed.) [P. S.]

BELUNUM or BELLUNUM (Βελούνον), a considerable town in the interior of Venetia, still called *Belluno*. It was situated in the upper valley of the Plavis (*Piave*), about 20 miles N.E. of Feltria, and almost on the borders of Raetia. It was probably in ancient as well as modern times the capital of the surrounding district. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 80; P. Diac. vi. 26; Orell. *Inscr.* 69.) [E. H. B.]

BELUS (Βηλεύς), called also Pagida by Pliny (v. 19), a small river of Palestine, described by Pliny as taking its rise from a lake named *Cendevia*, at the roots of Mount Carmel, which after running five miles enters the sea near Ptolemais (xxxvi. 26) two stadia from the city, according to Josephus. (*B. J.* ii. 2. § 9.) It is chiefly celebrated among the ancients for its vitreous sand, and the accidental discovery of the manufacture of glass is ascribed by Pliny to the banks of this river, which he describes as a slingshot stream, of unwholesome water, but consecrated by religious ceremonies. (Comp. Tac. *Hist.* v. 7.) It is now called *Nahr Na'mán*, but the lake Cendevia has disappeared. It is an ingenious conjecture of Reland that its ancient appellation may be the origin of the Greek name for glass, *βελός*, or *βάλος*. (*Balaest*, p. 290.) [G. W.]

BEMBINA. [NEMEA.]

BENACUS LACUS (Βήνακος λίμνη, Strab. i. Baivacos, Ptol.), a lake in Cisalpine Gaul, at the foot of the Alps, formed by the river Mincius, now called the *Lago di Garda*. (Plin. iii. 19. s. 23; Virg. *Aen.* x. 205.) It is the largest of all the lakes in Italy, greatly exceeding both the Lacus Larius and Verbanus in breadth and superficial extent, though inferior to them in length. Strabo, on the authority of Polybius, states its length at 500 stadia, and its breadth at 130 (iv. p. 209); but the former distance is greatly exaggerated, its real length being less than 30 G. miles, or 300 stadia; its greatest breadth is nearly 10 G. miles. The northern half of it, which is pent in between lofty and very precipitous mountains, is however comparatively narrow: it is only the southern portion which expands to the considerable breadth above stated. The course of the lake is nearly straight from NNE. to SSW., so that the north winds from the high Alps sweep down it with unbroken force, and the storms on its surface exceed in violence those on any other of the Italian lakes. Hence Virgil justly speaks of it as rising into waves, and roaring like the sea. (*Fluctibus et fremitu assurgens Benace marino*, Virg. *G.* ii. 160; Serv. *ad loc.*) The shore at its southern extremity is comparatively low, being bounded only by gently sloping hills, from which projects a narrow tongue of land, forming the beautiful peninsula of Sirmio, which divides

this part of the lake into two nearly equal portions. The river Mincius issues from its S.E. extremity, where stood the town of ARDELICA, on the site of the modern fortress of *Peschiera*. Most ancient writers speak of the Mincius as having its source in the lake Benacus (Serv. *ad Aen.* x. 205; Virg. *Seq.* pp. 6, 14; Isidor. *Orig.* xiii. 19), but Pliny tells us that it flowed through the lake without allowing their waters to mix, in the same manner as the Addua did through the Larian Lake, and the Rhone through the Lacus Lemannus. (ii. 103. s. 106.) It is evident, therefore, that he must have considered the river which enters the lake at its northern extremity, and is now called the *Sarca*, as being the same with the Mincius, which would certainly be correct in a geographical point of view, though not in accordance with either ancient or modern usage. According to the same author vast quantities of eels were taken at a certain season of the year where the Mincius issued from the lake. (Plin. ix. 22. s. 38.)

Several inscriptions have been found, in which the name of the BENACENSIS occurs, whence it has been supposed that there was a town of the name of Benacus. But it is more probable that this name designates the population of the banks of the lake in general, who would naturally combine for various purposes, such as the erection of honorary statues and inscriptions. The greater part of these have been found at a place called *Toscolano*, on the W. bank of the lake, about 5 miles N. of *Salò*; the ancient name of which is supposed to have been Tusculanum. (See however Orelli, 2183.) It appears to have had a temple or sanctuary, which was a place of common resort from all parts of the lake. The name of Benacus occurs in an inscription found at *S. Vigilio* on the opposite shore, as that of the tutelary deity of the lake, the "Pater Benacus" of Virgil. (Rossi, *Memorie di Brescia*, pp. 200, 201; Cluver. *Ital.* p. 107.) The modern town of *Garda*, from whence the lake derives its present appellation, appears from inscriptions discovered there to have been inhabited in Roman times, but its ancient name is unknown. [E. H. B.]

BENAMERIUM (Βήναμαριον), a village of Palestine to the north of *Zorah* (q. v.) mentioned only by Eusebius and St. Jerome. (*Onomast.* s. v. *Βήναμαριον*, lege *Βήναμαριον*.) [G. W.]

BENAVENTA. [ISANNAYATIA.]

BENE (Βήνη; Eth. Βηναίος), a town of Crete, in the neighbourhood of Gortyn, to which it was subject, only known as the birthplace of the poet Rhianus. (Steph. B. s. v. *Βήνη*; Suid. s. v. *Βηναίος*.)

BENEHARNUM, a place first mentioned in the Antonine Itin. It is placed 19 Gallio leagues, or 28½ M. P., from Aquae Turbellicae (*Dax*), on the road to *Touloune*. But the road was circuitous, for it passed through Aquae Convenarum; and between Beneharnum and Aquae Convenarum the Itin. places Oppidum Novum (*Naye* on the *Gave*), 27 M. P. from Beneharnum. Another road from Caesar Augusta (*Saragossa*) to Beneharnum, passes through Aspa Lacu (*Pont d'Esquit*) and Iluro (*Oléron*), on the *Gave d'Oléron*. Iluro is 18 M. P. from Beneharnum. If then we join *Oléron* and *Naye* by a straight line, we have the respective distances 18 and 27 M. P. from *Oléron* and *Naye* to Beneharnum, as the other sides of the triangle. Walkenaer, on the authority of these two routes and personal observation, places Beneharnum at *Vieille Tour* to the E. of *Maslac*; Reichard, at *Navarreins*; and D'Anville places it near *Orthes*. Walkenaer's site is at *Cas-*

telon, between *Maslaq* and *Lagor*, in the department of *Basses Pyrénées*. Beneharnum was undoubtedly the origin of the name of *Béarn*, one of the old divisions of France. Beneharnum, under the name of Benarnum, existed in the sixth century of our æra, and had a bishop. There are no ancient remains which can be identified as the site of Beneharnum. (D'Anville, *Notice*, &c.; Walekenaer, *Géog.* vol. ii. p. 401, &c.)

[G. L.]

BENEVENTUM (*Βενεβντόν*, Steph. B. App.; *Βενεουβντόν*, Strab. Ptol.; *Æth.* Beneventanus; *Benevento*), one of the chief cities of Samnium, and at a later period one of the most important cities of Southern Italy, was situated on the Via Appia at a distance of 32 miles E. from Capua; and on the banks of the river Calor. There is some discrepancy as to the people to which it belonged: Pliny expressly assigns it to the Hirpini; but Livy certainly seems to consider it as belonging to Samnium Proper, as distinguished from the Hirpini; and Ptolemy adopts the same view. (Plin. iii. 11. s. 16; Liv. xxii. 13; Ptol. iii. 1. § 67.) All writers concur in representing it as a very ancient city; Solinus and Stephanus of Byzantium ascribe its foundation to Dionædes; a legend which appears to have been adopted by the inhabitants, who, in the time of Procopius, pretended to exhibit the tusks of the Caledonian boar in proof of their descent. (Solin. 2. § 10; Steph. B. s. v.; Procop. B. G. i. 15.) Festus, on the contrary (*s. v. Ausonian*), related that it was founded by Auson, a son of Ulysses and Circe; a tradition which indicates that it was an ancient Ausonian city, previous to its conquest by the Samnites. But it first appears in history as a Samnite city (Liv. ix. 27); and must have already been a place of strength, so that the Romans did not venture to attack it during their first two wars with that people. It appears, however, to have fallen into their hands during the Third Samnite War, though the exact occasion is unknown. It was certainly in the power of the Romans in B. C. 274, when Pyrrhus was defeated in a great battle, fought in its immediate neighbourhood, by the consul M. Curius. (Plut. *Pyrrh.* 25; Frontin. *Strat.* iv. 1. § 14.) Six years later (B. C. 268) they sought farther to secure its possession by establishing there a Roman colony with Latin rights. (Liv. *Epit.* xv.; Vell. Pat. i. 14.) It was at this time that it first assumed the name of Beneventum, having previously been called Maleventum (*Μαλέβντορ*, or *Μαλεβεντόν*), a name which the Romans regarded as of evil augury, and changed into one of a more fortunate signification. (Plin. iii. 11. s. 16; Liv. ix. 27; Fest. *s. v. Beneventum*, p. 34; Steph. B. s. v.; Procop. B. G. i. 15.) It is probable that the Oscan or Samnite name was *Malois*, or *Maliis*, from whence the form Maleventum must be derived, like Aggrigentum from *Acragas*, Selinuntium from *Selinus*, &c. (Millingen, *Numism. de l'Italie*, p. 223.)

As a Roman colony Beneventum seems to have quickly become a flourishing place; and in the Second Punic War was repeatedly occupied by Roman generals as a post of importance, on account of its proximity to Campania, and its strength as a fortress. In its immediate neighbourhood were fought two of the most decisive actions of the war: the one in B. C. 214, in which the Carthaginian general Hanno was defeated by Ti. Gracchus; the other in B. C. 212, when the camp of Hanno, in which he had accumulated a vast quantity of corn and other stores, was stormed and taken by the

Roman consul Q. Fulvius. (Liv. xxii. 13, xxiv. 14, 16, xxv. 13, 14, 15, 17; Appian, *Annib.* 36, 37.) And though its territory was more than once laid waste by the Carthaginians, it was still one of the eighteen Latin colonies which in B. C. 209 were at once able and willing to furnish the required quota of men and money for continuing the war. (Liv. xxvii. 10.) It is singular that no mention of it occurs during the Social War; but it seems to have escaped from the calamities which at that time befel so many cities of Samnium, and towards the close of the Republic is spoken of as one of the most opulent and flourishing cities of Italy. (Appian, B. C. iv. 3; Strab. v. p. 250; Cic. in *Verr.* i. 15.) Under the Second Triumvirate its territory was portioned out by the Triumvirs to their veterans, and subsequently a fresh colony was established there by Augustus, who greatly enlarged its domain by the addition of the territory of Caudium. A third colony was settled there by Nero, at which time it assumed the title of *Concordia*; hence we find it bearing, in inscriptions of the reign of Septimius Severus, the titles "*Colonia Julia Augusta Concordia Felix Beneventum*." (Appian. l. c.; Lih. Colon. pp. 231, 232; Inscr. ap. Romanelli, vol. ii. pp. 382, 384; Orell. *Inscr.* 128, 590.) Its importance and flourishing condition under the Roman Empire is sufficiently attested by existing remains and inscriptions; it was at that period unquestionably the chief city of the Hirpini, and probably, next to Capua, the most populous and considerable of Southern Italy. For this prosperity it was doubtless indebted in part to its position on the Via Appia, just at the junction of the two principal arms or branches of that great road, the one called afterwards the Via Trajana, leading from thence by Equus Tuticus into Apulia; the other by Aeculanum to Venusia and Tarentum. (Strab. vi. p. 283.) [VIA APPIA.] The notice of it by Horace on his journey from Rome to Brundisium (*Sat.* i. 5, 71) is familiar to all readers. It was indebted to the same circumstance for the honour of repeated visits from the emperors of Rome, among which those of Nero, Trajan, and Sept. Severus, are particularly recorded. (Tac. *Ann.* xv. 34.) It was probably for the same reason that the noble triumphal arch, which still forms one of its chief ornaments, was erected there in honour of Trajan by the senate and people of Rome. Successive emperors seem to have bestowed on the city accessions of territory, and erected, or at least given name to, various public buildings. For administrative purposes it was first included, together with the rest of the Hirpini, in the 2nd region of Augustus, but was afterwards annexed to Campania and placed under the control of the consular of that province. Its inhabitants were included in the Stellanine tribe. (Plin. iii. 11. s. 16; Mommsen, *Topogr. degli Irpini*, p. 167, in *Bull. dell' Inst. Arch.* 1847.) Beneventum retained its importance down to the close of the Empire, and though during the Gothic wars it was taken by Totila, and its walls rased to the ground, they were restored, as well as its public buildings, shortly after; and P. Diaconus speaks of it as a very wealthy city, and the capital of all the surrounding provinces. (Procop. B. G. iii. 6; P. Diacon. ii. 20; De Vita, *Antiq. Benev.* pp. 271, 286.) Under the Lombards it became the capital of a duchy which included all their conquests in Southern Italy, and continued to maintain itself as an independent state long after the fall of the Lombard kingdom in the north.

The modern city of *Benevento* is still a considerable place with about 13,000 inhabitants, and contains numerous vestiges of its ancient grandeur. The most conspicuous of these is a triumphal arch erected in honour of the emperor Trajan in A. D. 114, which forms one of the gates of the modern city, now called *Porta Aurea*. It is adorned with bas-reliefs representing the exploits of the Emperor, and is generally admitted to be the finest monument of its class existing in Italy; both from the original merit of its architecture and sculpture, and from its excellent state of preservation. Besides this there exist the remains of an amphitheatre, portions of the Roman walls, and an ancient bridge over the Calor; while numerous bas-reliefs and fragments of sculpture (some of them of a very high order of merit), as well as Latin inscriptions in great numbers are found in almost all parts of the city. Some of these inscriptions notice the public buildings existing in the city, among which was one called the "Caesareum," probably a kind of Curia or place for the assemblies of the local senate; a Basilica, splendid porticoes, and Thermae, which appear to have been erected by the Emperor Commodus. Others contain much curious information concerning the various "Collegia," or corporations that existed in the city, and which appear to have been intended not only for religious or commercial objects, but in some instances for literary purposes. (De Vita, *Antiq. Bonen.* pp. 159—174, 253—289; *Inscr. Benev.* p. 1—37; Orell. *Inscr.* 3164, 3763, 4124—4132, &c.) Beneventum indeed seems to have been a place of much literary cultivation; it was the birthplace of Orbilius the grammarian, who long continued to teach in his native city before he removed to Rome, and was honoured with a statue by his fellow-townsmen; while existing inscriptions record similar honours paid to another grammarian, Itulius Aelianus, as well as to orators and poets, apparently of local celebrity. (Suet. *Gram.* 9; De Vita, *l. c.* pp. 204—220; Orell. *Inscr.* 1178, 1185.)

The territory of Beneventum under the Roman empire was of very considerable extent. Towards the W., as already mentioned, it included that of Caudium, with the exception of the town itself; to the N. it extended as far as the Tamarus (*Tamuro*), including the village of *Pago*, which, as we learn from an inscription, was anciently called *Pagus Velanus*; on the NE. it comprised the town of *Equus Tuticus* (S. *Eleuterio*, near *Castel Franco*), and on the E. and S. bordered on the territories of *Aeculanum* and *Abellinum*. An inscription has preserved to us the names of several of the *pagi* or villages dependent upon Beneventum, but their sites cannot be identified. (Henzen, *Tab. Aliment. Euebian.* p. 93—108; Mommsen, *Topogr. degli Irpini*, p. 168—171.)

The ARUSINI CAMPI, mentioned by several writers as the actual scene of the engagement between Pyrrhus and the Romans (Flor. l. 18; Frontin. *Strat.* iv. 1. § 14; Oros. iv. 2), were probably the tract of plain country S. of the river Calor, called on Zannoni's map *Le Colonne*, which commences within 2 miles of Beneventum itself, and was traversed by the Via Appia. They are erroneously placed both by Florus and Orosius in Lucania; but all the best authorities place the scene of the action near Beneventum. Some writers would read "Taurasini" for Arusini in the passages cited, but there is no authority for this alteration.

The annexed coin, with the legend *BEVENTO*

(an old Latin form for *Beneventor-um*), must have been struck after it became a Latin colony. Other coins with the legend "Malies" or "Maliesia" have been supposed to belong to the Samnite Maleventum. (Millingen, *Nomismatique de l'anc. Italie*, p. 223; Friedländer, *Osk. Münz.* p. 67.) [E. H. B.]



COIN OF BENEVENTUM.

BENI. [BENNA.]

BENJANIN. [PALESTINA.]

BENNA, or BENA (*Bēva*: *Éth. Bēvaōs*, Steph. B.), a town in Thracia, from which one of the Ephesian tribes appears to have derived its name. (Guhl, *Ephesiaca*, p. 29.) Pliny (iv. 11. s. 18) speaks of a Thracian people of the name of Beni.

BENNA, seems to have been a place in Phrygia Epictetus, between *Kutaiah* and *Azani*, as is inferred from an inscription found by Koppell with the words *reis Bēvraīs at Tutar-Bazarjeh*. (Cramer, *Asia Minor*, vol. ii. p. 17.) [G. L.]

BERA. [BERE.]

BERCORATES, a people of Aquitania (Plin. iv. 19), or *Bercorates* in Harduin's text. The name appears to exist in that of the *Berecota*, the inhabitants of a place once named *Barcou*, now *Jouamon*, in the canton of *Born*, in the department of *Gironde*. (Walckenaer, *Géog. de*, vol. ii. p. 241.) [G. L.]

BEREBS, BOREVIS and VEREIS (*Bēpēs*), a town in Lower Pannonia, identified by some with the modern village of *Breez*, and by others with a place near *György*, on the right bank of the *Drave*. (Ptol. ii. 16. § 6; Geogr. *Ilav.* iv. 19; Itin. Ant. p. 130; Itin. Hier. p. 562; Tab. Peut.) [L. S.]

BERECYNTUS (*Bēpekyntos*: *Éth. Bēpekyntos*), a city of Phrygia, according to Stephanus (s. v.). But this town, and the Castellum *Berecyntium* of Vibius Sequester (p. 18, ed. Oberlin), on the *Sangarius*, are otherwise unknown. The *Berecyntes* (Strab. p. 469) were a Phrygian nation, who worshipped the *Magna Mater*. A district named *Berecys* is mentioned in a fragment of *Aeschylus*, quoted by Strabo (p. 580); but *Aeschylus*, after his fashion, confused the geography. Pliny (v. 29) mentions a "Berecyntus tractus" in *Caria*, which abounded in boxwood (xvi. 16); but he gives no precise indication of the position of this country. [G. L.]

BERECYNTUS. [IDA.]

BEREGRA (*Bēpegra*: *Éth. Beregranus*), a town of Picenum, mentioned both by Pliny and Ptolemy among the places in the interior of that province. The latter reckons it one of the towns of the *Præetuti*, but we have no clue to its precise position. *Cluverius* would place it at *Civitella di Tronto*, about 10 miles N. of *Teramo*, which is at least a plausible conjecture. (Plin. iii. 13. s. 18; Ptol. iii. 1. § 58; *Cluver. Ital.* p. 746.) The *Liber Colinarum* (p. 259) mentions the "Veragrana ager" among those of Picenum, a name evidently corrupted from "Beregranus." [E. H. B.]

BERENICE. 1. (*Bēpevike*, Strab. xvi. p. 770, xvii. p. 815; Plin. vi. 23, 26, 29, 33; Steph. B. s. v.; Arrian. *Periopl. M. Rub.*; Itin. Antonin. p. 173, f.; Epiphani. *Haeres.* lxvi. 1; *Éth. Bēpevike*.)

keós and *Βερενικίδης*, fem. *Βερενικία*), a city upon the Red Sea, was founded, or certainly converted from a village into a city, by Ptolemy II. Philadelphus, and named in honour of his mother, the daughter of Ptolemy Lagos and Antigone. It stood about lat. $23^{\circ} 56' N.$, and about long. $35^{\circ} 34' E.$, and being in the same parallel with Syene, was accordingly on the equinoctial line. Berenice, as modern surveys (Moresby and Carless, 1830—3) have ascertained, stood nearly at the bottom of the Sinus Immundus, or Foul Bay. A lofty range of mountains runs along this side of the African coast, and separates Berenice from Egypt. The emerald mines are in its neighbourhood. The harbour is indifferent, but was improved by art. Berenice stood upon a narrow rim of shore between the hills and the Red Sea. Its prosperity after the third century n. c. was owing in great measure to three causes: the favour of the Macedonian kings, its safe anchorage, and its being a terminus of the great road from Coptos, which rendered Berenice and Myos Hormos the two principal emporia of the trade between Aethiopia and Egypt on the one hand, and Syria and India on the other. The distance between Coptos and Berenice was 258 Roman miles, or eleven days' journey. The wells and halting places of the caravans are enumerated by Pliny (vi. 23. s. 26), and in the Itineraries (Antonin. p. 172, f.). Belzoni (*Travels*, vol. ii. p. 35) found traces of several of these stations. Under the empire Berenice formed a district in itself, with its peculiar prefect, who was entitled "Praefectus Bereniciensis," or *p. montis Bereniciensis*. (Orelli, *Inscr. Lat.* no. 3880, f.) The harbour of Berenice was sheltered from the NE. wind by the island Ophiodes (*Οφιδίος νήσος*, Strab. xvi. p. 770; Diod. iii. 39), which was rich in topazes. A small temple of sandstone and soft calcareous stone, in the Egyptian style, has been discovered at Berenice. It is 102 feet long, and 43 wide. A portion of its walls is sculptured with well-executed basso relievos, of Greek workmanship, and hieroglyphics also occasionally occur on the walls. Belzoni confirmed D'Anville's original opinion of the true site of Berenice (*Mémoires sur l'Égypte Ancienne*), and says that the city measured 1,600 feet from N. to S., and 2,000 from E. to W. He estimates the ancient population at 10,000. (*Recherches*, vol. ii. p. 73.)

2. PANCHRYTOS, a city near Salae in the Regio Troglodytica, and on the W. coast of the Red Sea, between the 20th and 21st degrees of N. latitude. It obtained the appellation of "all-golden" (*πᾶνχρυσος*, Steph. B. p. 164, s. v.; Strab. xvi. 771) from its vicinity to the gold mines of *Jebel Alakhi* or *Ollaki*, from which the ancient Egyptians drew their principal supplies of that metal, and in the working of which they employed criminals and prisoners of war. (Plin. vi. 34.)

3. EPIDEIRUS (*ἐπὶ Δειρῆς*, Steph. B. s. v.; Strab. xvi. pp. 769, 773; Mela, iii. 8; Plin. vi. 34; Ptol. vii. 16. § 12), or Berenice upon the Neck of Land, was a town on the W. shore of the Red Sea, near the Straits of *Dab-el-Mandeb*. Its position on a sandy spit or promontory of land was the cause of its distinctive appellation. Some authorities, however, attribute the name to the neighbourhood of a more considerable town named Deira; but the situation of the latter is unknown. [W. B. D.]

BERENT'CE. A Cilician city of this name is mentioned by Stephanus (*s. v. Βερενίαν*); and in the Stadiasmus a bay Berenice is mentioned. "As the Stadiasmus does not mention any distance between

the Gulf of Berenice and Celenderis, there is reason to think that Berenice was the name of the bay to the eastward of the little port of *Keländeri*." (Leake, *Asia Minor*, &c. p. 202.) [G. L.]

BERENT'CE, a town in Arabia, the name by which Ezion-Geber was called in the time of Josephus. (*Ant.* viii. 6. § 4.) It was situated on the Elanitic, or Eastern Gulf of the Red Sea, not far from Elath, Ailah, or Aelana. It is mentioned in the wanderings of the children of Israel (*Numb.* xxxiii. 35); and is celebrated as the naval arsenal of Solomon and Jehoshaphat. (1 *Kings*, ix. 26, xxii. 48.) The Arabic historian Makrizi speaks of an ancient city 'Asyin near Ailah. (Burckhardt's *Syria*, p. 511.) [G. W.]

BERENT'CE, in Cyrenaica. [HESTERIDES.]
BEREUM or BERA'EUM (*Αρίκρη?*), a town in Moesia (*Notit. Imp.* 28; Geogr. Rav. iv. 5: Itin. Ant. 225). [L. S.]

BERGA (*Βέργη*; *Eth.* *Βεργαῖος*), a town of Macedonia, lying inland from the mouth of the Strymon (Scymnus Ch. 654; Ptol. iii. 13. § 31) only known as the birthplace of the writer Antiphanes, whose tales were so marvellous and incredible as to give rise to a verb *βεργαίειν*, in the sense of telling falsehoods. (Strab. i. p. 47, ii. pp. 102, 104; Steph. B. s. v.; *Dict. of Biogr.* vol. i. p. 204.) Leake places Berga near the modern *Takgho*, upon the shore of the Strymonic lake. (Leake, *Northern Greece*, vol. iii. p. 229.)

BERGIDUM. [ASTURES.]

BERGINTRUM, a place on the Gallic side of the pass of the Alpes Graiae, lying on the road marked in the Antonine Itin. between Mediolanum (*Méan*) and Vienna (*Vienne*). D'Anville (*Notice*, &c.) places it, according to the Table, between Axima (*Aime*) and Alpis Graia. The distance from Bergintrum to Axima is marked viii M. P. The Alpis Graia may be the watershed on the pass of the Little St. Bernard, which divides the waters that flow to the *Isère* from those which flow to the *Dora Baltea* on the Italian side. This is the place which D'Anville names *L'Hôpital*, on the authority of a manuscript map of the country. D'Anville supposes that Bergintrum may be *St. Maurice*; but he admits that xii, the distance in the Table between Bergintrum and Alpis Graia, does not fit the distance between *St. Maurice* and *L'Hôpital*, which is less. Wulkenauer (*Geog.* &c. vol. iii. p. 27) supposes that two routes between Arebrigrum and Daruntasia have been made into one in the Table, and he fixes Bergintrum at *Belletre*. He also attempts to show that in the Anton. Itin. between Arebrigrum and Daruntasia there has been confusion in the numbers and the names of places; and this appears to be the case. The position of Bergintrum cannot be considered as certain, though the limits between which we must look for it are pretty well defined. [G. L.]

BERGISTANI, a small people of Hispania Tarraconensis, who revolted from the Romans in the war about Emporiae, n. c. 195. (Liv. xxxiv. 16, 17.) They seem to have been neighbours of the Hergetes, in the mountains of Catalonia, between *Berga* and *Maurea*. There can be no doubt that the place, afterwards mentioned by Livy (c. 21) as the stronghold of the rebels, *Bergium* or *Vergium castrum*, was one of the seven fortresses of the Bergistani, mentioned by him in the former passage, and that from which they took their name. It is probably *Berga*. (Marca, *Hisp.* ii. 23, p. 197; Florez, *Exp. S.* xxiv. 38; Ukert, vol. ii. pt. i. pp. 318, 426.) [P. S.]

BERGULE, BERGULAE, VIRGULAE or BERGULIUM (Βεργούλη, Βεργούλιον: *Defatal-Borgas*), a town in Thrace, which was in later times called Areadipolis. (Ptol. iii. 11. § 12; Geogr. Rav. iv. 6; Itin. Hier. p. 669; Cedren. p. 266; Theophan. p. 66.) [L. S.]

BERGOMUM (Βέργομον: *Eth. Bergomas, atis: Bergamo*), a city of Cisalpine Gaul, situated at the foot of the Alps, between Brixia and the Lacus Larius; it was 33 miles N.E. from Milan. (Itin. Ant. p. 127.) According to Pliny, who follows the authority of Cato, it was a city of the Orobii, but this tribe is not mentioned by any other author, and Bergomum is included by Ptolemy in the territory of the Cenomani. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 31.) Justin also mentions it among the cities founded by the Gauls, after they had crossed the Alps, and expelled the Tuscans from the plains of northern Italy. (Justin. xx. 5.) No mention of it is, however, found in history previous to the Roman Empire, when it became a considerable municipal town, as attested by inscriptions as well as by Pliny and Ptolemy. It seems to have derived considerable wealth from valuable copper mines which existed in its territory. (Plin. xxxiv. 1. s. 2; Orell. *Inscr.* 3349, 3898.) In n. c. 452, it was one of the cities laid waste by Attila (*Hist. Miscell.* xv. p. 549); but after the fall of the Roman Empire it is again mentioned by Procopius as a strong fortress, and under the Lombard kings was one of the chief towns in this part of Italy, and the capital of a duchy. (Procop. *B. G.* ii. 12; P. Dinc. ii. 15, iv. 3.) In late writers and the Itineraries the name is corruptly written Pergamus and Bergame; but all earlier writers, as well as inscriptions, have Bergomum. The modern city of *Bergamo* is a flourishing and populous place, but contains no ancient remains. [E. H. B.]

BERGUSIUM or BERGU'SIA, in Gallia, on the road between Vienna (*Vienne*) and a place named Augustum. The Antonine Itin. and the Table agree very nearly as to the position of Bergusium, which is xx or xxi M. P. from Vienna, and supposed to be a place named *Bourgoin*. Augustum is supposed to be *Aoste*. [G. L.]

BERIS or BIRES (Βήρις, Βίρις), a river of Pontus, which Arrian places 60 stadia from the Thoiris. Hamilton (*Researches*, &c. vol. i. p. 280) identifies it with the *Melitch Cluā*, "a deep and sluggish river," between *Unieh* and the Thermodon. He found it to be six miles, or 60 stadia, from the *Thurck Ismah*, which he seems to identify correctly with the Thoiris. [G. L.]

BERMIUS MONS (τὸ Βέρμιον ὄρος: *Verria*), a range of mountains in Macedonia, between the Haliacmon and Ludias, at the foot of which stood the city of Beroea. Herodotus relates that this mountain was impassable on account of the cold, and that beyond it grew the gardens of Midas, in which the roses grew spontaneously. (Herod. viii. 138; Strab. vii. p. 330.) The Bermius is the same as the Bora of Livy (xiv. 29), and is a continuation of Mount Barmus. (Müller, *Dorians*, vol. i. p. 469, transl.; Leake, *Northern Greece*, vol. iii. p. 295.)

BEROEAE. 1. (Βέροια, Βέρροια: *Eth. Bepoaios, Steph. B.; Beroens, Liv. xxiii. 39; Verria*), a city of Macedonia, in the N. part of the province (Plin. iv. 10), in the district called Emathia (Ptol. iii. 13. § 39), on a river which flows into the Haliacmon, and upon one of the lower ridges of Mount Bermius (Strab. vii. p. 330). It was attacked, though un-

successfully, by the Athenian forces under Callias, B. C. 432. (Thuc. i. 61.) The statement of Thucydides presents some geographical difficulties, as Beroea lies quite out of the way of the natural route from Pydna to Potidaea. Mr. Grote (*Hist. of Greece*, vol. vi. p. 96) considers that another Beroea, situated somewhere between Gigonus and Therna, and out of the limits of that Macedonia which Perdiccas governed, may probably be the place indicated by Thucydides. Any remark from Mr. Grote deserves the highest consideration; but an objection presents itself against this view. His argument rests upon the hypothesis that there was another Beroea in Thrace or in Emathia, though we do not know its exact site. There was a town called Beroea in Thrace, but we are enabled to fix its position with considerable certainty, as lying between Philippopolis and Nicopolis (see below), and no single authority is adduced to show that there was a second Beroea in Thrace between Gigonus and Therna.

Beroea surrendered to the Roman consul after the battle of Pydna (Liv. xiv. 45), and was assigned, with its territory, to the third region of Macedonia (xiv. 29). St. Paul and Silas withdrew to this city from Thessalonica; and the Jewish residents are described as more ingenuous and of a better disposition than those of the latter place, in that they diligently searched the Scriptures to ascertain the truth of the doctrines taught by the Apostle. (*Acts*, xvii. 11.) Sopater, a native of this town, accompanied St. Paul to Asia. (*Acts*, xx. 4.) Lucian (*Asinus*, 34) describes it as a large and populous town. It was situated 30 M. P. from Pella (*Peut. Tab.*), and 51 M. P. from Thessalonica (*Itin. Anton.*), and is mentioned as one of the cities of the *thema* of Macedonia. (Constant. *de Them.* ii. 2.) For a rare coin of Beroea, belonging to the time of Alexander the Great, see Rasche, vol. i. p. 1492; Eckhel, vol. ii. p. 69.

Verria stands on the E. slope of the Olympene range of mountains, about 5 miles from the left bank of the *Vistritza* or *Isjakara*, just where that river, after having made its way to an immense rocky ravine through the range, enters the great maritime plain. *Verria* contains about 2000 families, and, from its natural and other advantages, is described as one of the most agreeable towns in *Rumeli*. The remains of the ancient city are very considerable. Leake (*Northern Greece*, vol. iii. p. 291), from whom this account of *Verria* is taken, notices the NW. angle of the wall, or perhaps of the acropolis; these walls are traceable from that point southward to two high towers towards the upper part of the modern town, which appears to have been repaired or rebuilt in Roman or Byzantine times. Only three inscriptions have been discovered. (Leake, l. c.)

2. (Βερίς, Steph. B.: *Eth. Bephoias*), a town in Thrace, 87 M. P. from Adrianopolis (*Itin. Anton.*; Hierocles), and situated somewhere between Philippopolis and Nicopolis. (Ann. Marc. xxvii. 4. § 12, xxxi. 9. § 1; Jornand. *de Rebus Geticis*, c. 18.) In later times it was called Irenopolis, in honour of the empress Irene, who caused it to be repaired. (Theophan. p. 385; Zonar. *Ann.* vol. ii. p. 115; *Hist. Misc.* xxxiii. p. 166, ap. Muratori.) St. Martin, in his notes to *Le Beau (Bas Empire*, vol. xii. p. 330), confounds this city with the Macedonian Beroea. Liberius was banished to this place from Rome, and spent two years in exile there. (Socrates, *H. E.* iv. 11.)

3. (Βέρροια, Βέροια, Βέρρον, Bepoela: *Eth. Bepoers, Steph. B.; Beroensis, Plin. v. 23; Itin. An-*

ton.; Hierocles: *Haleb*, Aleppo), a town in Syria (Strab. xvi. p. 751), about midway between Antioch and Hierapolis. (Procop. *B. P.* ii. 7; Ptol. v. 15.) Julian, after a laborious march of two days from Antioch, halted on the third at Beroea. (Julian, *Epist.* xxvii.; Theodoret. iii. 22; Milman's *Gibbon*, vol. iv. p. 144; Le Beau, *Bas Empire*, vol. iii. p. 55.) Chosroes, in his inroad upon Syria, A. D. 540, demanded a tribute from Beroea, which he remitted afterwards, as the inhabitants were unable to pay it. (Procop. *B. P.* ii. 7; Milman's *Gibbon*, vol. vii. p. 315; Le Beau, vol. ix. p. 13.) A. D. 611 Chosroes II. occupied this city. (Gibbon, vol. viii. p. 225.) It owed its Macedonian name of Beroea to Seleucus Nicator, and continued to be called so till the conquest by the Arabs under Abu Obeidah, A. D. 638, when it resumed its ancient name of Chaleb or Chalybon. (Niceph. *H. E.* xiv. 39; Schulten's *Index Geog.* s. v. *Haleb*; Winer, *Bibl. Real-Wort. Buch.*) It afterwards became the capital of the Sultans of the race of Hamdan, but in the latter part of the tenth century was united to the Greek empire by the conquests of Zimisces, emperor of Constantinople. The excavations a little way eastward of the town, are the only vestiges of ancient remains in the neighbourhood. They are very extensive, and consist of suites of large apartments, which are separated by portions of solid rock, with massive pilasters left at intervals to support the mass above. (Chesney, *Exped. Euphrat.* vol. i. p. 435.) Its present population is somewhat more than 100,000 souls. For coins of Beroea, both autonomous and imperial, ranging from Trajan to Antoninus, see Rasche, vol. i. p. 1492; Eckhel, vol. iii. p. 359.



COIN OF BEROEA IN SYRIA.

4. (*Bepéa*, 1 *Macc.* ix. 4), a village in Judaea (Reland, *Palaest.* p. 640), which, according to Winer (s. v.), must not be confounded with the Berea mentioned 2 *Macc.* xiii. 4. [E. B. J.]

BERO'NES or VERO'NES (*Bhpoves*), a people in the N. of Hispania Tarraconensis, along the upper course of the Iberus (*Ebro*), on its right bank, about *Logroño*, between the Celtiberi on the S., and the Cantabri on the N., SE. of the Autrigones, and on the borders of the Contestani. They were a Celtic people, and are mentioned by Strabo as forming, with the Celtiberi, the chief remnant of the old Celtic population of Spain. (Liv. *Fr.* xci., where the common reading is *Virones*; Strab. iii. pp. 158, 162; Ptol. ii. 6. § 55.) The following were their chief cities: TRITUM METALLUM (*Tpítriov Μέταλλον*, Ptol.: *Tricia*, near *Nagera*), in the Antonine Itinerary (p. 394) simply Tritium, on the high road from Legio VII. (*Leon*) to Caesaraugusta, 36 M. P. SE. of Virovesca, and not to be confounded with a place of the same name W. of Virovesca: VERRIA, on the same road, 18 M. P. SE. of Tritium, and 28 NW. of Calagurris (*Calahorra*, *Itin.* p. 393), undoubtedly the VERRIA or VARIA (*Obdapia*, *Obapia*) of Livy, Strabo, Pliny, and Ptolemy, which

was the strongest city of the district (Liv. l. c.): it stood at a passage of the Iberus (Strab. p. 162), where the river commenced its navigable course of 260 M. P. (Plin. iii. 3. s. 4): it still bears its ancient name (*Varca*, a little below *Logroño*, with which some confound it; Florez, *Cantabr.* p. 198; Mentelle, *Esp. Med.* p. 363): OLIVA (*Ολίσσα*, Ptol.: some assume a corruption by transposition, and identify it with the *Ολίσσα* mentioned by Stephans Byzantinus as a city of Iberia); CONTRERRIA, also called Leucas, a stronghold of Sertarius, as being the most convenient head-quarters, from which to march out of the territory of the Berones into any of the neighbouring districts (Liv. *Fr.* xci. p. 27, where mention is also made of another important city of the same name belonging to the Celtiberi); Ukert takes it for the Cantabria on the *Ebro*, which is mentioned in the middle ages, and the ruins of which are seen between *Logroño* and *Piuna*. (Sandoval, *Annot. &c.* quoted by D'Anville, *Mém. de l'Acad. des Insér.* vol. xi. p. 771; Ukert, vol. ii. pt. i. pp. 321, 457, 458.) [P. S.]

BEROTHA (*Βηροθῶν*), mentioned only by Josephus as a city of Upper Galilee, not far from Cadesch (Naphthali) (*Ant.* v. 1. § 18). He makes it the scene of the decisive battle which Joshua fought with the northern kings, "at the waters of Meron." (*Josh.* xi. 1—9.) [G. W.]

BERUBIUM, the third promontory on the north-west coast of Scotland, according to Ptolemy. Probably, *Noss Head*. [R. G. L.]

BERYA, a town in Apamene, according to the *Peuting. Tables*, SE. of Antioch, 25 M. P. from Chalcis and 54 M. P. from Bathna. Niebuhr (*Reise*, vol. iii. p. 95) found many ruins under the name of *Berna*. [E. B. J.]

BERYTUS (*Βηρυτός*, Berytus and Berytus: *Éth.* *Bhpvrtos*, Berytensis, Berytius, Steph. B. *Seytas*, p. 42; Dionys. *Per.* v. 911; Pomp. Mela, i. 12. § 5; Anan. Mar. xiv. 8. § 9; Tac. *Hist.* ii. 81; *Itin. Anton.*; *Peut. Tab.*; *Geogr. Rar.*; Hierocles: *Beirát*), a town of Phoenicia, which has been identified by some with the Berotus or Berotini of the Hebrew Scriptures. (2 *Sam.* viii. 8; *Ezek.* xlvii. 16.) In the former passage Berotini is spoken of as belonging to the kingdom of Zolab (comp. v. 5), which appears to have included Hamath (comp. vv. 9, 10; 2 *Chron.* viii. 3). In the latter passage the border of Israel is drawn in poetic vision, apparently from the Mediterranean, by Hamath and Berotian, towards Damascus and Hauran. The Berotia here meant would, as Dr. Robinson (*Palestine*, vol. iii. p. 442) argues, more naturally seem to have been an inland city. After its destruction by Tryphon, B. C. 140 (Strab. xvi. p. 756), it was reduced by Agrippa, and colonised by the veterans of the v. Macedonica legio and viii. Augusta, and became a Roman colony under the name of Colonia Julia Augusta felix Berytus (Orelli, *Inscr.* n. 514, and coins in Eckhel, vol. iii. p. 356; Marquardt, *Handbuch der Röm. Alt.* p. 199), and was afterwards endowed with the rights of an Italian city. (Ulpian, *Dig.* 15. 1. § 1; Plin. v. 20.) It was at this city that Herod the Great held the mock trial over his two sons. (Joseph. *Ant.* xvi. 11. §§ 1—6.) The elder Agrippa greatly favoured the city, and adorned it with a splendid theatre and amphitheatre, beside baths and porticoes, inaugurating them with games and spectacles of every kind, including shows of gladiators. (Joseph. *Ant.* xix. 7. § 5.) Here, too, Titus celebrated the birthday of his father Vespasian by the exhibition of

similar spectacles, in which many of the captive Jews perished. (Joseph. *B. J.* vii. 3. § 1; comp. 5. § 1.) Afterwards Berytus became renowned as a school of Greek learning, particularly of law, to which scholars repaired from a distance. Its splendour may be computed to have lasted from the third to the middle of the sixth century. (Milman's *Gibbon*, vol. iii. p. 51.) Eusebius relates that the martyr Apollonius resided here for some time to pursue Greek secular learning (*De Mart. Palest.* c. iv.), and Gregory Thaumaturgus repaired to Berytus to perfect himself in the civil law. (Socrates, *H. E.* iv. 27.) A later Greek poet describes it in this respect as "the nurse of tranquil life." (Nonnus, *Dionys.* xli. fin.) Under the reign of Justinian it was laid in ruins by an earthquake, and the school removed to Sidon, A. D. 551. (Milman's *Gibbon*, vol. vii. p. 420.) In the crusades, *Beirut*, which was sometimes called *Daurin* (Alb. *Ag.* v. 40, x. 8), was an object of great contention between the Christians and the Muslim, and fell successively into the hands of both. In A. D. 1110 it was captured by Baldwin I. (Wilken, *Die Kreuz.* vol. ii. p. 212), and in A. D. 1187 by Saladin. (Wilken, vol. iii. pt. ii. p. 295.) It was in the neighbourhood of Berytus that the scene of the combat between St. George (who was so highly honoured in Syria) and the Dragon is laid. *Beirut* is now commercially the most important place in Syria. The town is situated on a kind of shoulder sloping towards the shore from the NNW. side of a triangular point, which runs more than two miles into the sea. The population amounts to nearly 15,000 souls. (Chesney, *Exped. Euphrat.* vol. i. p. 468. For coins of Berytus, both autonomous and imperial, ranging from Trajan to Antoninus, see Eckhel, vol. iii. p. 356; Rasche, *Lez. Num.* vol. i. p. 1492.) [E. B. J.]



COIN OF BERYTUS.

BESA or BESSA. [ATICA, p. 331, b.]

BESIDICUS (*Βέσιδικος*; *Eth.* *Βεσίδικος*), a small island in the Propontis, in the neighbourhood of Cyzicus. (Steph. B. s. v. *Βέσιδικος*.) The mythical story, quoted by Stephanus from Agathocles, fixes the island near the outlet of the Rhyndacus. Pliny (v. 32) places Besidicus opposite to the mouth of the Rhyndacus, and gives it a circuit of 18 Roman miles. In another passage (ii. 88) he enumerates it among the islands which have been separated from the adjacent mainlands by earthquakes. The position assigned to Besidicus by Pliny and Strabo (p. 576) corresponds with that of *Kalotimo*, a small island which is about 10 miles N. of the mouth of the Rhyndacus. [G. L.]

BESE'DA (*Βεσέδα*; *S. Juan de la Badesa*), an inland city of the Castellani, in Hispania Tarracoensis. (Ptol. ii. 6. § 71; coins, *ap.* Sestini, p. 188; Ukert, vol. ii. pt. i. p. 426.) [P. S.]

BESIPPO or BAESIPPO (*Βαισιππο*), a city of the Turdetani, on or near the S. coast of Hispania Baetica, just outside the Straits, E. of the Pr. Junonis (*C. Trajalgara*), and 12 M. P. W. of Belo. (*Itin. Ant.* p. 408; Meis, ii. 6; Plin. iii. l. 3; Ptol.

ii. iv. § 14; *Geog. Rav.* iv. 43.) Some identify it with *Bejer de la Frontera*; but others argue that that place lies too far inland to agree with Pliny's statement that Besippo was a sea-port, and take the Roman ruins near *Porto Barbato* for its site. (Ukert, vol. ii. pt. i. p. 343.) [P. S.]

BESOR (*Βέσρος*), a brook in the south of Palestine, between the town of *Ziklag* (assigned to David by Achish king of the Philistines), and the country of the Amalekites. (1 *Sam.* xxvii. 6, xxx. 8, 9.) [G. W.]

BESSA (*Βήσσα*; *Eth.* *Βησσαῖος*), a town in Locris, so called from its situation in a wooded glen, mentioned by Homer, but which had disappeared in the time of Strabo. (Hom. *Il.* ii. 532; Strab. ix. p. 426; Steph. B. l. c.)

BESSI (*Βήσσι*), a Thracian tribe occupying the country about the rivers Axius, Strymon, and Nestus. They appear to have been a very numerous people, and at different times to have occupied a more or less extensive country. According to Herodotus (vii. 111), they belonged to the Satrae, a free Thracian people, and had the management of an oracle of Dionysus situated in the highest part of the mountains. In the time of Strabo (vii. p. 318) the Bessi dwelt all along the southern slope of Mount Haemus, from the Euxine to the frontiers of the Dardanians in the west. In the second century of our era their territory might seem to have been greatly reduced, as Ptolemy (iii. 11. § 9) mentions the *Βησση* among the smaller *στρατηρία* of Thrace; but his statement evidently refers only to the western portion of the Bessi, occupying the country between the Axius and Strymon, and Pliny (iv. 11. 18) speaks of Bessi living about the Nestus and Mount Rhodope. Looking at the country they occupied, and the character given them by Herodotus, there can be no doubt that they were the chief people of Thrace; they were warlike and independent, and were probably never subdued by the Macedonians; the Romans succeeded in conquering them only in their repeated wars against the Thracians. It would seem that the whole nation of the Bessi was divided into four cantons (Steph. Byz. s. v. *Τερπαχωπίται*), of which the Diobessi mentioned by Pliny may have been one. In the time of Strabo the Bessi are said to have been the greatest robbers among the Thracians, who were themselves notorious as *ληστές*. That they were not, however, wholly uncivilised, is clear from the fact that they inhabited towns, the chief of which was called *Uscudama* (Eutrop. vi. 10). Another town, *Bessapura*, is mentioned by Procopius and others. (Comp. Dion. Cass. liv. 34, and Baehr on Herodotus, l. c.) [L. S.]

BETASII, a people mentioned by Tacitus. In the war with Civilis, Claudius Labao, a Batavian, mustered a force of Nervii and Betasii (*Hist.* iv. 56); and he opposed Civilis at a bridge over the Mos with a hastily raised body of Betasii, Tungri, and Nervii (*Hist.* iv. 66). Pliny (v. 17) mentions the Betasii, but he does not help us to fix their position. It seems probable that the Betasii were the neighbours of the Nervii and Tungri, and it is conjectured that the name is preserved in that of *Beets*, on the left bank of the Geete, south of *Haaden*, in *South Brabant*. [G. L.]

BETHABARA (*Βηθαβάρ*), mentioned in St. John's Gospel (i. 28) as the place of our Lord's Baptism. It is placed by the Evangelist "beyond Jordan," i. e. on the eastern side of the river (comp. x. 40), perhaps identical with Beth-barā (*Judges*,

viii. 24), where was a ford, from which the place doubtless derived its name, equivalent to "*locus transitus*." (Reland, p. 626.) [G. W.]

BETHAGLA (Bethhogla), a town of Palestine, in the plain of Jericho, on the borders between the tribes of Judah and Benjamin, but reckoned to the latter. (*Josh.* xv. 6, xviii. 19, 21.) St. Jerome identifies it with the threshing-floor of Atad (*Gen.* i. 10, 11), the scene of the mourning for Jacob. (*Onomast. s. v. Area Atad*.) A fountain named *'Ain Hagla*, and a ruined monastery, *Kusr Hagla*, situated about two miles from the Jordan, and three from the northern shore of the Dead Sea, still preserve the name and memorial of this site. (Robinson, *B. R.* vol. ii. pp. 267—271.) [G. W.]

BETHAMMARIA (Βηθαμμαρία, Ptol. v. 15. § 14), a town on the W. bank of the Euphrates, the Betamali of the *Peutinger Tables*, 14 M.P. from Ceciliæna. This place cannot be the Bemmarris of the *Antonine Itinerary*, as Bemmarris is placed above the Zeugma, and Bethammarraria below it. [E. B. J.]

BETHANY (Βηθανία), a village 15 stadia from Jerusalem, at the eastern foot of the Mount of Olives, remarkable for the raising of Lazarus, and for other incidents in our Saviour's life. (*St. John*, xi. 18.) Its modern name is *El-Azariyeh*, i. e. the village of Lazarus. (Robinson, *B. R.* vol. ii. p. 100.) [G. W.]

BETHAR (Bethel, Bither, Βέθηρα), a city celebrated in the history of the Jewish revolt under Hadrian (A. D. 131) as the last retreat of the Jews when they had been driven out of Jerusalem. They held out there for nearly three years. It is described as a very strong city not far distant from Jerusalem. (Euseb. *H. E.* iv. 6.) Its site was recovered and clearly identified in 1843. (Williams, *Holy City*, vol. i. pp. 209—213.) It is now called *Bethir*, the exact Arabic form of its ancient name, and is a considerable village about six miles SSW. of Jerusalem, still retaining some traces of its fortifications, while the inhabitants of the modern village have received and preserved traditions of its siege. [G. W.]

BETHARAMATHUM (Βηθαράμαθον), identical with Amathus in Peræa (*q. v.*), as is proved by a comparison of Josephus, *Ant.* xvii. 12. § 6. *B. J.* ii. 4. § 2. (Reland, p. 560.) [G. W.]

BETHARAMPITHA (Βηθαράπιθα), a city of Peræa, which Herod Antipas encompassed with a wall, and changed its name to JULIAS, in honour of the wife of the emperor Tiberius. (*Ant.* xviii. 2. § 1.) It is certainly identical with that mentioned by Eusebius and St. Jerome as situated on the Jordan, originally named Betharampitha, and afterwards called Livias by Herod (*Onomast. s. v.*), and certainly not the same as the Julius which is placed by Josephus where the Jordan flows into the Sea of Tiberias (*B. J.* iii. 9. § 7), which was identical with Bethsaida. [BETHSAIDA.] But the names Julius and Livias are frequently interchanged, as are Julia and Livia. A still earlier name of this town, according to Eusebius and St. Jerome, was Beth-haran, a city of the tribe of Gad (*Josh.* xiii. 27), doubtless the same with Beth-haran (*Num.* xxxii. 36), which the Talmud also says was afterwards called *Betharampitha*. (Reland, p. 642; comp. pp. 869, 870, s. v. *Julius Perææ*.) It is most probably only another form of the preceding *Betharamathum*, i. e. the modern *Amata*, near the Jabbok. [AMATHUS.] [G. W.]

BETHAVEN, commonly supposed to be identical with Bethel, so called after that city had become the scene of idol-worship, Beth-aven signifying "the house of vanity." But in *Josh.* (vii. 2) the two places

are distinguished, Ai being placed "beside Beth-aven, on the east side of Bethel." Michmash is also placed "eastward from Bethaven." (*1 Sam.* xiii. 2.) It is joined with Gibeah and Ramah, and ascribed to Benjamin. (*Ilos.* v. 8.) The LXX. translate it (*in Josh.* vii. 2) Βαιθήλ, (*in xviii.* 12) Βαθβή, (*in Ilos.* v. 8) οίκος ὄν.

BETHDAGON (Βηθδαγών). Two cities of this name occur in the lists in the book of *Joshua*, one situated in the tribe of Judah, apparently towards the SW.; and the other in the tribe of Asher (xv. 41, xix. 27). There are two villages of this name, *Beit-dajan*, now in Palestine, one a few miles to the east of *Jaffa*, the other SE. of *Nablus*. They doubtless represent ancient sites, but are not identical with either of those first named. The village of this name near Jaffa apparently occupies the site of Caphardagon, a large village mentioned by Eusebius (*Onomast. s. v. Beth-Dagon*) between Diospolis (*Lydda*) and Jamnia (*Yehon*). (Robinson, *B. R.* vol. iii. p. 30, n. 2.) The frequent recurrence of this name shows how widely spread was the worship of Dagon through Palestine. [G. W.]

BETH-DIBLATHAIM (οἶκος Δαυιθαθαίμ), a city of Moab, mentioned only by Jeremiah (xlviii. LXX. xxxi. 22). [G. W.]

BETHEL (Βαιθήλ, Βηθῆλ), a border city of the tribe of Ephraim, for the northern boundary of Benjamin passed south of it. (*Josh.* xviii. 13; *Judges*, i. 22—26.) It was originally named LUZ, and was celebrated in the history of the early patriarchs. (*Gen.* xii. 5, xxviii. 10—19, xxxi. 1—15.) It owed its new name, signifying "the house of God," to the vision of Jacob's ladder, and the altar which he afterwards erected there. It afterwards became infamous for the worship of the golden calf, here instituted by Jeroboam. (*1 Kings*, xii. 28, 33. xiii.) It was inhabited after the captivity (*Ezra*, ii. 28; *Nehem.* vii. 32, xi. 31), and was fortified by Baechides. (*1 Maccab.* ix. 50; *Joseph. Ant.* xiii. i. § 3.) It was taken by Vespasian after he had subjugated the country between this and the coast. (*B. J.* iv. 9. § 9.) It is described by Eusebius and St. Jerome as a small village on the road from Jerusalem to Sichem (*Nablus*), twelve miles from the former (*Onomast. s. v. Ἄγγα*), on the left (or east) of the road going south, according to the Itin. Hierosol. Precisely in this situation are large ruins of an ancient city, bearing the name of *Bethin*, according to a common variation of *in for el* in the termination of Arabic proper names. (Robinson, *Bib. Res.* vol. ii. p. 128, n. 1.) [G. W.]

BETH-GAMUL (οἶκος Γαμουλ), a city of Moab, mentioned only by Jeremiah (xlviii. 23), probably represented by the modern village of *Um-el-Jemal* or *Edjmal*, west of the ancient Bozrah. (Robinson, *B. R.* iii, Appendix, p. 153.) [G. W.]

BETHHACCAREM (Βαιθαχαρμ, Βηθαρχαριμ), mentioned by Jeremiah (vi. 1.) as the place where the beacon fire should be lighted to give the alarm of the Chaldeans' approach to Jerusalem. "Malchiah, the son of Rechab, the ruler of part of Beth-haccarem," is mentioned by Nehemiah (iii. 14), which would seem to intimate that it was a place of considerable importance after the captivity. St. Jerome (*Comment. in Jerem.* l. c.) speaks of it as a village of Juda, situated on a mountain between Aelia and Tequa—i. e. *Tekoa*. Its site was conjecturally fixed by Pocock (*Trav.* ii. p. 42) to a very remarkable conical hill, about three miles east of Bethlehem, and about the same distance north of

Tekoa, conspicuous over all the neighbourhood, called by the natives *Jebel Fawdis*, the Frank Mountain of European travellers, at the foot of which are the ruins of HERODIUM. (Rolinson, *B. R.*, vol. ii. pp. 170, 174.)

[G. W.]
BETH-HARAN [BETHARAMPITHA.]

BETHHOGLA. [BETHAGLA.]

BETH-JESIMOTH (Eus. *Βηθασιμόθ*, LXX. *Βαθασειμόθ*, *Ἀσειμόθ*, *Αἰσιμόθ*), one of the last stations of the Israelites before crossing the Jordan, and near the Salt or Dead Sea (*Numb.* xxxiii. 49; *Josh.* xii. 3.) It was a city of the tribe of Reuben (*Josh.* xiii. 20), afterwards occupied by the Moabites (*Ezek.* xiv. 9.) Eusebius confounds it with Jashimon (*g. v.*)

[G. W.]

BETHLEHEM (*Βαθλεέμ*, *Βηθλεέμ*, *Βηθλεεμί-της*), a town of the tribe of Judah, six miles south of Jerusalem, on the left of the road to Hebron, called also "Ephrathah" and "Ephrath" (*Gen.* xlviii. 7; *Mica.* v. 1), and its inhabitants Ephrathites (*Ruth.* i. 2; *1 Sam.* xvii. 12). It probably owed both its names, Bethlehem—i. e. *the house of bread*, and Ephrathah—i. e. *fruitful*, to the fecundity of its soil, and it is still one of the best cultivated and most fertile parts of Palestine. It is situated on a lofty ridge, long and narrow, which projects into a plain formed by the junction of several valleys, affording excellent pasture and corn lands; while the hill side, terraced to its summit, is laid out in oliveyards and vineyards. It is first mentioned in the history of the Patriarch Jacob (*Gen.* xlviii. 7); but does not occur in the list of the cities of Judah in the Hebrew text of the Book of Joshua. The version of the LXX., however, gives it under both its names (*Ἐφραθά, αὐτὴ ἐστὶ Βαθλεέμ*), with ten other neighbouring cities (in *Joshua*, xv., after verse 59 of the Hebrew). It occurs also in the history of the Book of Judges (xix. 1, 2), soon after the settlement of the Israelites, for Phinehas was then high priest (xx. 28). It is the scene of the principal part of the Book of Ruth—Boaz, the progenitor of David, being the principal proprietor at that period (ii. 1), as his grandson Jesse was afterwards. From the time of David it became celebrated as his birthplace, and is called "the city of David" (*St. Luke*, ii. 4, 11; *St. John*, vii. 42), and was subsequently yet more noted as the destined birthplace of the Messiah, the circumstances of whose nativity at that place are fully recorded by *St. Matthew* (ii.), and *St. Luke* (ii.). The place of the nativity is described by Justin Martyr (*Dial.* § 78) in language which implies that it was identified in his days (*cir.* A. D. 150). Origen (A. D. 252) says that the cave "was venerated even by those who were aliens from the Faith" (*c. Cels.* lib. i. p. 39), agreeably with which St. Jerome says that the place was overshadowed by a grove of Thammuz (Adonis) from the time of Hadrian for the space of 180 years (A. D. 135—315). (*Epistaph. Paul.* vol. iv. p. 564.) In A. D. 325, Helena, the mother of Constantine, erected a magnificent basilica over the Place of the Nativity (Eusebius, *Vit. Const.* iii. 41, 43), which still remains. In the following century, it became the chosen resort of the most learned of the Latin fathers, and the scene of his important labours in behalf of sacred literature, chief among which must be reckoned the Vulgate translation of the Bible. Its modern name is *Beitlahem*, a considerable village, inhabited exclusively by Christians. [G. W.]

BETHLEHEM (*Βαθλεέμ*, *Βαιθλάν*), a city of the tribe of Zebulun. (*Josh.* xix. 15). The site

and name are preserved in the modern village of *Beitlahem*, a few miles north of Nazareth, and eastward of *Sephorieh* (formerly Diocaesarea). [G. W.]

BETHLEPTEPHA (*Βηθλεπτήφα*, *Βηθλεπτήφον*), one of the ten toparchies of Judaea proper, the Bethleptephene of Pliny (v. 14). It was apparently situated in the south of Judaea, and in that part which is commonly called Idumaea by Josephus (*B. J.* iv. 8. § 1). Reland has remarked that the name resembles Beth-Lebath, a city of the tribe of Simeon (*Josh.* xix. 6), and the situation equally corresponds. [G. W.]

BETHMARCABOTH (1 *Chron.* iv. 31), or Beth-hammakboth (*Josh.* xix. 5) (*Βαθμαρκάβωθ*, *Βαθμαρχαβέθ*). A city of the tribe of Simeon, otherwise unknown. [G. W.]

BETHGABRIS or BETHAGABRA (*Βατοργαβρά*, Ptol., *Βαθγαβρή*), the Betogabri of the Punting tables, between Ascalon and Aelia, 16 Roman miles from the former. It is reckoned to Judaea by Ptolemy (xvi. 4), and is probably identical with *Βηθαβρῆς* (al. *Βήταρῆς*) of Josephus, which he places in the middle of Idumaea. (*B. J.* iv. s. § 1.) It was afterwards called ELEUTHEROPOLIS, as is proved as by other evidence, so by the substitution of one name for the other in the lists of episcopal sees given by William of Tyre and Nilus: as suffragans of the Patriarchate of Jerusalem. (Compare Reland's *Palæst.* p. 220 with 227.) That it was a place of considerable importance in the fourth century is proved by the fact that it is assumed as a centre (by Eusebius in his *Onomasticon*), from which to measure the distances of other localities, and the "district" or "region of Eleutheropolis," is his usual description of this part of the country. It has now recovered its ancient name *Beit-Jebri*, and is a large Moslem village, about 20 miles west of Hebron. The name signifies "the house of Giants," and the city was situated not far from Gath, the city of Goliath and his family. The large caves about the modern village, which seem formerly to have served as habitations, suggest the idea that they were Troglodytes who originally inhabited these regions. It was sometimes confounded with Hebron, and at another period was regarded as identical with Ramath-lehi (*Judges* xv. 9—19), and the fountain En-hakkore was found in its suburbs (Antoninus Mart. &c. ap. Reland. *Palæst.* p. 752); and it is conjectured by Reland (l. c.) that this erroneous opinion may have given occasion to its change of name, to commemorate in its new appellation the deliverance there supposed to have been wrought by Samson. St. Jerome, who gives a different and less probable account of its Greek name, makes it the northern limit of Idumaea. (Reland, l. c.) *Beit-Jebri* still contains some traces of its ancient importance in a ruined wall and vaults of Roman construction, and in the substructions of various buildings, fully explored and described by Dr. Robinson (*B. R.* vol. ii. pp. 355, 356, 395—396).

BETH-SHITTA (*Βηθεσθ*, al. *Βαερεθ*, LXX.), occurs only in *Judges* (vii. 22) as one of the places to which the Midianites fled after their defeat by Gideon in the valley of Jezreel (vi. 33). Dr. Robinson suggests that the modern village of *Shitta*, near the Jordan, SE. from Mount Tabor, may be connected with this Scripture name. (*B. R.* vol. iii. p. 219.) [G. W.]

BETH-ZACHARIAH (*Βαθζαχαρία*, *Βεζαχαρία*), a city of Judaea, 70 stadia distant from Bethsura or Bethzur (*g. v.*), on the road to Jerusalem.

(1 *Maccab.* vi. 23; *Joseph. Ant.* xii. 9. § 4; *B. J.* i. 1. § 5.) It was here that Judas Maccabaeus encamped at a mountain pass, to defend the approach to Jerusalem against Antiochus Epiphanes, and here an engagement took place, in which Judas was defeated, with the loss of his brother Eleazar, who was crushed to death by one of the elephants, which he had stabbed in the belly. (*Joseph. l. c.*) Sozomen calls it *Χαράδρ Ζαχαρίας* (*H. E.* ix. 17), and places it in the region of Eleutheropolis [*ΒΕΛΗΘΕΡΟΠΟΛΙΣ*], and, apparently in order to account for the name, says that the body of Zachariah was found there. A village named *Tell-Zakariya* (Robinson, *B. R.* vol. ii. p. 350) still marks the site of the ancient town. It is situated in the SW. of *Wady-es-Sunt*, formerly the valley of Elah, in the narrowest part of the valley, so that the scene of Judas's conflict with the forces of Antiochus was not far distant from that of David's overthrow of the Philistine champion. [G. W.]

BETHORON (*Βηθὼρὼν, Βαιθὼρὼν*). There were two cities of this name in the northern border of the tribe of Benjamin (*Josh.* xvi. 5, xviii. 13), but belonging to the tribe of Ephraim, and assigned to the Levites. (*Josh.* xxi. 22.) Originally built by Sennacherib (1 *Chron.* vii. 24); they were fortified by Solomon. (2 *Chron.* viii. 5.) The two cities were distinguished as the *Upper* and the *Lower*, the Upper being situated more to the east, the Lower to the west, where the mountain country inclines towards the great western plain. It was in this neighbourhood that Joshua defeated the allied kings (x. 10, 11), and 15 centuries later that same "going down to Bethoron" was fatal to the Roman army under Cestius, retreating before the Jews from his unsuccessful attempt upon the city (*B. J.* ii. 19. §§ 2, 8), as it had been once again, in the interim, to the forces of Antiochus Epiphanes, under Seron, who lost 800 men in this descent after he had been routed by Judas Maccabaeus. (1 *Macc.* iii. 16, 24.) Bethoron was one of several cities fortified by Bacchides against Jonathan, the brother of Judas (ix. 50). These towns lay on the high road from Jerusalem to Caesarea, by way of Lydda, and are frequently mentioned in the line of march of the Roman legions (*U. cc.*, *B. J.* ii. 19. §§ 1, 2, 8). The highway robbery of Stephanus, the servant of the emperor Claudius, one of the events which helped to precipitate the war, took place on this road (*B. J.* ii. 12. § 2), at the distance of 100 stadia from Jerusalem. (*cf.* *Ant.* xx. 5. § 4.) Eusebius and St. Jerome mention two villages of this name 12 miles from Aelia (Jerusalem), on the road to Nicopolis (Emmaus) [they would more correctly have written Diospolis (Lydda)]; and St. Jerome remarks that Rama, Bethoron, and the other renowned cities built by Solomon, were then inconsiderable villages. (*Comment. in Sophon.* c. 1.) Villages still remain on the sites of both of these ancient towns, and are still distinguished as *Beit-'ur et-Tahta* and *el-Foka*, i. e. the Lower and the Upper. They both contain scanty remains of ancient buildings, and traces of a Roman road are to be found between them. They are about an hour (or three miles) apart. (Robinson, *B. R.* vol. iii. pp. 59—62.) [G. W.]

BETHPHAGE (*Βηθφάγην*), a place on Mount Olivet, between Bethany and Jerusalem (*St. Matth.* xxi. 1; *St. Luke*, xix. 29); for our Lord, having passed the preceding night at Bethany (*St. John*, xii. 1), came on the following morning to "Bethphage and Bethany," i. e., as Lightfoot explains it, to that part of the mountain where the district of

Bethany met that of Bethphage. (*Chorograph. Cent.* ch. xxxvii.; *Exercitationes* on *St. Luke*, xxiv. 50; *Horae Heb. &c. in Act. Ap. i.* 12.) This writer denies that there was any village of Bethphage, but assigns the name to the whole western slope of Mount Olivet as far as the city, explaining it to mean the "place of figs," from the trees planted on the terraced sides of the mount. (*Chorograph. Cent.* xxxvii.) Eusebius and St. Jerome, however, describe it as a small village on the Mount of Olives, and the latter explains the name to mean "villa (s. domus) sacerdotum maxillarum" (*Comment. in St. Matth.* xxi.; *Epitaph. Paulae*), as being a village of the priests to whom the *maxilla* of the victims belonged. [G. W.]

BETHSAIDA (*Βηθσαϊδά*). 1. A town of Galilee, situated on the Sea of Tiberias. (*St. John*, xii. 21; *St. Mark*, vi. 45, viii. 22.) It was the native place of four of our Lord's apostles (*St. John*, i. 45), and probably derived its name from the occupation of its inhabitants—"vicius piscatorum." (Reiland, *s. v.*) It is mentioned in connection with Chorazin and Capernaum as one of the towns where most of our Lord's mighty works were done (*St. Matth.* xi. 21—23; *St. Luke*, x. 13); and Epiphanius speaks of Bethsaida and Capernaum as not far distant from each other. (*Adv. Haer.* ii. p. 437.) At the NE. extremity of the plain of Gennesareth, where the western coast of the Sea of Tiberias joins the north coast, is a rocky promontory which is called *Ras* (Cape) *Seiyada*, and between this and some ruined water-works of Roman construction—now called *Turqa* (mills), from some corn-mills still worked by water from the Roman tanks and aqueducts—are the ruins of a town on the shore which the natives believe to mark the site of Bethsaida.

2. Another town on the northern shore of the Sea of Tiberias, which Philip the Tetrarch enlarged and beautified, and changed its name to Julius, in honour of the daughter of Augustus and the wife of Tiberius. (*Ant.* xviii. 2. § 1.) As Julia was disgraced by Augustus before his death, and repudiated by Tiberius immediately on his assuming the purple, it is clear that the name must have been changed some time before the death of Augustus (A. D. 14), and probably before the disgrace of Julia (B. C. 2). And it is therefore nearly certain that this town is not (as has been supposed) the Bethsaida of the Gospels, since the sacred writers would doubtless, as in the parallel case of the town of Tiberias, have adopted its new name. Besides which, the Bethsaida of the Gospels was in Galilee (see *supra*, No. 1), while Julius was in Lower Gaulonitis (*B. J.* ii. 9. § 1), and therefore subject to Philip, as Galilee was not. Its exact situation is indicated by Josephus, where he says that the Jordan enters the Lake of Gennesareth at the city Julius. (*B. J.* iii. 9. § 7.) It was therefore on the left bank of the Jordan, at its embouchure into the Sea of Tiberias. It is not otherwise known in history except as the place of Philip the Tetrarch's death. (*Ant.* xviii. 5. § 6.) It is mentioned also by Pliny in connection with Hippo, as one of several agreeable towns near to the place where the Jordan enters the lake, and on the E. shore (v. 15). The small triangular plain between the lake and the river is thickly covered with ruins, but especially at *et-Tell*, a conspicuous hill at its NW. extremity. (Robinson, *Bib. Res.* vol. iii. pp. 304—308.) [G. W.]

BETHSAN (Bethshan, *Βαιθάν, Βεθάνν*), or **SCYTHOPOLIS**, a city of the Manassites, but le-

cally situated in the tribe of Issachar. (Comp. *Judg.* i. 27; 1 *Chron.* vii. 29; *Josh.* xvii. 11.) It was situated to the east of the great Plain of Esdraelon (1 *Maccab.* v. 52), not far from the Jordan, and was 600 stadia distant from Jerusalem. (2 *Macc.* xii. 29.) In the time of Saul it was occupied by the Philistines, who, after the battle of Gilboa, hung the bodies of Saul and his sons to the walls of this city. (1 *Sam.* xxxi. 10, 12.) It is placed by Josephus at the southern extremity of Galilee. (*B. J.* iii. 3. § 1.) He calls it the chief city of the Decapolis, and near Tiberias. (*B. J.* iii. 8. § 7.) Elsewhere he states its distance from Tiberias to be 120 stadia. (*Vita*, § 65.) Ptolemy (v. 16) reckons it as one of the cities of Coele Syria. Pliny (v. 18), who assigns it to Decapolis [DECAPOLIS], says that it was formerly called Nyssa, from the nurse of Bacchus, who was buried there. Several conflicting accounts are given of its classical name, *Scythopolis*, Pliny and others ascribing it to the Scythians, who are supposed to have occupied it on their invasion of Palestine (B. C. 568—596), recorded by Herodotus (i. 105). Reland (p. 983), who rejects this, suggests a derivation from the fact mentioned by St. Jerome, that the *Succoth* of *Gen.* xxxiii. 17, was near this place, on the opposite side of the Jordan, so making *Σκυθόπολις* equivalent to *Συκοθόπολις*. The modern Greeks derive it from *Σκίρος*=*δέρμα* (a skin or hide), without offering any explanation of the name. This name is first used by the LXX. in their translation of *Judges*, i. 27 (*Βαϊθάν, ἡ ἑστὶ Σκυθὸν πόλις*), and occurs in the Apocryphal books without its original name. (1 *Macc.* v. 52, vii. 36; 2 *Macc.* xii. 39.) It early became an episcopal see, and is famous in the annals of the Church. Its modern ruins bear witness to the extent and importance of the ancient city. Burckhardt found it 8½ hours from Nazareth, "situated on a rising ground on the west side of the Ghor," the *μέγα πῆδον* of Josephus, i. e. the Valley of the Jordan. "The ruins are of considerable extent, and the town, built along the banks of a rivulet and in the valleys formed by its several branches, must have been nearly three miles in circuit." (*Travels*, p. 343.) Irby and Mangies approached it from Tiberias, and noticed traces of a Roman road on the way, and a Roman mile-stone. The principal object in the ruins is "the theatre, which is quite distinct, . . . 180 feet wide, and has this peculiarity above all other theatres we have ever seen, viz., that those oval recesses half way up the theatre, mentioned by Vitruvius as being constructed to contain the brass sounding tubes, are found here. . . . There are seven of them, and Vitruvius mentions that even in his day very few theatres had them." (*Travels*, pp. 301, 303.) The necropolis is "at the N.E. of the acropolis, without the walls: the sarcophagi remain in some of the tombs, and triangular niches for the lamps; some of the doors were also hanging on the ancient hinges of stone, in remarkable preservation." A fine Roman bridge, some remains of the walls and of one of the gates, among which are prostrate columns of the Corinthian order, and paved ways leading from the city, are still existing. [G. W.]

BETHSHEMESH (*Βῆθσεμῆς*), a priestly city on the northern border of the tribe of Judah (*Josh.* xv. 10, 45, xxi. 16), where the battle, provoked by Amaziah's foolish challenge, was fought between him and Jehoash (about B. C. 826). (2 *Kings*, xiv. 11—13.) It was erroneously ascribed to Benjamin by Eusebius and St. Jerome, and placed by them

ten miles from Eleutheropolis, on the east of the road to Nicopolis. (*Onomast. s. v.*) This corrects the former error, for no place within ten miles of Eleutheropolis could possibly be in Benjamin; but it commits another, as we should read "west" instead of "east;" for there can be little doubt that the modern village of *Ain Shems* represents the ancient Bethshemesh; and this would nearly answer to the description, with the correction above suggested. This view is confirmed by the narrative of 1 *Sam.* vi. 9—20, where this is mentioned as the first city to which the ark came on its return from the country of the Philistines; and this city, with some others in "the low country," was taken by the Philistines in the days of Ahaz. (2 *Chron.* xvii. 18.) It is probably identical with Ir-shemesh in the border of Dan (*Josh.* xix. 41.) The manifest traces of an ancient site at *Ain Shems*, further serve to corroborate its identity with Bethshemesh, which the name suggests, for "here are the vestiges of a former extensive city consisting of many foundations, and the remains of ancient walls and hewn stone." (Robinson, *B. R.* vol. iii. p. 17—19, and note 6, p. 19.)

There was another city of this name in Naphthali (*Josh.* xix. 38; *Judg.* i. 33), of which nothing is known. [G. W.]

BETH-SIMUTH (*Βηθσημούθ*). [BETHESMOTH.]

BETHULIA (*Βετουλία*), a strong city of Samaria, situated on the mountain range at the south of the Plain of Esdraelon, and commanding the passes. It is the scene of the book of Judith, and its site was recovered by Dr. Schultz in 1847, on the northern declivity of Mount Gilboa, south-west of Bisan. It is identified by its name *Beth Ifrah*, by its fountain (*Judith*, vii. 3. xii. 7), by considerable ruins, with rock graves, and sarcophagi, and by the names of several sites in the neighbourhood identical with those of the book of Judith. (See Dr. Schultz's Letter in Williams's *Holy City*, vol. i. Appendix, p. 469.) [G. W.]

BETH-ZUR (*Βηθζούρ, Βηθζούρα; Eth. Βηθζουράιος, Βηθζουρίτης*), a city of the tribe of Judah, and one of those fortified by Rehoboam. (*Joshua*, xv. 58; 2 *Chron.* xi. 7.) In the books of Maccabees and in Josephus there is frequent mention of one, or perhaps two cities of this name, in the south of Judaea (1 *Macc.* xiv. 13), and therefore sometimes reckoned to Idumaea (1 *Macc.* iv. 29, but in verse 61, *κατὰ πρόσσωπον τῆς Ἰδουμαίας*, compare 2 *Macc.* xiii. 19.) It is described as the most strongly fortified place of Judaea. (*Ant.* xiii. 5. § 7.) In the time of Judas Maccabaeus it stood a long siege from Antiochus Eupator, but was at length forced to capitulate (xii. 8. § 4, 5), and was held by the renegade Jews after other fortresses had been evacuated by their Syrian garrisons (xiii. 2. § 1), but at length surrendered to Simon (5. § 7). Josephus places it 70 stadia distant from Beth-Zachariah. (xii. 8. § 4.) Eusebius and St. Jerome speak of *Βεθζούρ*, or *Βηθζουρόν*, Bethsur, or Bethsoron, on the road from Aelia to Hebron, twenty miles from the former, and therefore only two from the latter. [G. W.]

BETIS. [BAETIS.]

BETONIM (*Βοτωνία, Josh.* xiii. 26), a city of the tribe of Gad, apparently in the northern border, near the *Jabbok*. The place existed under the same name in the time of Eusebius. (Reland, p. 661.) There is a village of the name of Batnah in the

Balka, which corresponds nearly with the tribe of Gad, but as this is south of *es-Salt*, its situation hardly suits that of Betonim, though there is a striking similarity in the names. (Robinson, *Bib. Res.* vol. iii. p. 169 of the Appendix.) [G. W.]

BETULLO. [BÆTULLO.]

BEUDOS VETUS, a town of Phrygia, which Livy (xxxviii. 15), when describing the march of Manlius, places five Roman miles from Synnada, and between Synnada and Anabura. Hamilton (*Re-searches*, &c. vol. i. p. 467) is inclined to fix it at *Eski* (Old) *Kara Hissar*, which is situated about 5 or 6 miles due north of the great plain of Phrygia Paroreins, throughout which are considerable remains of ancient monuments and inscriptions." But *Beiad*, a place NE. of *Eski Kara Hissar*, may be Beudos, for the names are the same. (Leake, *Asia Minor*, p. 56.) If the site of Synnada could be certainly ascertained, we might determine, perhaps, that of Beudos. [SYNNADA.] [G. L.]

BEVE (Bein; *Eth. Bevaos*), a town in Lyncestis in Macedonia, situated on the river Bevus, a tributary of the Erigon, and probably the southern branch of the latter river. (Steph. B. s. v.; Liv. xxi. 33; Leake, *Northern Greece*, vol. iii. pp. 310, 314.)

BEZABDA (Βεζάβδα; *Jézireh-Im' Omar*), a Roman fortress situated on a low sandy island in the Tigris, at about 60 miles below the junction of its E. and W. branches, about three miles in circumference, and surrounded on all sides by mountains. According to Ammianus Marcellinus (xx. 7. § 1) the ancient name was Phœnicia. As it was situated in a territory occupied by the tribe of the Zabdeni, it owed its name of Bezabda, a corruption of the Syriac words *Belt-Zabda*, to this circumstance. The Romans granted it the privileges of a municipal town; and in the reign of Constantius it was garrisoned by three legions, and a great number of native archers. It was besieged by Sapor A. D. 360, and captured. On account of the obstinate resistance of the inhabitants, a fearful massacre followed, in which neither women nor children were spared. Nine thousand prisoners, who had escaped the carnage, were transported to Persia, with their bishop Helioborus and all his clergy.

The exiled church continued under the superintendence of his successor Dausus, who, A. D. 364, received the crown of martyrdom along with the whole of the clergy. (*Acta Mart. Syr.*, Asseman, vol. i. p. 134—140.)

Constantinus made an unsuccessful attempt to recover this fortress. (Amm. Marc. xxi. 11. § 6; Milman's *Gibbon*, vol. iii. p. 207; Le Beau, *Bas Empire*, vol. ii. p. 340.) The Saphie (Σαφίη) of Ptolemy (v. 18) which he places between Dorbeta and Debe, has been identified by some with Bezabda. (Comp. *Σαφίη*, *Plut. Lucull.* 22.) Mr. Ainsworth (*Journal Royal Geog. Society*, vol. xi. p. 15) assigns *Hian Keifa* to Saphie, and *Jezireh* to Dela. The fortress occupies the greater part of the island, and is defended by a wall of black stone, now fallen into decay. (Kinneir, *Travels*, p. 450; Chesney, *Expédition*, *Euphrat.* vol. i. p. 19; Ritter, *Erldkunde*, vol. i. p. 146; St. Martin, *Mém. sur l'Arménie*, vol. x. p. 162.) [E. B. J.]

BEZEK (Be'ek, Be'ekén), a city of the Canaanites at the time of the entering in of the children of Israel; the capital of a district which gave its name to one of the petty kings or sheikhs of the country. (*Judg.* i. 4, 5.) It is only mentioned again in

1 Sam. xi. 8, though it may be doubted whether these two are identical, as the former was in Judah, and the latter apparently in Benjamin. Eusebius and St. Jerome (*Onom. s. v.*) mention two cities of that name, near each other, 17 miles from Neapolis, on the road to Scythopolis. But these cannot represent either of the Scripture sites. The Greeks mention a place in the eastern borders of the diocese of Bethlehen, now called Beletza, which they say was formerly Bezek; this would be in Judah. (Williams's *Holy City*, vol. i. Appendix, p. 493.) [G. W.]

BEZER (Bosor and Bosora, *Borâp*, *Bôrâpa*), the southernmost of the three cities of refuge, on the east of Jordan, in the wilderness, in the plain country, belonging to the Reubenites (*Deut.* iv. 43, *Josh.* xx. 8), assigned to the priests (xxi. 36). There is no further clue to its site, and it is misplaced by Eusebius, who confounds it with Bozra. Bosora and Bosor occur as two distinct cities in 1 Macc. v. 26, large and strong,—but are there placed in Gilead (comp. verses 27, 36). As, however, Bosor is mentioned as the first city to which Judas came after quitting the Nabaltheans, it was apparently the southernmost of all the cities named; it was, moreover, in the wilderness (verse 28; comp. Josephus, *Ant.* xii. 8. § 3), and therefore very probably the City of Refuge, in which case Gilead must be taken in a wider sense in the passages above cited. [G. W.]

BIABANNA (Βιαβάννα and Βιαβάννα, *Ibid.* vi. 7), a town in the interior of Arabia Felix, 76° 30', 23° 0' of Ptolemy. Identical in position with the modern *Babban*, on the south of the mountains Sumama (the Zametus of Ptolemy), mentioned by Captain Sadlier. (MS. Journal cited by Forster, *Arabia*, vol. ii. p. 313, note, comp. p. 250.) [G. W.]

BIAS (*Bias*), a small river of Messeni, falling into the sea between the Panisus and Corone. (Paus. iv. 34. § 4.)

BIATIA. [BEATIA.]

BIBACTA (Βίβακτρα, Arrian, *Indic.* 21), an island two stadia from the coast of Gedrosia, and opposite to a harbour named by Nearchus *Alexandri Portus*. The whole district round it was called Sangala. (Arrian, *Indic.* 21.) It appears to be the same as the Bibaga of Pliny (vi. 21. s. 23), the description of shell fish mentioned by him as found there applying to the notice of its productions in Arrian. Its present name is *Chitrey Isle*. It is called *Camelo* in Purchas's *Voyages*, and in the Portuguese Map, in Thevenot's Collection. (Vincent, *Voyage of Nearchus*, vol. i. p. 199.) [V.]

BIBALLI. [GALLACIA.]

BIBE, a place in Gallia, which the Table fixes between Calagum (*Chailly*) and Duracortorum (*Reims*). D'Anville (*Notice, &c.*) gives reasons for supposing that the site may be *Ablois*, a large bourg, which is separated from the Marne by a high hill. [G. L.]

BIBLIS (Βίβλις), a fountain in the territory of Miletus. (Paus. vii. 5. § 10, vii. 24. § 5.) [G. L.]

BIBRACTE (*Autun*), the chief town of the Aedui, as it is called by Caesar (*B. G.* i. 23; vii. 55, 63), is the town which afterwards had the name of Augustodunum. It is not possible to find any site for Bibracte except Augustodunum; the position of which is well fixed at *Autun* by the itinerary measures from *Bourges* and *Châlons-sur-Saône*.

Caesar describes Bibracte as much the largest and richest town of the Aedui. When he was par-

suing the Helvetii (b. c. 58), who had crossed the Saône, he came within 18 M.P. of Bibracte, and about this distance from the place was fought the great battle in which the Helvetii were defeated. Strabo, who follows Caesar in his description of Gallia, where he is not following Posidonius, has the name Bibracte (p. 192) and no other. Mela (iii. 2) is the first extant writer, who names Augustodunum as the capital of the Aedui, and under this name it is mentioned by Tacitus and Ptolemy. A passage of the orator Eumenius, who was a native of Augustodunum, shows that the town took the name, or wished to take the name, of Flavia, to show its gratitude to the Flavii, for both Constantine and his father Constantius Chlorus had been benefactors to the place. In this passage the orator states that Bibracte was once called Julia, Polla, Florentia, and it has been used as a proof that Augustodunum is not Bibracte. But the name Julia, which was the adopted gentile name of Augustus, is equivalent to Augusta, and indeed a place was often called both Julia and Augusta. Two inscriptions also, which mention the goddess Bibracte, have been found at Autun.

Augustodunum is mentioned in Tacitus (*Ann.* iii. 43) as having been seized by Sacerior, an Aeduan, a desperate fellow, who, with other insolvents, saw no way of getting out of their difficulties except by a revolution (A. p. 21). The town, at that time also as in Caesar's time, the chief city of the Aedui, was the place of education for all the noblest youths of the Galliae. It was besieged and taken by Tetricus, who assumed the imperial title in Gaul and Britain in the time of Gallienus; and the damage that was then done was repaired by Constantius Chlorus and his son Constantine. Finally the place is said to have been destroyed by Attila and his Huns.

Autun is on the *Aronne*, a tributary of the *Loire*, but it occupies only a part of the site of Augustodunum. It contains many Roman remains. The walls are about 3½ English miles in circuit, and inclose an oblong space between the *Aronne* and a brook from *Mont Jeu* (Mons Jovis), which falls into the *Aronne*, after bounding two sides of the town. The walls are built, like the walls of *Nîmes*, of stones well fitted together; and they were flanked by numerous towers, 220 according to one French authority. The number of gates is uncertain; but two still remain, the *Porte d'Aronne* and the *Porte St. André*. The *Porte d'Aronne* is above 50 ft. high, and more than 60 in width, built of stone without cement. It contains two large arched ways for carriages, and two smaller arched ways for foot passengers. Above the entablature over the arches is a second story, consisting of arches with Corinthian pilasters; seven arches still remain. The *Port St. André* is less ornamented than the *Porte d'Aronne*, and less regular. It is above 60 feet high, and more than 40 feet wide. It has also two large arched passages; and there were two wings or pavilions on each side, but one is said to be destroyed. The town was intersected by two main streets, one leading from the *Porte d'Aronne* to the opposite side of the town, and the other from the *Porte St. André* to the side opposite to that gate. At the intersection of these streets, and in the centre of the town, is the *Marché*, as it is called now. This place must have been the Forum. Near to the *Porte d'Aronne*, and on the opposite bank of the river, is the *Chauxmar*, evidently a corruption of *Campus Martius*. There are within the walls the ruins of a theatre, and traces

of an amphitheatre; and in their neighbourhood was a *naumachia*, a large basin, one diameter of which was above 400 feet.

Outside of the town, and on the border of the *Chauxmar*, are the remains of a temple of *Janus*, three sides of which still remain. (*Guide du Voyageur*, &c., par Richard et E. Hocquart.) They were constructed of stones cut of a small size. This seems to have been a magnificent building. There are other remains at Autun.

On the hill of *Montjen*, near Autun, there are three large ponds which once supplied the aqueduct and the *naumachia*. The line of this aqueduct has been discovered in recent times. There are several remains near Autun which appear to be Celtic, and some of them may be of earlier date than the Roman conquest of Gaul. One of them is called the *Pyramide* or *Pierre de Conhard*, built of stones, joined by very hard cement. It is about 60 feet high; authorities differ very much as to the dimensions of the four sides of the base.

The most curious relic of antiquity found at Autun was an ancient chart or map, cut on marble, and since buried. It is said, under the foundations of a house. Eumenius, in one of his orations, speaks of such maps: "let the youth see in these porticoes, and let them daily contemplate all lands and all seas—the sites of all places with their names, spaces, intervals are marked down;" with more to the same effect, in a verbose, rhetorical style, but clearly showing that there were such maps or delineations for the use of the youths at Autun. (*D'Anville, Notice*, &c.; *Walckenaer, Géographie*, &c. vol. i. p. 326.) [G. L.]

BIBRAX, a town of the Remi, viii M.P. distant from the camp of Caesar, which was on the *Axona* (*Aisne*), and near a bridge. (*B. G.* ii. 5, 6.) The narrative shows that Bibrax was on the north side of the *Aisne*, and *D'Anville* fixes it at *Bière*, which is on the road from *Pont-à-Vere* on the *Aisne* to *Laon*; and the distances agree. [G. L.]

BIDA (*Βῖδα* *κολωνία*, *Ptol.* iv. 2. § 28, *VR. Βῖδα*, *Βοῖδα*; *Syda Municip.*, *Tab. Peut.*: *Belidab*, *Ru.*), an inland city of Mauretania Caesariensis, 40 M. P. W. of Tubusaptus. The *Notitia Imperii* mentions a *Præpositus limitis Bidensis*. (*Shaw, Travels*, &c. c. 6, pp. 74, 75.) [P. S.]

BIDIS (*Βῖδος*, *Steph. B.*: *Eth. Bidiñs*), a small town of Sicily, mentioned by Cicero (*Verr.* ii. 22), who relates at length the persecutions to which its principal citizen Epicerates was subjected by Verres. He calls it "oppidum tenue sane, non longe a Syracensis." But it appears from his account that, however small, it enjoyed full municipal rights; and we find the Bidini again mentioned in Pliny's list of the stipendiary towns of the interior of Sicily (*Plin.* iii. 8. s. 14). Stephanus calls it only a *φωκισιον*, or "castellum." Its site is considered by Fazello and Cluverius to be marked by an ancient church, called *S. Giovanni di Bidino*, about 15 miles W. of Syracuse, where, according to the latter, the remains of an ancient town were still visible in his day. The name is written on modern maps *Bibino*. (*Fazell.* x. 2. p. 453; *Cluver. Sicil.* p. 359; see however *Amico, Not. ad Fazell.* p. 456.) [E. H. B.]

BIDUCESII, a Gallic people mentioned by Ptolemy. Walckenaer affirms that *D'Anville* has improperly confounded them with the *Viducasses* of Pliny. He places them in the diocese of *Bidaud*, or *St. Brievé*, on the north coast of Bretagne. [*Viducasses*.] [G. L.]

BIENNUS (*Βιέννος*: *Eth. Biévynos*: *Vianos*), a

small city of Crete which the coast-describer (*Geogr. Graec. Minor.* ed. Gail, vol. ii. p. 495) places at some distance from the sea, midway between Hierapytna and Lehen, the most eastern of the two parts of Gortyna. The Bienna of the Peutinger Table, which is placed at 80 M. P. from Arcadia, and 20 M. P. from Hierapytna, is no doubt the same as Biennus. In Hierocles, the name of this city occurs under the form of Bienna. The contest of Otus and Ephialtes with Ares is said to have taken place near this city. (Homer, *Il.* v. 315; Steph. B. s. v.) From this violent conflict the city is said to have derived its name. Mr. Pashley, in opposition to Dr. Cruiner, who supposes that certain ruins said to be found at a considerable distance to the E. of *Haghii Saronta* may represent Biennus, fixes the site at *Vainos*, which agrees very well with the indications of the coast-describer. (Pashley, *Travels*, vol. i. p. 267.) [E. B. J.]

BIESSI (*Bieci*, Ptol. iii. 5. § 20), a people of Sarmatia Europaea, on the N. slope of M. Carpatas, W. of the Tagri, probably in the district about the city of *Biecz* in Galatia. (Forbiger, vol. iii. p. 1123.) [P. S.]

BIGERRA (*Bíγερρα*), a city of the Bastetani, in the E. of Hispania Baetica. (Liv. xxiv. 41; Ptol. ii. 6. § 61.) Ukert identifies it with *Beerra*, N. of *Cuzorra*. (*Geogr.* vol. ii. pt. 1. p. 410.) [P. S.]

BIGERRIONES, a people of Aquitania, who, among others, surrendered to Crassus, the legatus of Caesar, in B. C. 56. (*B. G.* iii. 27.) Pliny (iv. 19) calls them *Begerri*. The name still exists in *Bigorre*, a part of the old division of Gasconne. It contains part of the high Pyrenees. The capital was Turba, first mentioned in the Notitia, which was afterwards called Tarria, Tarba, and finally *Tarbes*. The territory of the Bigerriones also contained Agnensis Vicus, now *Baqüeres*. [G. L.]

BILBILIS (*Βίλαβις*, Strab. iii. p. 162; *Βίλας*, Ptol. ii. 6. § 58; *Bilbili*, *Geogr. Rav.* iv. 43), the second city of the Celtiberi in Hispania Tarraconensis, next in importance to Segobriga, but chiefly celebrated as the birthplace of the poet Martial, who frequently mentions it with a mixture of affection for it as his native home, and of pride in the honour he had conferred on it, but not without some apology for the rude sound of the Celtiberian names in the ears of his friends at Rome. (iv. 55, x. 103, 104, xii. 18.) The city stood in a barren and rugged country, on a rocky height, the base of which was washed by the river SALO, a stream celebrated for its power of tempering steel; and hence Bilbilis was renowned for its manufacture of arms, although, according to Pliny, it had to import iron from a distance. It also produced gold. (Mart. i. 49. 3, 12, reading, in the former line, *aquis* for *equis*; iv. 55. 11—15, x. 20. 1, 103. 1, 2, foll. 104. 6, xii. 18. 9; Plin. xxxiv. 14. s. 41; Justin. xlv. 3, where the river *Bilbilis* seems to mean the Salo.) It stood on the high road from Augusta Emerita to Caesaraugusta, 24 M. P. N.E. of the baths named from it [*AQUAE BILBITANAE*], and 21 M. P. SW. of Nertobriga (*Itin. Ant.* pp. 437, 439). Under the Roman empire it was a municipium, with the surname of Augusta (Martial. x. 103. 1.) The neighbourhood of Bilbilis was for some time the scene of the war between Sertorius and Metellus (Strab. iii. p. 162.) Several of its coins exist, all under the emperors Augustus, Tiberius, and Caligula, with the epigraphs *BILBILI*, *BILBILIS*, and *MUN. AVGVSTA. BILBILIS*. (Flores, *Med.* vol. i. pp. 169, 184; Mionnet, vol. i. p. 30, Suppl. vol. i.

p. 55; Sestini, p. 108; Eckhel, vol. i. pp. 35, 36; Rasche, s. v.) The site of Bilbilis is at *Bambola*, near the Moorish city of *Calatayud* (*Job's Castle*), which is built in great part out of its ruins (Lader, *ad Martial.* p. 124; Ukert, vol. ii. pt. i. pp. 460, 461; Forl. *Handbook of Spain*, p. 529.) [P. S.]

BILBILIS, the river, mentioned very vaguely by Justin (xi. iv. 3), is probably the SALO. [P. S.]

BILLAEUS (*Βιλλαίος*), a river of Bithynia, which is the modern *Figius*. [BITHYNIA.] Near the mouth of the river was the Greek town of Tios. The Billaeus is certainly a considerable stream, but the whole course does not appear to be accurately known at present. It is mentioned by Apollonius (ii. 792), and in the *Periplus* of Marcianus (pp. 70, 71), and by Arrian (*Periplus* p. 14). In his list of Bithynian rivers, Pliny's text (v. 32) has Likeneus, which may be intended for Billaeus. [G. L.]

BINGIUM (*Bingen*), a Roman station on the Rhine, at the junction of the Nava (*Nabe*) and the Rhine. It is mentioned by Tacitus in his history of the war of Civilis. (*Hist.* iv. 70.) Julian repaired the fortifications of Bingham while he was in Gallia. (Amm. Marc. xviii. 2.) The Antonine Itin. mentions Vinum on a road from Confluentes (*Coblenz*) to Treveri (*Trier*) and Divodurum (*Metz*), and as it makes the distance xxvi Gallie leagues from Confluentes to Vinum, we must suppose that Vinum is Bingham; for the Table makes viii from Confluentes to Bontolrice, ix from Bontolrice to Vosavia, and ix from Vosavia to Bingham, the sum total of which is xxvi. The Itinerary and the Table both agree in the number xii between *Bingen* and Moguntiacum, or *Mainz*. [G. L.]

BIRTHA. 1. (*Βίρθα*, Ptol. v. 18; *Virta*, Amm. Marc. xx. 7. § 17; *Tekrit*), an ancient fortress on the Tigris to the S. of Mesopotamia, which was said to have been built by Alexander the Great. It would seem, from the description of Ammianus (*l. c.*), to have resembled a modern fortification, flanked by bastions, and with its approaches defended by outworks. Sapor here closed his campaign in A. D. 360, and was compelled to retire with considerable loss. D'Anville (*Geog. Anc.* vol. ii. p. 416) identifies this place with *Tekrit*, in which Gibbon (vol. iii. p. 205) agrees with him. St. Martin (note on *Le Beau*, vol. ii. p. 345) doubts whether it lay so much to the S. The word Birtha in Syriac means a castle or fortress, and might be applied to many places. From the known position of Dura, it has been inferred that the remarkable passage of the Tigris by Jovian in A. D. 363 took place near *Tekrit*. (Amm. Marc. xxv. 6. § 12; Zosim. iii. 26.) Towards the end of the 14th century, this impregnable fortress was stormed by Taimur-luc. The ruins of the castle are on a perpendicular cliff over the Tigris, about 200 feet high. This insulated cliff is separated from the town by a broad and deep ditch, which was no doubt filled by the Tigris. At the foot of the castle is a large gate of brick-work, which is all that remains standing; but round the summit of the cliff the walls, buttresses, and bastions are quite traceable. There are the ruins of a vaulted secret staircase, leading down from the heart of the citadel to the water's edge. (Rich, *Kurdistān*, vol. ii. p. 147; comp. *Journ. Edg. Soc.* vol. ix. p. 448; Chesney, *Expedit. Euphrat.* vol. i. pp. 26, 27; Ritter, *Erldkunde*, vol. x. p. 222.)

2. A town on the E. bank of the Euphrates, at the upper part of a reach of that river, which runs nearly N. and S., and just below a sharp bend in the

stream, where it follows that course after coming from a long reach flowing more from the W. This town has often been confounded with the Bithra of Ptolemy (v. 19; see below), but incorrectly. In fact, the name of Bithra occurs in no ancient writer. Zosimus (iii. 19) mentions that Julian, in his march to Magdala, rested at a town called Bithra (Βίθρα), where there was a palace of such vast dimensions that it afforded quarters for his whole army. (Comp. Le Beau, *Bas Empire*, vol. iii. p. 93.) This town was no doubt the modern *Bir* or *Birehik* of the Turks (*Albirat*, *Abulf. Tab. Syr.* p. 127). The castle of *Bir* rises on the left bank, so as to command the passage of the river on the opposite side. The town contains about 1700 houses, and is surrounded by a substantial wall, which, like the castle, is partly of Turkish architecture, partly of that of the middle ages. *Bir* is one of the most frequented of all the passages into Mesopotamia. The bed of the river at this place has been ascertained to be 628½ feet above the level of the Mediterranean Sea. (Buckingham, *Mesopotamia*, vol. i. p. 49; *Journ. Geog. Soc.* vol. x. pp. 452, 517; Chesney, *Expéd. Euphrat.* vol. i. p. 46; Ritter, *Erdkunde*, vol. x. p. 976.)

3. A town to the S.E. of Thapsacus, which Ptolemy (v. 19) places in 73° 40' long., 35° 0' lat. This place, the same as the Bithra of Hierocles, has been confounded by geographers with the town in the Zeugma of Commagene, which lies much further to the N. (Ritter, *Erdkunde*, vol. x. p. 976.) [E.B.J.]

BIS (Bis, *Isid. Char.* p. 8), a small town placed by Isidorus in a district of Aria, called by him Anabon (*Ἀνάβων*). It seems, however, more likely that it is a place at the confluence of the Arkand-Ab and the Helmand, now called *Bost*. Isidorus (*l. c.*) speaks of a place called *Bisr* in this district, which is probably the same as he had previously called *Bis*; and Pliny (vi. 23) says of the Erymanthus or *Helmand*, "Erymanthus præfluens Parabesten Arachosiorum," a mistake, doubtless, of his transcriber (i. e. Παρ' Ἀθήρων for Παρὰ Βήρων). This is rendered more likely by our finding in the Tab. Peutinger, Bestia, and in Geo. Rav. (p. 39) Bestigia. (Wilson, *Ariana*, p. 158.) [V.]

BISALTES. [BISALTA.]

BISALTA (Βισάλτα), a district in Macedonia, extending from the river Strymon and the lake Cercinitis, on the E., to Crestonica on the W. (Herod. vii. 115.) It is called Bisaltia by Livy (xlv. 24). The inhabitants, called Bisaltae (Βισάλται), were a Thracian people. At the time of the invasion of Xerxes, B. c. 480, Bisaltia and Crestonica were governed by a Thracian prince, who was independent of Macedonia (Herod. vii. 116); but before the commencement of the Peloponnesian war, Bisaltia had been annexed to the Macedonian kingdom. (Thuc. ii. 99.) Some of the Bisaltae settled in the peninsula of Mt. Athos. (Thuc. iv. 109.) The most im-

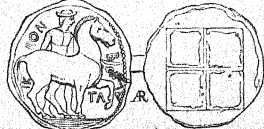
portant town in Bisaltia was the Greek city of Argilus. [ARGILUS.] In this district there was a river Bisaltes (Βισάλτης), which Leake conjectures to be the river which joins the Strymon a little below the bridge of *Neokhorio*, or Amphipolis; while Tafel supposes it to be the same as the Rechius of Procopius (*de Aedif.* iv. 3), which discharges into the sea the waters of the lake Bolbe. (Leake, *Northern Greece*, vol. iii. p. 228; Tafel, in *Paulys Realencycl.* vol. i. p. 1115.) The annexed coin, which is one of great antiquity, bears on the obverse the legend BIZAAITIKON.

BISANTHE (Βισάνθη; *Eth.* Βισανθίνος; *Rodosto*, or *Rodosthis*), a great city in Thrace, on the coast of the Propontis, which had been founded by the Samians. (Steph. B. s. v.; Herod. vii. 137; Pomp. Mela, ii. 2, 6; Ptol. iii. 11. § 6.) About B. c. 400, Bisanthe belonged to the kingdom of the Thracian prince Sathues. (Xen. *Anab.* vii. 2, § 38.) At a later period its name was changed into *Baodestum* or *Baodestus* (Παϊδοστὺν or *Παϊδοστὺς*); but when this change took place is unknown. In the 6th century of our era, the emperor Justinian did much to restore the city, which seems to have fallen into decay (Procop. *de Aedif.* iv. 9); but after that time it was twice destroyed by the Bulgarians, first in A. D. 813 (Simoon Magister, *Leon. Armen.* 9, p. 614, ed. Bonn), and a second time in 1206. (Nietvas, *Bald. Fiand.* 14; Georg. Acropolita, *Annal.* 13.) The further history of this city, which was of great importance to Byzantium, may be read in Georg. Pachymeres and Cantacuzenus. It is generally believed that the town of Resistos or Resistos, mentioned by Pliny (iv. 18), and in the Antonine Itinerary (p. 176), is the same as Bisanthe; but Pliny (*l. c.*) mentions Bisantio and Resistos as distinct towns. (Eckhel, vol. ii. p. 25.) [L.S.]

BISTONES (Βιστωνες or Βιστωνες, Steph. B. s. v. *Bistoria*), a Thracian people occupying the country about Abdera and Dicea. (Plin. iv. 18; Strab. vii. p. 331; Herod. vii. 110.) From the fabulous genealogy in Stephanus B. about the founder of their race, it would seem that they extended westward as far as the river Nestus. The Bistones continued to exist at the time when the Romans were masters of Thrace. (Horat. *Carm.* ii. 19. 20; Plin. iv. 18.) It should however be observed that the Roman poets sometimes use the names of the Bistones for that of the Thracians in general. (Senec. *Agam.* 673; Claudian, *Proserp.* ii. Praef. 8.) Pliny mentions one town of the Bistones, viz. Tirida; the other towns on their coast, Dicea, Ismaron, Parthenion, Paphlagonia, and Maronea, were Greek colonies. The Bistones worshipped Ares (Steph. B. *l. c.*), Dionysus or Bacchus (Horat. *l. c.*), and Minerva. (Ov. *Ibis.* 379.) [L.S.]

BISTONIS (Βιστωνίς λίμνη; *Lagos Buri*), a great Thracian lake in the country of the Bistones, from whom it derived its name. (Strab. i. p. 59, vii. p. 333; Ptol. iii. 11. § 7; Seym. Chius, 673; Plin. iv. 18.) The water of the lake was brackish (whence it is called *λυγρόθαλασσα*), and abounded in fish. (Aristot. *H. A.* viii. 15.) The fourth part of its produce is said to have been granted by the emperor Arcadius to the convent of Vatopedi on Mount Athos. The river Cossinites emptied itself into the lake Bistonis (Aelian, *H. A.* xv. 25), which at one time overflowed the neighbouring country and swept away several Thracians towns. (Strab. i. p. 59.) [L.S.]

BITAXA (Βιτάξα, Ptol. vi. 17. § 4, viii. 25. § 4



COIN OF THE BISALTÆ.

Amm. Marc. xxiii. 6), a town in Aria, perhaps the same as the Btr of Isidorus (p. 8), if, indeed, there were two towns of this name, one in Aria, and the other in Arachosia. [V.]

BITHRA. [BIRTHA.]

BITHYAS. [BATHYNIAS.]

BITHY'NI (Βιθυνίαι). [BITHYNIA.]

BITHY'NIA (Βιθυνία, Βιθυνίς), a division of Asia Minor, which occupied the eastern part of the coast of the Propontis, the east coast of the Thracian Bosphorus, and a considerable part of the coast of the Euxine. On the west it bordered on Mysia; on the south, on Phrygia and Galatia; the eastern limit is less definite. The Rhyndacus is fixed by some geographers as the western boundary of Bithynia; but the following is Strabo's statement (p. 563): "Bithynia, on the east, is bounded by the Paphlagonians and Mariandyni, and some of the Epicteti; on the north by the Pontic Sea from the outlets of the Sangarius to the straits at Byzantium and Chalcedon; on the west by the Propontis; and to the south by Phrygia named Epictetus, which is also called Hellespontica Phrygia." His description is correct as to the northern coast line; and when he says that the Propontis forms the western boundary, this also is a correct description of the coast from Chalcedon to the head of the gulf of Cius. In his description of the western coast of Bithynia, he says, that after Chalcedon we come to the gulf of Astacus; and adjoining to (and south of) the gulf of Astacus is another gulf (the gulf of Cius), which penetrates the land nearly towards the rising sun. He then mentions Apameia Myrleia as a Bithynian city, and this Apameia is about half way between the head of the gulf of Cius and the mouth of the Rhyndacus. But he says nothing of the Rhyndacus being the boundary on the west. Prusa (*Brusa*), he observes, "is built on Mysian Olympus, on the confines of the Phrygians and the Mysians." (p. 564.) Thus we obtain a southern boundary of Bithynia in this part, which seems to extend along the north face of Olympus to the Sangarius. Strabo adds that it is difficult to fix the limits of the Bithyni, and Mysi, and Phryges, and also of the Doliones, and of the Mygdones, and of the Troes; "and the cause is this, that the immigrants (into Bithynia), being soldiers and barbarians, did not permanently keep the country that they got, but were wanderers, for the most part, driving out and being driven out."

It was a tradition, that the Bithyni were a Thracian people from the Strymon; that they were called Strymonii while they lived on that river, but changed their name to Bithyni on passing into Asia; it was said that they were driven out of Europe by the Teucri and the Mysi (Herod. vii. 75). Strabo (p. 541) observes, "that the Bithyni, being originally Mysi, had their name thus changed from the Thracians who settled among them, the Bithyni and Thyni, is agreed by most; and they give as proofs of this, with respect to the nation of the Bithyni, that even to the present day some in Thrace are called Bithyni; and with respect to the Thyni, they give as proof the act called Thynias, which is at Apollonia and Salmodyessus." Thucydides (iv. 75) speaks of Lamachus marching from the Heracleotis along the coast, through the country of the Bithyni Thracians, to Chalcedon. Xenophon, who had seen the coast of Bithynia, calls the shore between the mouth of the Euxine and Heracleia, "Thrace in Asia;" and he adds, that between

Heracleia and the coast of Asia, opposite to Byzantium, there is no city either friendly or Hellenic, but only Thracians Bithyni (Anab. vi. 4). Heracleia itself, he places in the country of the Mariandyni. The name Bithynia does not occur in Herodotus, Thucydides, or Xenophon; but Xenophon (*Hell.* iii. 2. § 2) has the name Bithynis Thracæ, and Bithynis. It appears, then, that the country occupied by the people called Bithyni cannot be extended further east than Heracleia, which is about half way between the Sangarius and the river Parthenius.

The name Bithyni does not occur in Homer. When the Bithyni passed over to Asia, they displaced the Mysi and other tribes. The Bithyni were subjected, with other Asiatic peoples, by Croesus, king of Lydia; but Herodotus (i. 28) makes Thracians their generic name, and Thyni and Bithyni the names of the two divisions of them. In course of time, the name Thyni fell into disuse, and the name Bithyni prevailed over the generic name of Thracians. Pliny's statement (v. 43) is, that the Thyni occupy (tenent) the coast of Bithynia from Cius to the entrance of the Pontus, and the Bithyni occupy the interior; a statement that certainly has no value for the time when he wrote, nor probably for any other time. The Bithyni were included in the Persian empire after the destruction of the Lydian kingdom by Cyrus and the Persians; and their country, the precise limits of which at that time we cannot ascertain, formed a satrapy, or part of a satrapy. But a Bithynian dynasty sprang up in this country under Doedalsus or Dyalsus, who having, as it is expressed (Memnon, *Ap. Phot. Cod.* 224), "the sovereignty of the Bithyni," got possession of the Megarian colony of Astacus [ASTACUS]. The accession of Doedalsus is fixed with reasonable probability between B. C. 430 and B. C. 440. Nine kings followed Doedalsus, the last of whom, Nicomedes III., began to reign B. C. 91. Doedalsus was succeeded by Boteiras; and Bas, the son of Boteiras, defeated Calantes, the general of Alexander of Macedonia, and kept the Macedonians out of the Bithynian territory. Bas had a son, Zipoetes, who became king or chief B. C. 326, and warred successfully against Lysimachus and Antiochus the son of Seleucus. Nicomedes I., the eldest son of Zipoetes, was his successor; and his is a genuine Greek name, from which we may conclude that there had been intermarriage between these Bithynian chieftains and Greeks. This Nicomedes invited the marauding Galli to cross the Bosphorus into Asia soon after his accession to power (B. C. 278), and with their aid he defeated a rival brother who held part of the Bithynian country (Liv. xxxviii. 16). Nicomedes founded the city Nicomedeia, on the gulf of Astacus, and thus fixed his power securely in the country along the eastern shore of the Propontis. The successor of Nicomedes was Zelas, who treacherously planned the massacre of the Gallic chieftains whom his father had invited into Asia; but the Galli anticipated him, and killed the king. His son Prusias I., who became king in B. C. 228, defeated the Galli who were ravaging the Hellespontine cities, and massacred their women and children. He acquired the town of Cius, on the gulf of Cius, and also Myrleia (Strab. p. 563), by which his dominions on the west were extended nearly to, or perhaps quite, to the Rhyndacus. He also extended his dominions on the east by taking Cierus in the territory of Heracleia, to which he gave the name Prusias, as he had done to Cius on

the Propontis. He also took Tius at the mouth of the Billaeus, and thus hemmed in the Heraclæotæ on both sides; but he lost his life in an attempt on Heraclæa. His successor (b. c. 180) was Prusias II., who was followed by Nicomedes II. (b. c. 149); and the successor of Nicomedes II. was his son Nicomedes III. (b. c. 91). This last king of Bithynia after being settled in his kingdom by the Romans in b. c. 90, was driven out by Mithridates Eupator b. c. 88 (Liv. *Ep.* 76), but he was restored at the peace in b. c. 84. He died childless, and left his kingdom to the Romans b. c. 74. (Appian, *Mithrid.* c. 71.) The history and chronology of the kings of Bithynia are given in Clinton's *Fasti*.

Mithridates Eupator added to his dominions, or kingdom of Pontus, the sea coast of Asia Minor westward as far as Heraclæa. The parts beyond Heraclæa, that is, west of it to the straits, and to Chalcedon, remained to the Bithynian king; but when the kings were put down (as Strabo expresses it), the Romans preserved the same limits, so that Heraclæa was attached to Pontus, and the parts on the other side belonged to the Bithyni. (Strab. p. 541.) On the death of Nicomedes III. the Romans reduced his kingdom, according to their phrase, into the form of a province (Liv. *Epit.* 93); and after the death of Mithridates, they added to Bithynia the western part of the Pontic kingdom, or the coast from Heraclæa to Sidene, east of Themiscyra; and Cn. Pompeius divided it into eleven communities or municipalities. (Dion Cassius, xxxviii. 10—12; Strab. p. 541.) It is proved that Amisus belonged at this time to Bithynia, from the coins of Amisus, on which the name of C. Papirius Carbo, the first known proconsul of Bithynia, occurs; and Themiscyra and Sidene belonged to the territory of Amisus. That part of the kingdom of Mithridates which Pompeius gave to the descendants of Pyrræus, was in the interior, about mount Olyssus, a range which lies between the Billaeus and the Halys; and this part Augustus appears to have added to Bithynia in b. c. 7, together with the Pontic town of Amasia on the Iris. So large a part of Pontus being added to Bithynia, the province may be more properly called Bithynia and Pontus, a name which it had at least from A. D. 63, as we see from inscriptions (Procos. provinciae Ponti et Bithyniae), though it is sometimes simply called Bithynia. (Tacit. *Ann.* i. 74.) The correspondence of Pliny, when he was governor of Bithynia, shows that Sinope and Amisus were within his jurisdiction, and Amisus is east of the Halys. (Plin. *Ep.* x. 93, 111.) And in several passages of his letters, Pliny speaks of the "Bithynæ et Ponticæ civitates," or of the "Bithyni et Pontici," from which it appears that his province, which he calls Bithynia, comprehended the original Bithynia and a large part of the Mithridatic kingdom of Pontus. The governor of Bithynia was first a Proprætor, sometimes called Proconsul. (Tacit. *Ann.* i. 74; xvi. 18.) On the division of the provinces under Augustus, Bithynia was given to the senate; but under Trajan it belonged to the emperor, in return for which the senate had Pamphylia. Afterwards the governors were called Legati Aug. Pr. Pr.; and in place of Prætores there was Procurators.

The regulations (Lex Pompeia) of Cn. Pompeius for the administration of Bithynia, are mentioned several times by the younger Plinius (*Ep.* x. 84, 85, &c.). The chief town of Bithynia,

properly so called, or of the part west of Heraclæa, was Nicomedeia, which appears with the title of Metropolis on a coin of the time of Germanicus, though Nicæa disputed this title with it; but Nicæa is said to have got the title of Metropolis under Valentinian and Valens. The Ora Pontica had for its metropolis the city of Amastri; this Bithynia was the part which Pompeius distributed among eleven municipalities. (Strab. p. 541.) The third division, already mentioned as made in b. c. 7, had two metropolises; Pompeiopolis for Paphlagonia; and Amasia, on the Iris, for the portion of Pontus that was joined to this Paphlagonia.

The remaining part of Pontus commenced south of Amasia, about the city of Zela, and was probably bounded on the south by the mountains which form the southern side of the basin of the Iris. On the coast it extended from Side to Trapezus (*Trebisond*). This country was given by M. Antonius, b. c. 36, to king Polemo, and this kingdom, after passing to his widow and to his son Polemo, was made into a separate province by Nero, A. D. 63; but the administration seems to have been sometimes joined to that of Galatia.

This explanation is necessary to remove the confusion and error that appear in many modern books, which make the Parthenius the eastern boundary of Bithynia. In the maps it is usual to mark Paphlagonia as if it were a separate division like Bithynia, and the limits of Bithynia are consequently narrowed a great deal too much. In fact, at one time even Byzantium belonged to the government of Bithynia (Plin. *Ep.* x. 57), though it was afterwards attached to Thrace. Prusa, under Trajan, was raised to the condition of an independent town. Among the towns of Bithynia and Pontus in the imperial period, Chalcedon, Amisus, and Trapezus, in Pontus, were free towns (*liberæ*); and Apameia, Heraclæa, and Sinope, were made coloniae, that is they received Roman settlers who had grants of land. (Strab. pp. 564, 542, 546.) Sinope was made a colony by the dictator Caesar, b. c. 45. Nicomedeia is not mentioned as a colonia till the third century A. D. It was not till after Hadrian's time that the Province of Bithynia was allowed to have a common religious festival; the place of assembly for this great solemnity was, at least at one time, Nicomedeia. The Romans also were very jealous about the formation of clubs and guilds of handicraftsmen in this province, for such associations, it was supposed, might have political objects. (Plin. *Ep.* x. 36, 96.) During the administration of the younger Pliny in Bithynia, he was much troubled about the meetings of the Christians, and asked for Trajan's advice, who in this matter was more liberally disposed than his governor. (Plin. *Ep.* x. 97, 98.)

The southern boundary of Bithynia may be determined, in some degree, by the towns that are reckoned to belong to it. Prusa (*Brusa*), in the western part, is at the foot of the northern face of Olympus; and Hadriani, south of Brusa, belongs to Bithynia. East of Prusa, and a little more north, is Leucæ (*Leke*), on a branch of the Sangarius, and perhaps within the limits of Bithynia. Claudiopolis, originally Bithynium, was a Bithynian town. Amasia, on the Iris, has been mentioned as ultimately included in the province of Bithynia; but to fix precisely a southern boundary seems impossible.

The coast line of Bithynia from the Rhyndacus to the Bosporus contained the bays of Cius and Astacus, which have been mentioned; and a narrow channel called the Thracian Bosporus separated it from Byzantium and its territory. From the mouth of the Bosporus the coast runs nearly due east to the promontory and port of Calpe, which was visited by Xenophon (*Anab.* vi. 4). The mouth of the Sangarius is east of Calpe; and east of the Sangarius the coast makes a large curve to the north as far as the Acherusia Chersonesus, near the town of Heracleia. The Acherusia Chersonesus is described by Xenophon (*Anab.* vi. 2). From Heracleia to the promontory Carambis (*Kerebbe*) the coast has a general ENE. direction; and between these two points is the mouth of the Billaeus, and east of the Billaeus the city of Amastria on the coast. From Cape Carambis the coast line runs east to the promontory Syrias or Lepte, from which the coast turns to the south, and then again to the east, forming a bay. On the peninsula which forms the east side of this bay is the town of Sinope (*Sinub.*). Between Sinope and the mouth of the Halys, the largest river of Asia Minor, the coast forms a curve, but the mouth of the Halys is near half a degree further south than the promontory of Lepte. From the mouth of the Halys the coast turns to the south, and then turns again to the north. A bay is thus formed, on the west side of which, 900 stadia from Sinope, and about 30 miles further south than the mouth of the Halys, is the town of Amisus (*Samsun*). At the extremity of a projecting tract of country which forms the east side of this bay are the outlets of the Iris, the river on which Amasia stands, and a river that has a much longer course than is given to it in the older maps. The coast of the province Bithynia extended still further east, as it has been shown; but the description of the remaining part of the coast to Trapezus may more appropriately be given under PONTUS.

The principal mountain range in Bithynia is Olympus, which extends eastward from the Rhyndacus. Immediately above Brusa Olympus is covered with snow even to the end of March. It is not easy to say how far the name Olympus extended to the east; but probably the name was given to part of the range east of the Sangarius. The mountains on the north side of Asia have a general eastern direction, but they are broken by transverse valleys through which some rivers, as the Sangarius and Halys, have a general northern course to the sea. A large part of the course of the Billaeus, if our maps are correct, lies in a valley formed by parallel ranges, of which the southern range appears to be the continuation of Olympus, on the southern border of Bithynia. The Argæuthionis occupies the hilly country in the west between the bays of Astacus and Cius. The Ormenium of Ptolemy is in the interior of Bithynia, south of Amastria, between the sea and the southern range of Bithynia. The Olgassys (Strab. p. 562) is one of the great interior ranges, which extends westward from the Halys, a lofty and rugged region. The country along the coast of Bithynia, east of the Sangarius, is hilly and sometimes mountainous; but these heights along the coast are inferior to the great mountain masses of the interior, the range of Olympus, and those to the east of it. Bithynia west of the Sangarius contains three considerable lakes. Between Nicomedia and the Sangarius is the lake *Sabanja*, probably Sophon, a name which occurs in the Greek

writers of the Lower Empire; and certainly the lake which Pliny, when he was governor of Bithynia, proposed to Trajan to unite to the gulf of Astacus by a canal (*Ep.* x. 50). The Ascania [*ASCANIA*] on which Nicæa stands is larger than lake *Sabanja*. Both these are mountain basins filled with water. The lake of *Abullionte*, through which the Rhyndacus flows, is also a mountain lake, and abounds in fish. This is the Apolloniatis of Strabo, but the basin of the Rhyndacus does not appear to have belonged to Bithynia. The part of Bithynia west of the Sangarius is the best part of the country, and contains some fertile plains. It was formerly well wooded, and there are still extensive forests, which commence in the country north of Nicomedia (*Izmid*), and extend nearly to *Bolt* on the Sangarius. The large towns of Bithynia are west of the Sangarius. The places east of the Sangarius in the interior were of little note; and the chief towns were the Greek settlements on the coast. The interior, east of the Sangarius, was a wooded tract, and there are still many forests in this part. One great road run along the sea from the point where the coast of the Euxine commences near the temple of Jupiter Urius, past Heraclea, Amastria, and Sinope, as far as Amisus. A road run from Chrysopolis, which is near the junction of the Bosporus and Propontis, to Nicomedia. But there is no road east of the Sangarius, that we can trace by the towns upon it, which did not lie far in the interior; nor do there appear at present to be any great roads in the interior in an eastern direction, except those that run a considerable distance from the coast, a fact which shows the mountainous character of the interior of Bithynia.

There is a paper in the *London Geog. Journal*, vol. ix., by Mr. Ainsworth, *Notes of a Journey from Constantinople by Heraclea to Angora*, which contains much valuable information on the physical character of Bithynia. [G. L.]

BITHYNIIUM (Βιθυνιον: *Eth.* Βιθυνίεις, Βιθυνιάρις), a city in the interior of Bithynia, lying above Tius, as Strabo (p. 565) describes it, and possessing the country around Salon, which was a good feeding country for cattle, and noted for its cheese. (Plin. xi. 42; Steph. B. s. v. Σαλονεία.) Bithynium was the birthplace of Antinous, the favourite of Hadrian, as Pausanias tells us (viii. 9), who adds that Bithynium is beyond, by which he probably means east of, the river Sangarius; and he adds that the remotest ancestors of the Bithynians are Arcadians and Mantineis. If this is true, which however does not seem probable, a Greek colony settled here. Bithynium was afterwards Claudiopropolis, a name which it is conjectured it first had in the time of Tiberius (Cramer, *Asia Minor*, vol. i. p. 210); but it is strange that Pausanias does not mention this name. Dion Cassius (lxi. 11. ed. Reimarus, and his note) speaks of it under the name of Bithynium and Claudiopropolis also. It has been inferred from the words of Pausanias that Bithynium was on or near the Sangarius, but this does not appear to be a correct interpretation. Leake, however, adopts it (*Asia Minor*, p. 309); and he concludes from the dubious evidence of Pausanias that, having been originally a Greek colony, it was probably not far from the mouth of the Sangarius. But this is quite inconsistent with Strabo, who places it in the interior; as Pliny (v. 32) does also. It seems probable that Claudiopropolis was in the basin of the Billaeus; and this seems to agree with Ptolemy's determination of Claudiopropolis. [G. L.]

BITURIGES. Livy (v. 34) represents the Bituriges as the chief people of Gallia Celtica in the time of Tarquinius Priscus. They gave a king to the Celtic nation, and his name was Ambigatus. Livy calls the Celtes the third part of Gallia, in which he follows Caesar's division (i. 1); but in the time of Ambigatus, the name Celtica must have comprehended what was afterwards Gallia Narbonensis, and perhaps all Transalpine Gallia. However, the list of peoples whom Livy represents as emigrating into Italy under Bellocus, the nephew of Ambigatus, comprehends only those who were within the limits of Caesar's Celtica; and among the emigrants were Bituriges. In Caesar's time (vii. 5) the Bituriges were under the supremacy of the Aedui, and the boundary between them was the upper part of the Ligeris or Loire, below the junction of the Loire and the Allier. D'Anville makes the territory of the Bituriges correspond to the old diocese of Bourges, which extended beyond the province of Berri into a part of Bourbonnois, and even into Touraine. The Bituriges were altogether within the basin of the Loire, and part of the course of the Indre, and the greater part of that of the Cher, were within their territory. Caesar describes their capital Avaricum (Bourges), as almost the finest town in all Gallia (vii. 15).

At the commencement of the insurrection under Vercingetorix (B.C. 52), when Caesar was preparing to attack Avaricum, above twenty cities of the Bituriges were burnt in one day, with the consent of the Gallic confederates, to prevent them from falling into the hands of the Romans. The Bituriges intreated earnestly that Avaricum might be excepted; and finally, against the opinion of Vercingetorix, it was resolved that Avaricum should be defended against Caesar. [AVARICUM.]

These are the Bituriges to whom Strabo (p. 190) and Pliny (iv. 19) give the name of Bituriges Cubi. The same appears on the numismata of Lyon, where it indicates the place which was reserved for the representatives of these people at the games; and it occurs in several other inscriptions. The Bituriges had iron mines in their territory (Strab. p. 191); and Caesar (B.G. vii. 22), when describing the siege of Avaricum, speaks of the people as skilled in driving galleries, and in the operations of mining, as they had great iron works (magnae ferrariae) in their country. (Comp. Rutilius, *Itin.* i. 351: "Non Biturix largo potior strictum metallo.") Pliny (xiv. 2) speaks of the good quality of the Bituric wines, and also Columella; but they may perhaps be speaking of the wines of the Bituriges Vivisci.

The Bituriges were included in the extended province of Aquitania [AQUITANIA], and Pliny calls them "Iberi," a term which implies a certain degree of independence under Roman government, the nature of which is now well understood. [G.L.]

BITURIGES CUBI. [BITURIGES.]

BITURIGES VIVISCI. Strabo (p. 190) says that the Garonne flows between the Bituriges called Iseii and the Santones, both of which are Celtic nations; for this nation of the Bituriges is the only people of a different race that is settled among the Aquitani, and is not reckoned among them; and they have for their place of trade Burdigala (Bordeaux). Caesar does not name them. In Pliny (iv. 19) the name is Ubisci, and in Ptolemy it is Vivisci in the old Latin translation. Ausonius (*Mosella*, v. 438) has the form Vivisci: "Vivisca ducens ab origine gentem." An inscription is also mentioned as hav-

ing been found at Bordeaux, with the words: "Genio civitatis Bit. Viv.," but it is of doubtful authority. Ptolemy mentions another city of the Vivisci, which he calls Noviomagus; but the site is uncertain.

The limits of the old diocese of Bordeaux are said to indicate the extent of the territory of the Vivisci, part of which was east of the Garonne. It was included in the present department of Gironde. Pliny calls these Bituriges also "Iberi." It was a wine country in the Roman period, as it is now. [G.L.]

BIZONE (Βιζών; *Eth.* Βιζώνιος), a town of Lower Moesia on the coast of the Euxine, between Callatis and Apollonia, which is said to have been destroyed by an earthquake. (Strab. i. p. 54, vii. p. 319; Pomp. Mela, ii. 2. 5; Plin. iv. 18; Steph. Byz. s. v.; Arrian, *Periopl.* p. 24, who calls it Bizos, and the Geogr. Rav. iv. 6, who calls it Bizol.) [L.S.]

BIZYA (Βιζύα; *Eth.* Βιζυάνιος), a town in Thrace, the capital of the tribe of the Asti. (Steph. Byz. s. v.; Sotin. 10; Plin. iv. 18.) [L.S.]



COIN OF BIZYA.

BLABIA. [BLAVIA.]

BLAENE (Βλαηνή), a fertile tract which Strabo (p. 562) places in the neighbourhood of the range of Olganys. [BITHYNIA.] He mentions it with Domantia, through which the Amnias flows, but he gives no further indication of its position. [G.L.]

BLANDA (Βλάνδα), a city of Lucania, mentioned by Ptolemy among the inland towns of that province; but placed both by Pliny and Mela on or near the coast of the Tyrrhenian Sea. The former writer includes it in Bruttium, but this seems to be a mistake: Livy, who mentions Blanda among the towns which had revolted to the Carthaginians, but were recovered by Fabius in B.C. 214, expressly calls it a Lucanian city. (Livy. xxiv. 20; Plin. iii. 5. s. 10; Mel. ii. 4; Ptol. iii. 1. § 70.) The Tab. Pent. also places it on the road along the coast of Lucania: the adjoining names are corrupt; but if the distance from Cerilli may be depended upon, we may place Blanda at or near the modern *Maratea*, a small town on a hill about a mile from the Gulf of *Poli-castro*, where there are said to be some ancient remains. It is 12 miles SE. of *Policastro* (the ancient Buxentum), and 16 N. of the river Lous, the frontier of Lucania. (Holsten. *Not. in Cluver.* p. 288; Romanelli, vol. i. p. 379.) [E. H. B.]

BLANDO'NA (*Itin. Ant.*) or **BLANO'NA** (Βλανδονα, Ptol. ii. 17. § 10), a town of Illyria, on the road between Iadera and Scardania.

BLARIACUM is placed in the Table between Attnaca, which is supposed to be Caesar's Aduatua (*Tongern*) and Noviomagus (*Nymegen*). It is 42 Gallic leagues or 63 Roman miles from Attnaca to Blaricum, which seems to correspond to *Elerick* on the left bank of the Maas, in the Dutch province of Limburg. [G.L.]

BLASCON (Βλάσκων). Strabo (p. 181) places this small island close to the Siginum hill, or Sifium, as it should be read, which divides the Gallienus Sinus into two parts. (Groskurd, *Trans.* Strab. i. p. 312.) The name Sefium or Sifium appears in the modern

name *Cette*, though the promontory is west of *Cette*. Blaseon is *Brescon*, a small island or rock about half a mile from the coast and off Agathe or *Agde*. It is mentioned by Avienus (*Or. Mar.* v. 600. &c.) and by Pliny. Ptolemy has both an island Blaseon, and an island Agathe, but the island Agathe does not exist. (D'Anville, *Notice*, &c.) [G. L.]

BLASTOPHOENICES. [BASSETANI.]

BLATUM BULGIUM, in Britain, one of the stations of the Itinerary. Lying immediately north of Luguvalium (*Carlisle*), it best agrees with *Middeby*, where Roman remains occur at the present time. [R. G. L.]

BLAUDUS (Βλαύδος), a place in Phrygia, mentioned by Stephanus (*s. v.* Βλαύδος) and Strabo (p. 567). Speaking of the Galatian Ancyra, Strabo says: "They had a strong place, Ancyra, with the same name as the Phrygian small town near Blandos, towards Lydia." This does not tell us much. Forbiger thinks that Blandos is very probably *Bolat*, mentioned by Hamilton (*Royal Geog. Journ.* vol. viii. p. 140). But the position of *Bolat* is not well fixed, nor is it near the place which Hamilton supposes to be the Phrygian Ancyra. [ANCYRA.] [G. L.]

BLAUDUS (Βλαύδος), a place in Phrygia, probably the Blandus of Ptolemy. Hamilton (*Researches*, &c. vol. i. p. 127, &c.) places Blandus at *Suleimanti*, which is east of Philadelphia, near the *Kopli Su*, a branch of the Maeander. He found at the neighbouring village of *Göbek*, an inscription, which, he was informed, was brought from *Suleimanti*. It begins Βλανδευ Μοκεδωνων, and speaks of the Βουλη and Δημοσ. It belongs to the Roman period, as appears from the name Κουαδρατον (Quadrat). Another inscription, given by Arundell, from a tomb, contains the name of L. Salvius Crispus, and a Greek translation (τοῦτο το μνημειον κληρονομιοις ουκ ακολουθησεν) of the usual Roman monumental formula, "hoc monumentum heredes non sequitur." From this it appears that Roman law had found a footing at this place. Hamilton also copied a small fragment of two Roman inscriptions at *Suleimanti*, but he found no trace of the ancient name. There is an acropolis at *Suleimanti*, and near the foot of it the remains of a theatre. There are also the remains of a gateway, on each side of which is "a massive square tower, built of Hellenic blocks, which, as well as the connecting wall, were originally surmounted by a Doric frieze, with triglyphs, part of which is still remaining." Within the walls are the ruins of a beautiful temple, heaped together in great confusion. The ornaments on the architraves resemble those of the Erechtheum at Athens and the temple of Jupiter at Azani. There are remains of many other buildings and temples, and the ruined arches of an aqueduct for the supply of the acropolis. This was evidently once a considerable place.

Arundell (*Discoveries in Asia Minor*, vol. i. p. 80, &c.) has given a view of *Suleimanti*, and a plan of the place. He obtained there two coins of Ephesus, one of Sebaste, and one of Blandus, all unquestionably found on the spot. The Peutinger Table has, on the road between Dorylaeum and Philadelphia, a place Aludda, then another Clanudda, and then Philadelphia; and Arundell concludes that *Suleimanti* is Clanudda, as the distances agree very well with the road. Arundell also mentions two medals, both of which he had seen, with the epigraph Κλανουδων. This name Clanudda occurs in no ancient writer, nor in the Notitiae, and Hamilton and others suppose Clanudda to have originated in a corruption of Blaun-

du and Aludda. Certainly, the name Aludda, in the Table, makes Clanudda somewhat suspicious. Hamilton says that he is informed that the medal of Clanudda which was in the possession of Mr. Borrell of Smyrna, is the same that Mr. Arundell speaks of as being in the possession of Lord Ashburnham. Mr. Arundell saw both, but it seems that he was not aware that Lord Ashburnham's was that which had been Mr. Borrell's. Lord Ashburnham's is said to be lost. (Hamilton.) Mr. Hamilton has several autonomous coins of Blandus, some of which he procured at *Göbek*, and the name on these coins is always written Blandus. This interchange of M and B is curious, for it appears in the forms of other Greek words not proper names (βροτός, μωτός, for instance). He observes, that "nothing was more easy than to mistake M for KA, supposing it to be written KA, which I cannot help thinking has been the case with the supposed coin of Clanudda." "*Suleimanti*," he adds, "is nearly on the direct line of road between Philadelphia and *Kutahiyah*, and by which the caravans now travel." The question is curious, and perhaps not quite determined; but the probability is in favour of Hamilton's conclusion, that *Suleimanti* is Blandus, and that Clanudda never existed. [G. L.]

BLAVIA (*Blaye*), on the right bank of the Garonne, and on the road from Burdigala (*Bordeaux*) to Mediolanum of the Santones, or *Saintes*. In the Antonine Itin. the name varies, according to the MSS., between Blaviun and Blavatun, but the Table has it Blavia, as it is in Ausonius. (Epist. 10) —

Ant iteratarum qua glarea trita viarum
Fort militaren ad Blavian.

The distances from *Bordeaux* do not agree either with the Itinerary or the Table, but the site of Blavia cannot be doubtful.

The Blabia of the Notitia is supposed by D'Anville and others to be at the mouth of the *Blacet*, in the department of *Morbihan*. [G. L.]

BLEMYES (Βλέμυες, Steph. B. s. v.; Strab. xvii. p. 819; Blemysae, Plin. v. 8. § 8, § 44, 46; Solin. iii. 4; Mela, i. 4. § 4, 8. § 10; Isidor. Orig. xi. 3. § 17; Blemyes, Avien. *Descript. Orb.* v. 239; Blemyl, Prisc. *Perieg.* 209; Claud. Nil. v. 19), were an Aethiopian tribe, whose position varied considerably at different epochs of history. Under the Macedonian kings of Egypt, and in the age of the Antonines, when Ptolemy the geographer was compiling his description of Africa, the Blemyes appear S. and E. of Egypt, in the wide and scarcely explored tract which lay between the rivers Astapus and Astaboras. But as a nomadic race they were widely dispersed, and the more ancient geographers (Eratosth. ap. Strabon. xvii. p. 786; Dionys. *Perieg.* v. 220) bring them as far westward as the region beyond the Libyan desert and into the neighbourhood of the oases. In the middle of the 2nd century A. D., the Blemyes had spread northward, and invaded the Roman province of Egypt below Syene with such formidable inroads as to require for their suppression the presence of regular armies. They were doubtless one of the pastoral races of Nubia, which, like their descendants, the modern Barabra and Bisharee Arabs, shifted periodically with the rainy and the dry seasons from the upland pastures of the Arabian hills to the level grounds and banks of the feeders of the Nile. Their predatory habits, and strange and savage life, filled the guides and merchants of the caravan-traffic with dread of

the name of Blemyes; and travellers brought back with them to Egypt and Syria the most exaggerated reports of their appearance and ferocity. Hence the Blemyes are often represented in ancient cosmography as one of those fabulous races, like the still less known Atlantic and Garamantid tribes, whose eyes and mouths were planted in their breasts, and who, like the Pygmaei, were midway between the negroes and the apes. (See Augustin, *Civ. D.* xvi. 8.) According to Ptolemy, however (iv. 7), they were an Aethiopian people of a somewhat debased type. The Blemyes first came into collision with the Romans in the reign of the emperor Decius, A. D. 250. They were then ravaging the neighbourhood of Philae and Elephantine. (Chron. Pasch. p. 505, ed. Bonn.) They are mentioned by Pausanias (*Aurelian*, 33) as walking in the triumphal procession of Aurelian in A. D. 274, and bearing gifts to the conqueror. In the reign of Probus (A. D. 280) captive Blemyes excited the wonder of the Roman populace. The emperor Diocletian attempted to repress the inroads of the Blemyes by paying an annual tribute to their chiefs, and by ceding to them the Roman possessions in Nubia. But even these concessions do not appear to have entirely satisfied these barbarians, and almost down to the period of the Saracen invasion of the Nile valley, in the 7th century A. D., the Blemyes wasted the harvests and carried off captives from the Thebaid. (Procop. *B. Pers.* i. 19.)

BLEMINA. [BLEMINA.]

BLENDIUM. [CANTABRIA.]

BLERA (ΒΛΗΡΑ: *Eth.* Bleranus), a city of Etruria, mentioned both by Pliny and Strabo among those which were still existing in their time, but classed by the latter among the minor cities (πόλεις) of the province. (Plin. iii. 5. s. 8; Strab. v. p. 226; Ptol. iii. 1. § 50.) The name is also found (though corrupted into Olera) in the Tabula, which places it apparently (for this part of it is very confused) on the line of the Via Claudia between Forum Clodii and Tuscania (*Toscanello*): a position that coincides with the site of the modern village of *Bieda*, about 12 miles SW. of *Viterbo*: a name which is evidently but a slight corruption of that of Blera. In documents of the middle ages the inhabitants are called *Blarani*.

No further information concerning Blera is to be found in ancient writers: but it derives considerable interest from the remains of Etruscan antiquity which have been of late years discovered at *Bieda*. The ancient town appears to have occupied the same site with the present village, on a narrow tongue of land, bounded on each side by deep glens or ravines, with precipitous banks of volcanic tuff. The soft rock of which these cliffs are composed is excavated into numerous caverns, all decidedly of a sepulchral character, ranged in terraces one above the other, united by flights of steps carved out of the rock: while many of them are externally ornamented with architectural façades, resembling in their general character those of *Castel d'Asso* [AXIA], but presenting greater variety in their mouldings and other decorations. Others again are hewn out of detached masses of rock, fashioned into the forms of houses, as is seen also in the tombs at Suana. Besides this Necropolis, one of the most interesting in Etruria, there remain at *Bieda* only some slight fragments of the ancient walls, and two bridges, one of a single arch, supposed to be Etruscan, the other of three arches, and certainly of Roman construction.

(A complete description of the ancient remains

found at *Bieda* is given in Dennis's *Etruria*, vol. i. pp. 260–272.)

[E. H. B.]

BLESTIUM, in Britain, the next station in the Itinerary to Burrium (*Ux*), and probably near *Monmouth* or *Old Town*.

[R. G. L.]

BLETISA. [VETTONES.]

BLUCIUM (ΒΛΟΥΚΙΟΝ), a place in Galatia, in the division of the Tolistobogii. It was the residence of the Gallic king Deiotarus (Strab. p. 567) in defence of whom Cicero made an oration, addressed to the Dictator Caesar. In the text of Cicero (*pro Reg. Deiot.* 6, 7), the name is read Luceium (ed. Orelli), and, accordingly, Groskurd (Transl. Strab. vol. ii. p. 512) corrects Strabo by writing Δούκιον. But the name is as likely to be correct in Strabo's text as in Cicero's. The site of the place is unknown.

[G. L.]

BOACTES (Βοάκτες, Ptol. iii. 1. § 3), a river of Liguria, mentioned only by Ptolemy, who describes it as a confluent of the Macra or *Magra*: hence it may safely be identified with the *Vava*, the only considerable tributary of that stream, which rises in the mountains at the back of *Chiavari*, and flows through a transverse valley of the Apennines till it joins the *Magra* about 10 miles from its mouth. [E. H. B.]

BOAE. [BAVO.]

BOAGHIUS. [LOCRES.]

BOCANI. [TAPROBANE.]

BO'CANUM HEMERUM (Βοκανὸν ἡμερὸν), mentioned by Ptolemy (iv. 1. § 18) among the inland cities of Mauretania Tingitana, SE. of Dorath, and NE. of Vala, in 9° 20' long., and 29° 15' N. lat., is supposed by some geographers to answer to the position of *Marocco*, where ancient ruins are found: but the identification is very uncertain. (Graberg, *Specchio Geografico et Statistico dell' Impero di Marocco*, p. 37.)

[P. S.]

BO'CARUS. [SALAMIS.]

BODENCUS. [PADUS.]

BODERIA. [BONOTRIA.]

BODINOMAGUS. [INDUSTRIA.]

BODIONTICI, a Gallic people described by Pliny (iii. 4) under Gallia Narbonensis. He observes that the Avantici and Bodiontii, Inalpine tribes, were added to Narbonensis by the emperor Galba. Their chief place was *Dinia* (*Digne*). The two tribes were comprised within the limits of the diocese of *Digne*. [AVANTICI] [G. L.]

BODOTRIA, the *Firth of Forth*, in Scotland. (Tac. *Agr.* 23, 25.) [R. G. L.]

BODUNI. [DORUNI.]

BOEAE (Βοαί: *Eth.* Boieris), a town in the south of Laconia, situated between the promontories Malea and Omgnathos, in the bay called after it Boeaticus Sinus (Βοαιτικὸς κόλπος). The town is said to have been founded by Boeus, one of the Heraclidae, who led thither colonists from the neighbouring towns of Elis, Aphrodisias, and Side. (Paus. iii. 22. § 11.) It afterwards belonged to the Eleuthero-Lacones, and was visited by Pausanias, who mentions a temple of Apollo in the forum, and temples of Aesculapius and of Sarapis and Isis elsewhere. At the distance of seven stadia from the town there were ruins of a temple of Aesculapius and Hygieia. The remains of Boeae may be seen at the head of the gulf, now called *Patika*. (Paus. i. 27. § 5, iii. 21. § 7, iii. 22. § 11, seq.; Scylax, p. 17; Strab. viii. p. 364; Polyb. v. 19; Plin. iv. 5. s. 9; Bohlaye, *Recherches*, &c. p. 98.)

BOEBE (Βοβή, Steph. B.), a town in Crete, of which we only know that it was in the Gortynian

district; a village called *Bobia*, near the edge of the plain of *Mesara*, is supposed to indicate the site. (Pashley, *Trav.* vol. i. p. 299.) [E. B. J.]

BOEBE (Βοίβη: *Éth.* Βοιβή, fem. Βοιβή), a town of Magnesia in Thessaly, mentioned by Homer, and situated on the eastern side of the lake, called after it BOEBEIS LACUS (Βοιβήϊς λίμνη, Hom. *Il.* ii. 712; Herod. vii. 129, et alii; also Βοιβία λίμνη, Eurip. *Alc.* 590; and Βοιβίς, Pind. *Pyth.* iii. 34.) The lake is frequently mentioned by the ancient writers, but the name of the town rarely occurs. The lake receives the rivers Ouchestus, Amyrus, and several smaller streams, but has no outlet for its waters. From its proximity to Mt. Ossa, it is called "Ossaean Boebéis" by Lucan (vii. 176). Athena is said to have bathed her feet in its waters (Hes. *ap.* Strab. ix. p. 442), which is perhaps the reason why Propertius (ii. 2. 11) speaks of "sanctae Boeibidos undae." The lake is a long narrow piece of water, and is now called *Karla* from a village which has disappeared. It produces at present a large quantity of fish, of which no mention is made in the ancient writers, unless, as Leake suggests, Βοίβη should be substituted for Boebe in a fragment of Archestratus quoted by Athenaeus (vii. p. 311, a.). The same writer remarks that the numerous flocks on the heights around the villages of *Kátreua* and *Kandlia* on the lake illustrate the epithet *πολυηλοστάτη* bestowed upon Boebe by Euripides (*l. c.*); while the precipitous rocks of *Petra* are probably the *Βοιβίδος κρημνοί* alluded to by Pindar (*l. c.*).

The town of Boebe was at a later time dependent upon Demetrias. Its site and remains are described by Leake. "It occupied a height advanced in front of the mountain [of *Kandlia*], sloping gradually towards the plain, and defended by a steep fall at the back of the hill. It appears to have been constructed of Hellenic masonry, properly so called. The acropolis may be traced on the summit, where several large quadrangular blocks of stones are still in their places, among more considerable ruins formed of small stones and mortar. Of the town walls there are some remains at a small church dedicated to St. Athanasius at the foot of the hill, where are several large masses of stone showing, by their distance from the acropolis, that the city was not less than two miles in circumference." (Besides the references already given, see Strab. ix. pp. 430, 436, 441, seq. xi. 503, 530; Liv. xxxi. 41; Plin. iv. 8. s. 15; Ov. *Mét.* vii. 231; Steph. B. s. v.; Leake, *Northern Greece*, vol. iv. pp. 421—431.)

BOEBE'S LACUS. [BOEBE.]

BOEOTIA (*Βοιωτία*: *Éth.* Βοιωτός), one of the political divisions of Greece, lying between Attica and Megaris on the south, and Locris and Phocis on the north, and bounded on the other two sides by the Euboean sea and Corinthian gulf respectively. It may be described as a large hollow basin, shut in on the south by Mts. Cithæron and Parnes, on the west by Mt. Helicon, on the north by the slopes of Mt. Parnassus and the Opuntian mountains, and on the west by mountains, a continuation of the Opuntian range, which extend along the Euripus under the names of Ptoam and Messapium as far as the mouth of the Asopus. This basin however is not an uniform tract, but is divided into two distinct portions by Mts. Ptoam and Phœnicium or Sphingium, which run across the country from the Euboean sea to Mt. Helicon. The northern of these two divisions is drained by the Cephissus and its tributaries; the waters of which form the

lake Copais: the southern is drained by the Asopus, which discharges its waters into the Euboean sea. Each of these two basins is again broken into smaller vallies and plains. The surface of Boeotia contains 1119 square miles, according to the calculation of Clinton.

I. NORTHERN BOEOTIA.

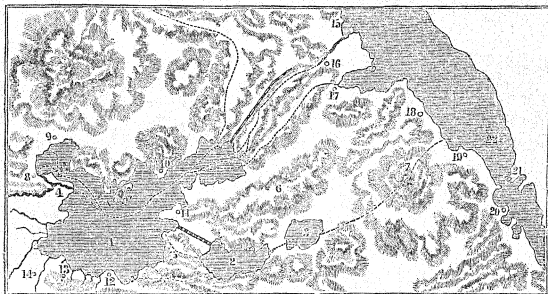
1. *Basin of the Copais and its subterranean Channels.*—This district is enclosed by mountains on every side; and like the vallies of Stymphalus and Phœnius in Arcadia, the streams which flow into it only find an outlet for their waters by subterranean channels called *katavóthra* in the limestone mountains. There are several of these *katavóthra* at the eastern end of the lake Copais, which is separated from the sea by Mt. Ptoam, about four or five miles across. The basin of the Copais is the receptacle of an extensive drainage. The river Cephissus, which finds its way into this plain through a cleft in the mountains, brings with it a large quantity of water from Doris and Phocis, and receives in Boeotia numerous streams, descending from Mt. Helicon and its offshoots. It flows in a south-easterly direction towards the *katavóthra* at the eastern end of the lake. If these *katavóthra* were sufficient to carry off the waters of the Cephissus and its tributaries, there would never be a lake in the plain. In the summer time the lake Copais almost entirely disappears; and even in the winter its waters scarcely deserve the name of a lake. Col. Mure, who visited it when its waters were at their full, describes it as "a large yellow swamp, overgrown with sedge, reeds, and caues, through which the river could be distinguished oozing its sluggish path for several miles. Even where the course of the stream could no longer be traced in one uninterrupted line, the partial openings among the reeds in the distance appeared but a continuation of its windings. Nor is the transition from dry land to water in any place distinctly perceptible; the only visible line of boundary between them, unless where the mountains stretch down to the shore, is the encroachment of the reeds on the arable soil, or the absence of the little villages with which the terra firma is here studded in greater numbers than usual." (*Tour in Greece*, vol. i. p. 227.)

The number of *katavóthra* of the lake Copais is considerable, but several of these unite under the mountains; and if we reckon their number by their separate outlets, there are only four main channels. Of these three flow from the eastern extremity of the lake, between the Opuntian mountains (*Clome*) and Ptoam into the Euboean sea; and the fourth from the southern side of the lake under Mt. Sphingium into the lake Hylica. The most northerly of the three *katavóthra* issues from the mountains south of the southern long walls of Opus. The central one, which carries off the greater part of the waters of the Cephissus, after a subterranean course of nearly four miles, emerges in a broad and rapid stream at Upper Larymna, from which it flows above ground for about a mile and a half, till it joins the sea at Lower Larymna. (Strab. ix. p. 405, seq.) The third *katavóthrum* on the east side falls into the Euboean sea at *Skrapondri*, the ancient Anthedon. The fourth *katavóthrum*, as mentioned above, flows under Mt. Sphingium into the lake Hylica. From Hylica there is probably a subterranean channel into the small lake of *Moritzai* or *Paralimni*, and

from the latter another channel flowing under Mt. Messapium into the Euboean sea.

These katavóthra were not sufficient to carry off the waters of the lake, which consequently often inundated the surrounding plain. The tradition of the Ogygian deluge probably refers to such an inundation; and it is also related that a Boeotian Athens and Eleusis were also destroyed by a similar ca-

lamity. (Strab. ix. p. 407; Paus. ix. 24. § 2.) To guard against this danger, the ancient inhabitants of the district constructed at a very early period two artificial Enissarii or Tunnels, of which the direction may still be distinctly traced. One of them runs from the eastern end of the lake, and is carried through the rock as far as Upper Larymna, almost parallel to the central of the three katavóthra men-




MAP OF THE BASIN OF THE COPAIS.

1. The Lake Copais.
2. The Lake Hylica.
3. The lake now called *Mortizi* or *Paralimni*.
4. The River Cephissus.
5. Mt. Phleium or Splingium.
6. Mt. Psorum.
7. Mt. Messapium.

8. Orchomenus.
9. Aspledon.
10. Copae.
11. Acraephia.
12. Hallartus.
13. Aulemeunne.
14. Coronidia.
15. Larymna.

16. Upper Larymna.
17. Anthedon.
18. Salganeus.
19. Chadia.
20. Aulis.
21. Chalcis.
22. The Euripus or Channel of Euboea.

The preceding map, copied from Forchhammer's *Hellenika*, is designed more particularly to show the course of the subterranean channels which drained the lake Copais. Those marked - - - - are the katavóthra or natural channels; those marked  are the artificial emissarii or tunnels.

tioned above; it is nearly four miles in length, with about twenty vertical shafts let down into it along the whole distance. These shafts are now choked up, but the apertures, about four feet square, are still visible. The deepest of them is conjectured to have been from 100 to 150 feet deep. The second tunnel unites the lakes Copais and Hylica, running under the plain of Acraephia, and is much shorter. As the whole plain is now cultivated, the apertures of the shafts are more difficult to find, but Forchhammer counted eight, and he was informed that there were fifteen in all.

These two great works are perhaps the most striking monuments of what is called the heroic age. Respecting the time of their execution history is silent; but we may safely assign them to the old Minyae of Orchomenus, which was one of the most powerful and wealthy cities of Greece in the earliest times. Indeed, it was partly through these tunnels that Orchomenus obtained much of its wealth; for while they were in full operation, there was an abundant outlet for the waters of the Cephissus, and nearly the whole of what is now the lake Copais was a rich plain. These tunnels are said to have been stopped up by the Theban hero Hercules, who by this means inundated the lands of the Minyae of Orchomenus (Diod. iv. 18; Paus. ix. 38. § 5; Polyæn.

i. 3. § 5), and it is probable that after the fall of the power of the Minyae these tunnels were neglected, and thus became gradually choked up. In the time of Alexander the Great Crates was employed to clear them out, and partially succeeded in his task; but the work was soon afterwards interrupted, and the tunnels again became obstructed. (Strab. ix. p. 407.) Strabo states that Crates cleared out the katavóthra, but it is very improbable that these natural channels were ever choked up; and there is little doubt that he has confounded them with the two artificial tunnels, as many modern writers also have done. (The best account of the katavóthra and tunnels of the lake Copais is given by Forchhammer, *Hellenika*, p. 159, seq.; comp. Grote, vol. ii. sub fin.)

The lake COPAIS (Κωπαῖς λίμνη) was in more ancient times called CEPHISSIS (Κηφισοῖς λίμνη), Hom. *Il.* v. 709; Strab. ix. p. 407), from the river of this name. It also bore separate denominations from the towns situated upon it, Hallartus, Orchomenus, Onchestus, Acraephia, and Copae (Strab. ix. p. 410, seq.); but the name of Copais finally became the general one, because the north-eastern extremity of the basin, upon which Copae stood, was the steepest part. Strabo says (ix. p. 407) that the lake was 380 stadia in circumference; but it is impossible to make any exact statement respecting its extent,

since it varied so much at different times of the year and in different seasons. On the northern and eastern sides its extent is limited by a range of heights, but on the opposite quarter there is no such natural boundary to its size.

2. *Mountains.*—At the northern extremity of the Copaic lake, and between the lake, the Cephissus, and the Assus, a tributary of the latter, there are four or five long bare mountains, offshoots of Mt. *Chlōmā*. They bore the general name of *HYPHANTEIUM* (τὸ Ὑφαντεῖον ὄρος, Strab. ix. p. 424). Strabo says in one passage (*l.c.*) that Orchomenus was situated on *HYPHANTEIUM*; but since in another passage (ix. p. 416) he places this celebrated city on Mt. *ACONTIUM* (τὸ Ἀκόντιον ὄρος), we may regard the latter as one of the mountains of *Hyphanteium*. Between the latter range and the Assus there lies a smaller hill called *HEDYLIVM* (τὸ Ἠδύλιον or Ἠδύλειον ὄρος, Strab. ix. p. 424; Dem. *de Fals. Leg.* p. 387; Pint. *Sull.* 16, foll.).

PTOMI (Πτώμι), was situated at the south-eastern end of the lake, and extended from the Euboean sea inland as far as Lake *Hylica*. On this mountain was a celebrated sanctuary of Apollo *Ptoius*. (Paus. ix. 23. § 5; Herod. viii. 135; for details see *ACRAEPHTA*.) It is a long even ridge, separated from *Phoenicium* or *Phicium*, mentioned below, by the opening in which stands the modern village of *Kardhitzā*. It is now known in different parts by the names of *Paled*, *Strätzina*, and *Skroponéri*.

PHOENICIUM (Φοινίκιον, Strab. ix. p. 410), *PHICIUM* (Φίκιον, Hes. *Sc. Herc.* 33; Φίκειον, Apollod. iii. 5. § 8; Steph. B. s. v.), or *SPHINGIUM* (Σφίγγιον, Pausan. *de Incred.* 7. § 2), now called *Fagā*, the mountain between the lakes *Copais* and *Hylica*, connecting Mt. *Ptoius* with the range of *Helicon*. Forchhammer supposes that *Phoenicium* and *Sphingium* are the names of two different mountains separated from one another by the small plain of the stream *Daulis*; but the name of *Phoenicium* rests only on the authority of Strabo, and is probably a corruption of *Phicium*, which occurs in other writers besides those quoted above. Φίξ is the Aeolic form of Σφίγξ (Hes. *Theog.* 326); and therefore there can be no doubt that *Phicium* and *Sphingium* are two different forms of the same name. This mountain rises immediately above the Copaic lake, and on the upper part of its surface there is a block of stone which resembles a woman's head looking into the lake. Hence arose the legend that the Sphinx threw her victims into the lake. (Comp. Paus. ix. 26.)

TILPHOSIUM (Τιλφώσιον, Strab. ix. p. 413; *Τιλφούσιον*, Paus. ix. 33. § 1; *Τιλφωσσίον*, Harpocrat. s. v.), a mountain on the southern side of the lake *Copais*, between the plains of *Haliartus* and *Coroneia*, may be regarded as the furthest offshoot of Mt. *Helicon*, with which it is connected by means of Mount *Leibethrium*. At the foot of the hill was the small fountain *Tilphossa* or *Tilphussa*, where the seer *Teiresias* is said to have died. (Strab., Paus., *ll. cc.*) The hill bears the form of a letter T, with its foot turned towards the north. It is now called *Petra*. From its position between the lake and *Leibethrium*, there is a narrow pass on either side of the hill. The pass between *Tilphosium* and *Leibethrium* is now called the pass of *Zagorā*; the other, between *Tilphosium* and the lake, was one of great importance in antiquity, as the high road from northern Greece to Thebes passed through it. This pass was very narrow, and was completely commanded by the fortress *Tilphosaeum* or *Tilphusium*, on the summit

of the hill. (Dem. *de Fals. Leg.* pp. 385, 387; comp. *Diod.* iv. 67, xix. 53.)

LEIBETHRIUM, one of the offshoots of Mt. *Helicon*, and connecting the latter with *Tilphosium*, now called *Zagorā*, is described under *Helicon*. [*HELICON*.]

LAPHYSTIUM (Λαφύστιον), another offshoot of Mt. *Helicon*, running towards the Copaic lake, and separating the plains of *Coroneia* and *Lebeudeia*. It is now called the Mountain of *Gránitza*, and is evidently of volcanic origin. In its crater the village of *Gránitza* is situated, and there are warm springs at its foot near the mills of *Kalimí*. Pausanias (ix. 34. § 5) describes *Laphystium* as distant about 20 stadia from *Coroneia*, and as possessing a temenos of Zeus *Laphystius*. According to the Boeotians, *Hercules* is said to have dragged *Cerberus* into the upper world at this spot; a tradition probably having reference to the volcanic nature of the mountain.

THURIUM (Θούριον), also called *ORTHORAGM* (Ὀρθοράγμον), described by Plutarch as a rugged pine-shaped mountain, separated the plains of *Lebeudeia* and *Chaeironia*. (Plut. *Sull.* 13.)

3. *Passes across the Mountains.*—The principal pass into northern Boeotia was along the valley of the Cephissus, which enters the plain of *Chaeironia* from *Phocis* through a narrow defile, formed by a ridge of Mount *Parnassus* jutting out towards Mt. *Hedylivm*. Since this pass was the high road from northern Greece, the position of *Chaeironia* was one of great military importance; and hence the plain in which this city stood was the scene of some of the most memorable battles in antiquity. [*CHAEIRONIA*.] There was likewise a pass across the mountains leading from *Chaeironia* by *Panopis* to *Daulis*, and thence to *Delphi*. (Paus. x. 4. § 1.)

Boeotia was connected with *Locris* by a road leading across the mountains from *Orchomenus* to *Alae* and *Hyampolis*, and from thence to *Opus* on the Euboean sea. (Paus. x. 35. § 1.)

4. *Rivers.*—The only river of importance in the northern part of Boeotia is the *CEPHISSUS* (Κήφισσος), which rises in *Placis* near the town of *Lilaea*, where it bursts forth from the rocks with a loud noise. (Hom. *Il.* ii. 522, *Hymn. in Apoll.* 240; Strab. ix. pp. 407, 424; Paus. x. 33. §§ 4, 5; Plin. iv. 3. s. 7; Stat. *Theb.* vii. 348.) It first flows to the north-east, and thence to the south-east through the plain of *Elateia*, receives the river *Assus* near the city *Parapotani*, and then enters Boeotia through a narrow defile in the mountains. [See above.] Its course through Boeotia, and its subterranean passage through the *katavóthra* at the eastern end of the lake *Copais*, till it emerges at *Upper Larymna*, have been described above.

There are several other smaller streams in the western part of northern Boeotia descending from Mt. *Helicon* and its offshoots, and flowing into the *Cephissus* or the *Copais*. Of these the names of the following have been preserved: i. *MOIUS* (Μόριος), rising in Mt. *Thurium* near *Chaeironia*, and flowing into the *Cephissus*. Its name is perhaps preserved in *Mera*, a village in the valley. (Plut. *Sull.* 17; Leake, *Northern Greece*, vol. ii. p. 199.)—ii. *HEICYNIA* (Ἠκυῖνα, Paus. ix. 39. § 2, seq.; Plut. *Narr. Am.* 1), rising near *Lebeudeia*, at the foot of Mt. *Laphystius*, and falling into—iii. *PROBATTIA* (Προβάτριά, Theophr. *Hist. Plant.* iv. 12), which flows into the Copaic gulf.—iv. v. *PHALARUS* (Φάλαρος, Paus. ix. 34. § 5; Φάλαρος, Plut. *Lys.* 29), and *CEARIUS* or *CORALUS* (Κοράριος, Strab. ix. p. 411;

Κωράλιος, Alcaeus, *ap. Strab. l. c.*, the former flowing to the left, and the latter to the right of Coroneia, and from thence into the lake Copais. On the banks of the Caurias stood the temple of Athena Itonia. — vi. ISOMANTUS (*Ισόμαντος*) or HOPLIAS (*Ὁπλίης*), a small stream flowing into the Phalarus (Plut. *Lys.* 29.) — vii. TRITON (*Τρίτων*, Paus. ix. 33. § 8), flowing by Alalcomenae into the lake Copais. It was from this stream, and not from the one in Libya, that Athena derived the surname of Tritogeneia. — viii. OCALIA (*Ὀκαλία*, Strab. ix. p. 410), a river flowing midway between Haliartus and Alalcomenae, with a city of the same name upon its banks. Leake describes it as rising in the eastern part of Mount Leithetrium, and issuing through a precipitous gorge lying between the eastern end of Tilphossium and a rocky peak (vol. ii. p. 205). — ix. LOPHS (*Λοφίς*, Paus. ix. 33. § 4), a small stream near Haliartus, apparently the same as the HOPLITES (*Ὁπλίτης*) of Plutarch (*Lys.* 29), where Ly-sander fell. — x, xi. PERMESSUS (*Περμυσσός*) and OLMIEUS (*Ὀλμειός*), two streams rising in Mt. Helicon, which, after uniting their waters, flow into the lake Copais near Haliartus. Leake regards the *Κεφάλιστος* as the Permessus, and the river of *Zagurá* as the Olmieu. (Strab. ix. pp. 407, 411; Schol. ad Hesiod. *Theog.* 5; Paus. ix. 29. § 2; Leake, vol. ii. p. 212.)

There are very few streams flowing into the eastern side of the lake Copais, as the mountains rise almost immediately above this side of the lake. The only one of importance is the MELAS (*Μέλας*), now *Μαυροποτάμι*, names derived from the dark colour of its deep transparent waters. It rises at the foot of the precipitous rocks on the northern side of Orchomenus, from two *κατάσθρα*, which accounts for the statement of Plutarch (*Sull.* 20), that the Melas was the only river of Greece navigable at its sources. These two fountains are probably those called Phoenix and Elea by Plutarch (*Pelop.* 16). They form two considerable rivers. One flows north-eastward, and joins the Cephissus at the distance of little more than half a mile; the other, which is to the westward of the former, follows for a considerable distance the foot of the cliffs of Orchomenus, and is then lost in the marshes of the lake Copais. (Plut. *l. c.*; Paus. ix. 38. § 6; Strab. ix. pp. 407, 415; Leake, vol. ii. p. 154, seq.) Plutarch says (*Sull.* 20) that the Melas augmented at the summer solstice like the Nile. Strabo states (ix. p. 407) that the Melas flowed through the territory of Haliartus; hence some modern writers suppose that there was a river Melas on the western side of the lake Copais, and others that the territory of Haliartus extended to the other side of the lake; but it is more probable that Strabo was ignorant of the locality. The dark waters of the Melas are often contrasted with the white waters of the Cephissus; and hence it was said that the former dyed the wool of sheep black, and the latter white. (Plin. ii. 103. s. 106; comp. Vitruv. viii. 3; Senec. *N. Q.* iii. 25; Solin. 7.)

II. SOUTHERN BOEOTIA.

Southern Boeotia is divided into two distinct parts by the mountain Teumessus. The northern of these two divisions is to a great extent a plain, in which Thebes stands; the southern is drained by the Asopus and its tributaries. Hence the southern part of Boeotia may be divided into the plain of Thebes, and the valley of the Asopus.

1. *Plain of Thebes.* — In the northern part of the

plain of Thebes is the lake HYLICA (*Τλῆχὴ λίμνη*, Strab. ix. p. 407, xv. p. 708), now called *Livadiá* or lake of *Sézizina*, separated, as we have already remarked, from the lake Copais by Mt. Phicium or Sphingium. This lake is a deep crater, entirely surrounded by mountains, with unusually clear and deep water. Hence the Ismenus and the other streams, descending from the mountains which bound the Theban plain, cannot flow into this lake, as is represented in the maps. They are said to flow into a separate marsh to the south of Hylia; but the waters of this marsh find their way into the lake Hylia through a narrow ravine in the mountains. (Forchhammer, p. 166.) The lake Hylia is much lower than the Copais; which fact accounts for the formation of the tunnel to carry off a portion of the waters of the latter into the former. It has been mentioned above that there was a small lake to the east of Hylia, now called *Moritsi* or *Paralimni*, and that there is probably a *κατάσθρα* flowing from the Hylia to this lake, and from the latter again across Mount Messapium to the sea. This lake is only a shallow marsh, and in summer is reduced to small dimensions. Its ancient name is uncertain. Forchhammer calls it *SCHOENUS* (*Σχοινός*, Strab. ix. p. 410), the name of the river upon which the town of Schoenus stood. Leake, however, supposes that the river Schoenus is the *Καναρί*, which rises near Thespiæ. Müller conjectures that it was called *ΗΑΡΜΑ* (*τὴν καλουμένην Ἄρμα λίμνην*, Aelian, *V. H.* iii. 45), from a town of the same name.

The only running streams in the plain of Thebes are the *Καναρί* mentioned above, and the two rivulets, the ISMENUS and DMCE, upon which Thebes stood. The two latter are described under THEBÆ. Nicander (*Theriac.* 887) also mentions a river called CNOBUS (*Κνώβος*), which the Scholiast says was the same as the Ismenus. The LÆORUS in Diacarchus (106) is supposed by Müller to be a false reading for Cnopus.

The north-western portion of the plain of Thebes, lying south-east of Mt. Phicium, was called the TENERIC PLAIN (*τὸ Τηνερικὸν πεδίον*, Strab. ix. p. 413; Paus. ix. 26. § 1). To the west of Thebes were the plains of Thespiæ and Lenetia.

The course of the Asopus is described in a separate article. [ASOPUS.] The only other rivers in the southern half of the southern portion of Boeotia are the OENOE (*Ἐοινόη*), which rises in Mt. Helicon, flows by Plataeæ, and falls into the Corinthian gulf [PLATAEAE]; and the THERMODON (*Θερμάδων*, Herod. ix. 43; Paus. ix. 19. § 3), which rises in Mt. Hypatus, and flows into the Asopus near Tanagra. South-west of Thebes is the plain of Plataeæ, forming a lofty tract of table land. Its centre forms the point of partition for the waters which flow into the Euboæan and Corinthian gulfs respectively.

The range of hills separating the plain of Thebes from the valley of the Asopus, to which we have given the name of Teumessus, is a low range branching from the eastern end of Mt. Helicon, and extending as far as the Euripus. The falls of these hills descending towards Parnes divide the valley of the Asopus into three parts — the plain of Parasopia, the plain of Tanagra, and the plain of Oropus. The highest peak in the range is now called *Sorá*, from which an offshoot approaches so near to Mt. Parnes that there is only a narrow rocky ravine between them, through which the Asopus finds its way from the plain of Parasopia into that of Tanagra. (Leake, vol. ii. p. 221.) The plain of Oropus, which

physically belonged to Boeotia, since it lies on the Boeotian side of Mt. Parnes, was eventually conquered by the Athenians, and annexed to Attica. [ONOPUS.]

The name of Teumessus was given to this range of hills from an insulated height a little to the north of the range, upon which was a town bearing the same name, situated upon the road from Thebes to Chalcis. (Paus. ix. 19. §§ 1, 2; Hom. *Hymn. in Apoll.* 228; Eurip. *Phoen.* 1107; Strab. ix. p. 409; Steph. B. s. v.)

The mountain called HYPATUS (*Ἰπτατος*, Paus. ix. 19. § 3) bounded the Theban plain on the east. It is described by Leake as bold and rocky, with a flat summit. Its modern name is *Samata* or *Siamata*.

MESSAPIUM (*Μεσαπίον*), lying between Hypatus and the Euripus, now called *Klityra*. It is connected with Mt. Ptoum on the north by a ridge of hills. At its foot was the town Anthedon. (Aesch. *Agam.* 293; Paus. ix. 22. § 5; Strab. ix. p. 405.)

CERYCEIUM (*Κερυκίον*, Paus. ix. 20. § 3), one of the slopes of Teumessus descending down to Tanagra.

The important passes across Mts. Cithaeron and Parnes, connecting Boeotia and Attica, are described under the latter name [pp. 322, 329, 330].

III. CLIMATE AND PRODUCTS.

The climate of Boeotia presents a striking contrast to that of Attica. Instead of the pure and transparent atmosphere, which is one of the chief characteristics of the Attic climate, the air of Boeotia is thick and heavy in consequence of the vapours rising from the valleys and lakes. Moreover, the winter in Boeotia is frequently very cold and stormy, and snow often lies upon the ground for many days together. (Theophr. *de Vent.* 32.) Hesiod gives a lively picture of the rigours of a Boeotian winter (*Op. et Dies*, 501, seq.); and the truth of his description is confirmed by the testimony of modern travellers. Thus Dr. Wordsworth, who suffered from excessive cold and snowstorms passing through Boeotia in the month of February, was surprised to hear, upon arriving at Athens, that the cold had not been severe, and that scarcely any snow had fallen. (Wordsworth, *Athens and Attica*, p. 241, seq.) The spring in Boeotia also commences later than in most other parts of Greece; and the snow sometimes covers the sides of the mountains even in the months of May and June. The soil of Boeotia presents an equally striking contrast to that of Attica. In the latter country the soil is light and arid, possessing little land adapted for the cultivation of corn; while the Boeotian soil, consisting for the most part of a rich mould, is very fertile, and produced in antiquity, as well as in the present day, abundant crops of corn. (Comp. Theophr. *de Caus. Plant.* iv. 9. § 5, *Hist. Plant.* viii. 4. § 15.) The plain of the Copais is particularly distinguished for its fertility. Colonel Leake counted 900 grains on one cob of maize. Nor was the country deficient in rich pasture land. Numerous flocks and herds were reared in the meadows around Orchomenus, Thebes, and Thespieae; and from the same meadows the Boeotian cavalry obtained excellent horses, which ranked among the best in Greece. Vegetables and fruit were also cultivated with great success, especially in the neighbourhood of Thebes, Anthedon, and Mycalessus. Even palm-trees flourished in the sheltered bay of Aulis. (Paus. ix. 19. § 8.) The vine prospered on the sides of the mountains; and it was in Boeotia that the vine is said to

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have been first planted by Dionysus, whom the legends represent as a native of Thebes. (Paus. ix. 25. § 1.)

From the mountains on the eastern coast of Boeotia, as well as from those on the opposite coast of Euboea, iron was obtained in very early times. The Boeotian swords and Aonian iron enjoyed great celebrity (Dionys. *Perieg.* 476, with the note of Eustathius). The mountains also yielded black and grey marble, which was used in public buildings, and gave the Boeotian cities a sombre appearance, very different from the dazzling whiteness of the Pentelic marble of Attica. Potter's earth was found near Aulis. (Paus. ix. 19. § 8.)

Among the natural productions of Boeotia, one of the most important, on account of its influence upon the development of Greek music, was the auletic, or flute-reed (*βονάζ*), which grew in the marshes of the lake Copais. (Pind. *Pyth.* xii. 46; Theophr. *Hist. Plant.* iv. 12; Plin. xvi. 35. s. 66; Strab. ix. p. 407.) The marshes of the Copais were frequently covered with water-fowl, and large quantities of fish were caught in the lake. These, as well as many other productions of Boeotia, found a ready sale in the Athenian market. (Aristoph. *Acharn.* 872, seq.) The eels of the lake Copais were, however, most prized by the Athenians; they still retain their ancient celebrity, and are described by a modern traveller as "large, white, of delicate flavour, and light of digestion." (Aristoph. *Pac.* 1005; *Acharn.* 880, seq.; Athen. vii. p. 297, seq.; Pollux, vi. 63; Leake, vol. ii. p. 157.) The plain of Thebes abounds with moles, and their skins were an article of foreign commerce. (Aristoph. *Acharn.* 879.) Pliny remarks (viii. 58. s. 83), that though moles are not found at Lebadeia, they exist in great numbers in the lands of Orchomenus; but he has probably made some confusion respecting the locality, since Colonel Mare did not observe a single mole-hill in any portion of the Cephissian Plain; but upon entering that of Thebes, he found the ground covered with them in every direction. (Mare, vol. ii. p. 252.)

IV. INHABITANTS.

Boeotia was originally inhabited by various barbarous tribes, known by the names of Aones, Ectenes, Tenneses, and Hyantes, some of whom were probably Leleges and others Pelasgians. (Strab. ix. p. 401; Paus. ix. 5; Lycophr. 644, 786, 1209.) Mention is also made of other ancient inhabitants of Boeotia, such as Thracians, Gephyraei, and Phlegyae, who are spoken of under their respective names. But in addition to all these tribes, there were two others, of far greater importance, who appear as the rulers of Boeotia in the heroic age. These two were the Minyae, and the Cadmeans or Cadmeones,—the former dwelling at Orchomenus, and the latter at Thebes. The history of these two tribes is given in another part of this work; and accordingly we pass over at present the question, whether the Cadmeans are to be regarded as a Phoenician colony, according to the general testimony of antiquity, or as Tyrrhenian Pelasgians, as is maintained by many modern scholars. [MINYAE; ORCHOMENUS; THEBAE.] It is only necessary to mention in this place that Orchomenus was originally the more powerful of the two cities, though it was afterwards obliged to yield to the supremacy of Thebes. The description previously given of the physical peculiarities of Boeotia, by which it is seen how completely the country is divided into two distinct valleys, almost leads one to

expect the division of the country into two great political leagues, with Orchomenus and Thebes as the respective heads of each.

Sixty years after the Trojan war, according to the chronology of Thucydides, an important change took place in the population of Boeotia. The Boeotians, an Aeolian people, who had hitherto dwelt in the southern part of Phthiotis in Thessaly, on the Pagasæan gulf, and whose chief town was Arne, were expelled from their homes by the Thessalians, who are said to have come from Thesprotia. These expelled Boeotians thereupon penetrated southwards, and took possession of the land, then called Cadmeis, but to which they gave their own name of Boeotia. (Thuc. i. 12; comp. Strab. ix. p. 401.) The Minyans and Cadmeans were partly driven out of their cities, and partly incorporated with the conquering race. A difficulty has arisen respecting the time of this Boeotian immigration, from the fact that, in mentioning the wars of the Seven chiefs and of their sons against Thebes, Homer always calls the inhabitants of this city Cadmeones (*Il.* iv. 385, v. 804, xxiii. 680); while at the time of the Trojan war the inhabitants of the same country are invariably called Boeotians in the *Iliad*, and their chieftains, Peneleos, Leitos, Arcesilaus, Prothenor, and Clonius, are connected, both by genealogy and legends, with the Aeolic Boeotians who came from Thessaly. According to this it would follow that the migration of the Aeolian Boeotians ought to be placed between the time of the Epigoni and that of the Trojan war; but it is more probable that Thucydides has preserved the genuine legend, and that Homer only inserted the name of the Boeotians in the great national war of the Greeks to gratify the inhabitants of the country of his time. But so great was the authority of Homer, that in order to reconcile the statement of the poet with other accounts, Thucydides added (*l.c.*) that there was a portion of Aeolian Boeotians settled in Boeotia previously, and that to them belonged the Boeotians who sailed against Troy.

But at whatever time the Boeotians may have settled in the country named after them, it is certain that at the commencement of the historical period all the cities were inhabited by Boeotians, Orchomenus among the number, and that the Minyans and other ancient races had almost entirely disappeared. The most important of these cities formed a political confederacy under the presidency of Thebes. Orchomenus was the second city in importance after Thebes. Of these greater cities, which had smaller towns dependent upon them, there appear to have been originally fourteen, but their names are variously given by different writers. Müller supposes these fourteen states to have been Thebes, Orchomenus, Lohadeia, Coroneia, Copae, Hallartus, Thespiæ, Tanagra, Anthedon, Plataeæ, Oenone, Chafia, Onchestus, and Eleutheræ. There can be little doubt that the first ten were members of the confederacy; but whether the last four belonged to it is questionable. Oropus, which was afterwards subject to Athens, was probably at one time a member of the league. Plataeæ withdrew from the confederacy, and placed itself under the protection of Athens, as early as B.C. 519. The affairs of the confederacy were managed by certain magistrates or generals, called Boeotarchs, two being elected by Thebes, and one apparently by each of the other confederate states. At the time of the battle of Delium (B.C. 424) there were eleven Boeotarchs (Thuc. iv. 91); whence it has been inferred that the confederacy at that time consisted of ten

cities. There was a religious festival of the league, called Pambœotia, which was held at the temple of Athena Itonia, in the neighbourhood of Coroneia. (Paus. ix. 34. § 1.) Each of the confederate states was independent of the other; but the management of the confederacy was virtually in the hands of the Thebans, and exercised for their interests. For further details respecting the constitution of the Boeotian League, see *Dict. of Ant. art. Boeotarches*.

The political history of Boeotia cannot be separated from that of the separate towns; and even the events relating to the general history of the country are so connected with that of Thebes, that it is more convenient to relate them under the later name. After the battle of Chaeroneia (B.C. 338), and the destruction of Thebes by Alexander three years afterwards (B.C. 335), Boeotia rapidly declined, and so low had it sunk under the Romans, that even as early as the time of Strabo, Tanagra and Thespiæ were the only two places in the country which could be called towns; of the other great Boeotian cities nothing remained but ruins and their names. (Strab. ix. pp. 403, 410.) Both Tanagra and Thespiæ were free towns under the Romans. (Plin. iv. 7. s. 12.)

The Boeotians are represented as a dull and heavy race, with little susceptibility and appreciation of intellectual pleasures. It was especially their lively neighbours the Athenians, who reproached them with this failing, which they designated by the name of *ἄνωσθηρία*. (Dem. de Coron. p. 240, de Pac. p. 61.) Their natural dullness was generally ascribed to the dampness and thickness of their atmosphere (Cic. de Fat. 4; Hor. Ep. ii. l. 244), but was probably as much owing to the large quantities of food which they were accustomed to take, and which the fertility of their country furnished in abundance. Their dullness and sensuality gave rise to the proverbs *Βουάρτα ὕς* and *Βουάρτιος ὄς*, which was an old national reproach even in the time of Pindar. (*Ol.* vi. l. 151.) The Boeotians paid more attention to the development of their bodily powers than to the cultivation of their minds. ("Omnes Boeoti magis firmitati corporis quam ingenii acumen inserviunt," Corn. Nep. Alc. ii.; Diad. xv. 50.) They therefore did not gain much distinction in literature and in art; but at the same time they do not deserve the universal condemnation which the Athenians passed upon them. In the quiet vallies of Mt. Helicon a taste for music and poetry was cultivated, which at all times gave the lie to the *Βουάρτιος ὄς*; and Hesiod, Corinna, Pindar, and Ptolearch, all of whom were natives of Boeotia, are sufficient to redeem the people from the charge of universal dullness.

V. TOWNS.

The following is a list of the Boeotian towns, of each of which an account is given separately. Upon the lake Copais and its immediate neighbourhood, beginning with Orchomenus, and turning to the east, were ORCHOMENUS; TEGYRA; ASPLEDON; OLIMONES; COPAE; ERYTHRAE(?); ACRAEPHIA; ARNE; MRDEON; ONCHESTUS; HALLARTUS; OCALEA; TILPHOSIUM; ALALCOMENAE; CORONEIA; LEBADEIA; MIDEA. CHABRONEIA was situated at a little distance from the Copais, west of Orchomenus; and CYRTONE and HYETTUS north of the lake.

Along the Euripus from N. to S. were: LARYMNA and UPPER LARYMNA, at one time belonging to

Locris; PHOCÆ; ANTHEDON; ISUS probably at a little distance from the coast, south of Anthedon; CHALIA; SALGANIUS; MYCALISSUS at a little distance from the coast; AULIS; CERCAS; DELIUM; and lastly OROPUS, which originally belonged to Boeotia, but was subsequently included in the territory of Attica.

Along the Corinthian gulf from W. to E., CHORISIA upon the frontiers of Phocis; THISBE; TRPHÆ or SIPHÆ; CREUSIS. Inland between the Corinthian gulf and the cities on the lake Copais, also from W. to E., HYPOTÆ; ASCRA; CERESSUS and DONACON, both S. of ASCRA; THESPIÆ; EUTHRESIS, S. of Thespiæ; LEUCTRA.

THEBÆ was situated in the plain between the lake Hylia and Mt. Teumessus. Near lake Hylia were HYLE; THAPHEIA; PETEON and SCHŒNUS. Between Thebes and the Euripus TEUMESSUS; GLASAS; ONOPIA and HARMIA. S. of Thebes, POTNIAE and THERAPNÆ.

In the valley of the Asopus, between Mt. Teumessus and Attica from W. to E., PLATAEÆ; HYLIA; ERYTHIRÆ; SCOLUS; SIDAÆ; ETEONUS or SCAPHÆ; ELEUM; TANAGRA; PIERÆÆ; OENOPIYTA.

(The principal works on Boeotia are the Travels of Clarke, Holland, Hobhouse, Dodwell, Gell, Mure, and more especially of Lenke and Ulrichs; K. O. Müller, *Orchomenos*, Breslau, 1844, 2nd ed., and the article *Boeotien* in Ersch and Gruber's *Encyclopædie*, vol. xi.; Forchhammer, *Hellenika*, Berlin, 1837, a work of great value; Kruse, *Hellas*, vol. ii. pt. i.; Raoul-Rochette, *Sur la forme, &c. de l'état fédératif des Bœtiens*, in *Mém. de l'Acad. des Inscri.*, vol. viii. p. 214, seq.; Klütts, *de Foedere Boeotico*, Berol. 1821; ten Bruefel, *de Foedere Boeotico*, Groning. 1834; Koppius, *Specimen historicum exhibens historiam reipublicæ Boeotorum*, Groning. 1836.)



COIN OF BOEOTIA.

BOII, a Celtic people who emigrated from Transalpine Gaul to Italy in company with the Lingones (Liv. v. 35) by the pass of the Pennine Alps or the Great St. Bernard. Their original abode seems, therefore, to have been near the territory of the Lingones, who were between the upper *Saône* and the highest parts of the *Seine* and *Marne*. Those Boii who joined the Helvetii in their march to the country of the Santones, had crossed the Rhine (*B. G.* i. 5), and it seems that they came from Germany to join the Helvetii. After the defeat of the Helvetii Caesar gave them a territory in the country of the Aedui (*B. G.* i. 28, vii. 9), which territory D'Anville supposes to be in the angle between the *Allier* and the *Loire*. The Boia of Caesar (vii. 14) may be the country of these Boii; if it is not, it is the name of a town unknown to us. Walckenaer places these Boii in the modern diocese of *Auxerre* (*Autensiodurum*), which he supposes to be part of their original territory that had been occupied by the Aedui. But this supposition is directly contradicted by the narrative of Caesar (*B. G.* vii. 9, 10, 11). The town of the Boii was Gergovia

according to the common texts of Caesar, but the name is corrupt, and the site is unknown. No conclusion can be derived as to the position of these Boii from the passage of Tacitus (*Hist.* ii. 61), except that they were close to the Aedui, which is known already. Pliny's enumeration (iv. 18), under Gallia Lugdunensis, of "Intus Hedni federati, Carnuti federati, Boii, Senones, Auleri," places the Boii between the Carnutes and the Senones, and agrees with Walckenaer's conjecture; but this is not the position of the Boii of Caesar.

The name Boii also occurs in the Antonine Itin. on the road from Aquæ Angustæ or Tarbellicæ (*Dur*) to *Bordeaux*. The name is placed 16 Gallic leagues or 24 Roman miles from *Bordeaux*. These Boii are represented by the Buies of the *Pays de Buch*, or *Bonges*, as Walckenaer calls them (*Géog.* &c. vol. i. p. 303). The name Boii in the Itin. ought to represent a place, and it is supposed by D'Anville that *Tête de Buch*, on the *Bassin d'Arcachon*, may represent it; but he admits that the distance does not agree with the Itin.: and besides this, the *Tête de Buch* seems to lie too much out of the road between *Dur* and *Bordeaux*. [G. L.]

BOII, a people of Cisalpine Gaul, who migrated from Transalpine Gaul, as mentioned above. They found the plains N. of the Padus already occupied by the Insuures and Cenomani, in consequence of which they crossed that river, and established themselves between it and the Apennines, in the plains previously occupied by the Umbrians. (Liv. v. 35; Pol. ii. 17; Strab. iv. p. 195.) They are next mentioned as co-operating with the Insuures and Senones in the destruction of Meljunn, an event which was placed by Cornelius Nepos in the same year with the capture of Veii by Camillus, B. C. 396. (Corn. Nep. ap. Plin. iii. 17. s. 21.) According to Appian (*Celt.* 1), the Boii took part in the expedition of the Gauls into Latium in B. C. 358, when they were defeated by the dictator C. Sulpicius; but Polybius represents them as taking up arms against the Romans for the first time after the defeat and destruction of their neighbours the Senones. Alarmed at this event, they united their forces with those of the Etruscans, in B. C. 283, and were defeated together with them at the Vadimonian Lake. Notwithstanding this disaster, they took up arms again the next year, but being a second time defeated, concluded a treaty with Rome, to which they appear to have adhered for 45 years, when the occupation by the Romans of the territory that had been previously held by the Senones again alarmed them for their own safety, and led to the great Gallic war of B. C. 225, in which the Boii and Insuures were supported by the Gaesatae from beyond the Alps. (Pol. ii. 20—31.) Though defeated, together with their allies, in a great battle near Telamon in Etruria, and compelled soon after to a nominal submission, they still continued hostile to Rome, and at the commencement of the Second Punic War (B. C. 218) did not wait for the arrival of Hannibal, but attacked and defeated the Romans who were founding the new colony of Placentia. (Pol. iii. 40; Liv. xxi. 25; Appian, *Annib.* 5.) The same year they supported Hannibal with an auxiliary force at the battle of the Trebia; and two years afterwards they suddenly attacked the consul Postumius as he was marching through their territory with a force of 25,000 men, and entirely destroyed his whole army. (Pol. iii. 67; Liv. xxiii. 24.) Again, after the close of the Second Punic War, the Boii took a prominent part in the revolt of

the Gauls under Hamilar, and the destruction of Placentia, in B. C. 200 (Liv. xxxi. 2, 10), and from this time, during a period of ten years, notwithstanding repeated defeats, they continued to carry on the contest against Rome, sometimes single-handed, but more frequently in alliance with the Insubrians and the neighbouring tribes of Ligurians. At length, in B. C. 191, they were completely reduced to submission by Scipio Nasica, who put half their population to the sword, and deprived them of nearly half their lands. (Liv. xxxii. 29—31, xxxiii. 36, 37, xxxiv. 21, 46, 47, xxxv. 4, 5, 22, xxxvi. 38—40.) In order to secure the territory thus acquired, the Romans soon after established there the colony of Bononia, and a few years later (B. C. 183) those of Mutina and Parma. The construction in B. C. 187 of the great military road from Ariminum to Placentia, afterwards so celebrated as the Via Aethioli, must have contributed greatly to the same result. (Liv. xxxvii. 57, xxxix. 2, 55.)

But the conquerors do not appear to have been contented even with these precautions, and ultimately compelled all the remaining Boians to migrate from their country and recross the Alps, where they found a refuge with the kindred tribe of the Tauriscans, and established themselves on the frontiers of Pannonia, in a portion of the modern Bohemia, which derives its name from them. Here they dwelt for above a century, but were ultimately exterminated by the Dacians. (Strab. v. p. 213, vii. pp. 304, 313.) Hence both Strabo and Pliny speak of them as a people that had ceased to exist in Italy in their time. (Strab. v. p. 216; Plin. iii. 15, s. 20.) It is therefore almost impossible to determine with any accuracy the confines of the territory which they occupied. Polybius speaks of the Ananes as bordering on them on the W., but no other author mentions that nation; and Livy repeatedly speaks of the Boii as if they were contemporaries with the Ligurians on their western frontier. Nor is the exact line of demarcation between them and the Senones on the E. better marked. Livy expressly speaks of the three colonies of Parma, Mutina, and Bononia as established in the territory of the Boii, while Ariminum was certainly in that of the Senones. But the limit between the two is nowhere indicated.

The long protracted resistance of the Boii to the Roman arms sufficiently proves that they were a powerful as well as warlike people; and after so many campaigns, and the repeated devastation of their lands, they were still able to bring not less than 50,000 men into the field against Scipio Nasica. (Liv. xxxvi. 40.) Cato even reported that they comprised 112 different tribes (*ap. Plin. l. c.*). Nor were they by any means destitute of civilization. Polybius, indeed, speaks of them (in common with the other Gauls) as inhabiting only unwall'd villages, and ignorant of all arts except pasture and agriculture (Pol. ii. 17); but Livy repeatedly alludes to their towns and fortresses (*castella*), and his account of the triumph of Scipio Nasica over them proves that they possessed a considerable amount of the precious metals, and were able to work both in silver and bronze with tolerable skill. (Liv. xxxvi. 40.) A large portion of their territory seems, however, to have been still occupied by marshes and forests, among which last one called the *LITANA SILVA* was the scene of more than one conflict with the Roman armies. (Liv. xxiii. 24, xxxiv. 22; Frontin. *Strat.* i. 6. § 4.)

[E. H. B.]

BOIOHEMUM, the name of the country in which

Maroboduus resided. (Vell. Pat. ii. 109.) The meaning of the name is evidently "home of the Boii," *Boienheim, Böhmen*, that is, Bohemia, [L. S.]

BOIODURUM (*Βοιόδουρον: Ιωνική*), a town or fort in Noricum, opposite to Batava Castra, at the point where the *Inns* (Aenus) empties itself into the Danube. (Ptol. iii. 13. § 2; Notit. Imp.; Itin. Ant. p. 249; Engipp. *Vit. Sever.* 19, 22.) The name of the place indicates that it was probably built by the Boii. [L. S.]

BOIUM (*Βοίον*), a town of Doris, and one of the original towns of the Doric tetrapolis, the ruins of which are placed by Leake near *Mariolides*. (Thuc. i. 107; Seymn. *Ch.* 592; Strab. ix. p. 427; Seylax, p. 24; Conon, *Narr.* 27; Plin. iv. 7. s. 13; Ptoz. *ad Lycophr.* 741; Ptol. iii. 15. § 15; Steph. B. s. v.; Leake, *Northern Greece*, vol. ii. pp. 91, 94.)

BOLA or BOLAE (*Βόλα: Eth. Βολαῖος, Bolanus*), an ancient city of Latium, which is repeatedly mentioned in the early history of Rome. Its foundation is expressly ascribed by Virgil (*Aen.* vi. 776) to the kings of Alba, and its name is found also in the list given by Diodorus of the colonies of that city. (Diod. vii. *ap. Euseb. Arn.* p. 185.) Hence there is no doubt that it was properly a Latin city, though its name does not appear among the list of those that composed the league. (Dionys. v. 61.) But it fell at an early period into the hands of the Aequians. Dionysius describes it as one of the towns taken by Coriolanus, together with Toleria and Labicum (*Id.* viii. 18; Plut. *Cor.* 28); and though Livy does not notice its conquest upon that occasion, he speaks of it as an Aequian town, when the name next occurs in history, B. C. 411. In this instance the Bolani were among the foremost to engage in war, and ravaged the lands of the neighbouring Labicum, but being unsupported by the rest of the Aequians, they were defeated, and their town taken. (Liv. iv. 49; Diod. xiii. 42.) It was, however, recovered by the Aequians, and a fresh colony established there, but was again taken by the Romans under M. Postumius; and it was on this occasion that the proposal to establish a Roman colony there, and portion out its lands among the settlers, gave rise to one of the fiercest seditions in Roman history. (Liv. iv. 49—51.) Whether the colony was actually sent, does not appear: according to Livy, the town was again in the hands of the Aequians in B. C. 389, when they were defeated beneath its walls by Camillus; but Diodorus represents it as then occupied by the Latins, and besieged by the Aequians. (Liv. vi. 2; Diod. xiv. 117.) This is the last mention of the name in history (for in Diod. xx. 90, Bola is certainly a mistake or corruption of the text for *Borvanum*): it was probably destroyed during these wars, as we find no subsequent trace of its existence; and it is enumerated by Pliny among the towns which had in his time utterly disappeared (iii. 5. s. 9). The site is very uncertain: it is commonly placed at a village called *Pofi*, situated in the mountains about 8 miles N. of Praeneste; but Livy tells us (v. 49) that its "ager" bordered on that of Labicum, and the narratives of Dionysius and Plutarch above cited seem clearly to point to a situation in the neighbourhood of Labicum and Pedum. Hence it is much more probable, as suggested by Ficorini and Nibby, that it occupied the site of *Lugnano*, a village about 5 miles S. of *Palestrina* (Praeneste), and 9 SE. of *La Colonna* (Labicum). The position is, like that of most of the other towns in this neighbourhood, naturally fortified by the ravines that surround it; and

its situation between the Aequian mountains on the one side, and the heights of Mt. Algidus on the other, would necessarily render it a military point of importance both to Aequians and Latins. (Ficoroni, *Memorie di Labico*, pp. 62—72; Nibby, *Dintorni di Roma*, vol. i. pp. 291—294.) [H. H. B.]

BOLAX (Βόλαξ), a town of Triphylia in Elis, which surrendered to Philip in the Social War. Its site is uncertain; but Leake, judging from similarity of name, places it at Volánta, a village on the left bank of the Alpheius, about four miles above its mouth. (Polyb. iv. 77. § 9, 80. § 13; Leake, *Morea*, vol. ii. p. 207.)

BOLBE. 1. (Ἡ Βόλβη λίμνη), a lake in Mygdonia in Macedonia, at no great distance from the sea. (Aesch. *Pers.* 486; Scylax, p. 27; Thuc. i. 58, iv. 103; Cantacuz. ii. 25.) The lake empties itself into the Strymonic gulf, by means of a river flowing through the pass called Anlon or Arethusa. (Thuc. iv. 103.) The name of this river is not mentioned by Thucydides, but it is evidently the same as the Rechius (Ῥήχιος) of Procopius (*de Aedif.* iv. 4). Among the smaller streams flowing into the lake we find mention of the Ammites (Ἀμμίτης) and Olynthiacus (Ὀλυνθιάκιος). (Athen. viii. p. 334, c.) The perch (Ἀδριπὰς) of the lake was particularly admired by the gastronomic poet Archestratus. (Athen. vii. p. 311, a.) The lake is now called *Besikia*. It is about 12 miles in length, and 6 or 8 in breadth. (Clarke, *Travels*, vol. ii. 3. p. 376; Leake, *Northern Greece*, vol. iii. pp. 170, 231, 462; Tafel, *Thessalonica*, p. 14, seq.)

2. A town of the same name, situated upon the lake (Steph. B. s. v. Βόλαξ), to which Procopius (*de Aedif.* iv. 4) gives the name of Bolbus (Βολβός). Leake places it on the northern side of the lake, on the site of the modern town of *Besikia*. (Leake, *Northern Greece*, vol. iii. p. 231.)

BOLBENE (Βολβηνή), a district of Armenia Major, which Ptolemy (v. 13) places to the W. Eustathius, in his commentary on Dionysius Periegetes (*Geog. Graec. Min.* vol. iv. p. 124), in his account of the changes made by the Emperor Justinian in the division of Roman Armenia, mentions a subdivision of Armenia IV. by the name of Balbitene (Βαλβιτινή), which probably represented the Bolbene of Ptolemy. (St. Martin, *Mém. sur l'Arménie*, vol. i. p. 24.) [E. B. J.]

BOLBITINE (Βολβιτινή, Hecataeus, *fr.* 285, ap. Steph. B. s. v.; Dioid. i. 33), was a town of the Delta, on the Bolbitic arm of the Nile [NĪLUS]. It corresponds to the modern *Raschidar Rosetta*. (Niebuhr, *Travels*, vol. i. p. 56; Champollion, *l'Égypte*, vol. i. p. 241) From the apparently proverbial phrase—Βολβιτινον ἔρμα—cited by Stephanus of Byzantium (l.c.), we may infer that Bolbitine was celebrated for its manufactory of chariots. If Bolbitine were the modern *Rosetta*, the Rosetta stone, with its triple inscription, must have been originally erected, as it was in the last century discovered, there. This stone was inscribed and set up in the reign of Ptolemy V., Epiphanes, about B. C. 193, when the town of Bolbitine was perhaps enlarged or restored by the Macedonian king. The inscription, in hieroglyphics, in the enchorial character, and in Greek letters, belongs to the years of that monarch's minority. It commemorates the piety and munificence of Ptolemy, his remission of fiscal imposts and arrears, his victories over rebels, and his protection of the lands by dams against the encroachments of the Nile. [W. B. D.]

BOLEI (οἱ Βολεῖ), the name of a stone struc-

ture in the district Hermionis, in Argolis. Its site is uncertain; but Bohley places it near the village of Phurni. (Paus. ii. 36. § 3; Bohley, *Recherches*, *gca.*, p. 62; comp. Leake, *Peloponnesiaca*, p. 290.)

BOLETRIUM. [BELETRIUM.]

BOLINA. [PATRAE.]

BOLINAÆUS. [ACHATA, p. 13, b.]

BOMI. [AETOLIA, p. 63, b.]

BOMIENSES. [AETOLIA, p. 65, a.]

BO'MIUM, in Britain, mentioned in the Itinerary as lying between Neatum (*Neath*) and Isca Legionum (*Caerleon*). Probably *Euenyng*. [R. G. L.]

BONCHNAE (Βόγχναι, Steph. B. s. v.), a tribe of Mesopotamia, adjoining the Carraeni, according to Stephanus, who cites as his authority Quadratus, between the rivers Euphrates and Cyrus. As there is no river of the name of Cyrus in this neighbourhood; Bochart in *Geogr. Sacra* has suggested for Cyrus, Carra, inferring the existence of a stream of that name from Stephanus's description of the town of Carrae. (Κάρραι πόλις Μεσοποταμίας, ἀπὸ Καρρὰ ποταμοῦ Συρίας.) [V.]

BONCONICA, a town on the left bank of the Rhine, placed by the Itineraries between Moguntiacum (*Mainz*) and Borbetomagus (*Worms*). The Antonine Itin. and the Table do not agree exactly in the distance of Bonconica from Moguntiacum and Borbetomagus; but there can be no doubt that *Oppenheim* represents Bonconica. [G. L.]

BONNA (*Bonn*), a town of the Ubii, on the left bank of the Rhine. The sameness of name and the distances in the Itineraries prove the site of Bonn to be *Bonn* without any difficulty. The Antonine Itinerary and the Table agree in giving 11 Gallic leagues as the distance between Bonn and Colonia Agrippina (*Cöln*); and as the road along the river is pretty straight, it is easy to verify the distance.

Bonna was one of the towns of the Ubii after this German people were removed from the east to the west side of the Rhine, under the protection of M. Vipsanius Agrippa. Drusus, the step-son of Augustus, when he was sent into these parts by the emperor, made a bridge, probably of boats, over the Rhine at Bonn (B. C. 12, or 11). This seems to be the meaning of the passage in Florus (iv. 12; and the notes in Duker's edition).

Bonna was an important Roman station. In A. D. 70, some cohorts of Batavi and Canninefates attacked and defeated the Roman commander at Bonna. (Tacit. *Hist.* iv. 20.) The narrative shows that Bonna was then a fortified place, or at least the Romans had an entrenched camp there. It was at this time the winter quarters of the first legion (Tacit. *Hist.* iv. 25), and it continued to be a military station under the empire, as is proved by numerous inscriptions. (Forbiger, *Geogr.* vol. iii. p. 154.) Bonna, in the time of Tacitus, was considered to be in that subdivision of Gallia Belgica which the Romans called Germania Secunda or Inferior (*Hist.* i. 55). Tacitus mentions (A. D. 70) the first, fifth, fifteenth, and sixteenth legions as stationed in Germania Inferior; and the first, as already observed, he places at Bonna. We may infer that Bonna had been taken and plundered by the Alemanni, and probably other German peoples, from the fact of Julianus, during his government of Gallia, recovering possession of Bonna, and repairing the walls, about A. D. 359. (Ammian. Marcell. xviii. 2.)

Numerous Roman remains have been found about Bonn, and there is a collection of antiquities there.

The Ara Ubiorum was probably near Bonna. [ARA UBIORUM.] [G. L.]

BONONIA (*Boravia*: *Eth.* Bononiensis: *Bologna*), an ancient and important city of Cispadane Gaul, situated on the river Rhenus, immediately at the foot of the Apennines, and on the great line of road called the Via Aemilia, which led from Ariminum to Placentia. Its foundation is expressly ascribed to the Tuscans, by whom it was named FELSINA; and its origin was connected with Persia by a local tradition that it was first established by Aeneas or Ocnus, brother of Adlestes the founder of Persia. Hence it is called by Silius Italicus "Oeni prisca domus." (Plin. iii. 15. s. 20; Serv. ad Virg. Aen. x. 198; Sil. Ital. viii. 600; Müller, *Etrusker*, vol. i. pp. 132, 139, vol. ii. p. 275.) Pliny even calls it "princeps Etruriae;" by which he probably means only that it was the chief of the Etruscan cities north of the Apennines; and this is confirmed by a statement (*ap. Serv. l. c.*) that Mantua was one of its colonies. It afterwards passed into the hands of the Boian Gauls, and is mentioned by Livy, as late as b. c. 196, under the name of Felsina; so that it appears to have first assumed that of Bononia when it became a Roman colony in b. c. 189. (Liv. xxxiii. 37, xxxvii. 57; Vell. Pat. i. 15.) Three thousand colonists, with Latin rights, were established there, with the view of securing the territory newly wrested from the Boians; and two years afterwards the consul C. Flaminius constructed a road from thence across the Apennines direct to Arretium, while the opening of the Via Aemilia about the same time established its communications both with Ariminum and Placentia. (Liv. xxxii. 2.) Its position thus became equally advantageous in a military and commercial point of view; and it seems to have speedily risen into a flourishing and important town. But its name does not again occur in history until the period of the Civil Wars; when during the siege of Mutina (b. c. 43) it became a point of importance, and was occupied with a strong garrison by M. Antonius, but was afterwards seized by Hirtius without resistance. It was here that Pansa died of his wounds after the battle of Mutina, and here too that, shortly after, Octavian at the head of his army met the combined forces of Antonius and Lepidus, and arranged the terms of the Second Triumvirate. (Cic. ad Fam. xi. 13, xii. 5; Dion Cass. xlii. 36, 54; Appian. B. C. iii. 69; Suet. Aug. 96.) It appears to have been under the especial patronage of the Antonian family, and the triumvir in consequence settled there many of his friends and dependents, on which account, in b. c. 32, Octavian exempted it from the general requisition to take up arms against Antonius and Cleopatra; but after the battle of Actium he increased its population with partisans of his own, and raised it afresh to the rank of a Colonia. Its previous colonial condition had been merged in that of a Municipium by the effect of the Lex Julia. (Suet. Aug. 17; Dion Cass. l. 6; Fest. Epit. v. *Municipium*; Zumpt, *de Colonis*, pp. 333, 352.) Hence we find Bononia distinguished as a colony both by Pliny and Tacitus; and it appears to have continued under the Roman Empire an important and flourishing place. In A. D. 53, it suffered severely from a conflagration, but was restored by the munificence of Claudius. (Suet. Ner. 7; Tac. Ann. xii. 58, Hist. 53, 67, 71; Plin. iii. 15. s. 20; Strab. v. p. 216; Ptol. iii. l. § 46; Mart. iii. 59.) St. Ambrose speaks of it as much decayed in the fourth century (*Ep.* 39), but in A. D. 410 it was able successfully to withstand the arms of Alaric (Zosim.

vi. 10), and seems to have in a great measure retained its prosperity after the fall of the Roman Empire, so that it is ranked by P. Diacoms in the 7th century among the wealthy cities (*locupletiores urbes*) of the province of Aemilia (Procop. iii. 11; P. Diac. ii. 18); but it was not till a later period that it obtained the pre-eminence which it still enjoys over all the other cities in this part of Italy. The modern city of Bologna contains few remains of antiquity, except a few fragments of sculpture and some inscriptions preserved in the Museum of the University. They have been published by Malvasia (*Marmora Felsinea*, 4to. Bonon. 1690).

About a mile to the W. of Bononia flowed the river Rhenus (*Reno*), and it was in a small island formed by the waters of this stream that most writers place the celebrated interview between Octavian, Antonius, and Lepidus, when they agreed on the terms of the Second Triumvirate, b. c. 43. But there is much difficulty with regard to the exact spot. Appian, the only writer who mentions the name of the river, places the interview near Mutina in a small islet of the river Lavinus, by which he evidently means the stream still called *Lavino*, which crosses the Aemilian Way about 4 m. W. of Bologna, and joins the *Reno* about 12 miles lower down. Plutarch and Dion Cassius, on the contrary, both fix the scene of the interview near Bononia, in an island of the river which flows by that city: thus designating the Rhenus, but without mentioning its name. (Appian, iv. 2; Plut. Cic. 46, Ant. 19; Dion Cass. xlii. 54, 55.) Local writers have fixed upon a spot called *la Crocetta del Trebbio*, about 2 m. from Bologna, as the scene of the meeting, but the island formed by the *Reno* at that point (described as half a mile long and a third of a mile in breadth) seems to be much too large to answer to the description of the spot in question. It is contended by some that the *Lavino* formerly joined the *Reno* much nearer Bologna, and at all events it seems certain that the beds of both streams are subject to frequent changes, so that it is almost impossible to identify with any certainty the Island of the Triumvirs. (Calindri, *Dissertazione dell' Isola del Triumvirato*, Cramer's Italy, vol. i. p. 88.) [E. H. B.]

BONONIA (*Boravia*). 1. (*Banostor*?) a fort built by the Romans in Pannonia, opposite to Onagrinum on the Danube, in the district occupied by the Iazyges. It was the station of the fifth cohort of the fifth legion, and of a squadron of Dalmatian horsemen. (Ptol. ii. 15. § 4; Amm. Marc. xxi. 9, xxxi. 11; Itin. Anton. p. 243; Notit. Imp.)

2. A town of the Iapydes in Illyris Barbara, of which ruins are still extant near *Dumich*. (Ptol. ii. 14. § 4, who however places this town also in Pannonia.)

3. A town in Upper Moesia, on the Danube, generally identified with the town of *Bonus* near *Widdin*. (Amm. Marc. xxxi. 11; Itin. Anton. p. 219.) It is probably the same place as the *Benopia* (*Bevoetia*) mentioned by Hierocles (p. 655; comp. Procop. *De Aedif.* iv. 6, p. 290.) [L. S.]

BONONIA. [GESORIACUM.]

BONTOBRICE. [BAUDOBURICA.]

BO'ON (*Bona*: *Vona*), a cape and port on the coast of Pontus (Arrian, p. 417), 90 stadia east of Cape Jasonium. The Turks call the port *Vona Liman*. "It is considered the best winter harbour on this side of Constantinople, preferable even to that of Sinope, on account of the greater depth of water." (Hamilton, *Researches*, &c., vol. i. p. 269.) [G. L.]

BOOSU'RA (*Bodroupa*). Strabo (xiv. p. 683), in

his account of Cyprus, mentions this place along with Treta, as following Kurion, and it has been identified with *Biser*, on the road from Kurion to Paphos. Ptolemy (v. 14) fixes the position of a place which he calls the "Ox's Tail" (ὄψα βοός, in the Palat. ΚΑΨΕΣ 'ΑΡΑ), quite to the NE. of the island of Cyprus. In Kiepert's map Boosura has this position. Unless there were two places of this name, it is impossible to reconcile Strabo and Ptolemy. (Engel, *Kypros*, vol. i. p. 120.) [E. B. J.]

BORA. [BERMUS.]

BORBETOMAGUS (*Worms*), the chief town of the Vangiones, who were on the left bank of the Rhine south of *Mainz*. The position of *Worms* on the road between *Mainz* and *Strassburg* identifies it with the Borbetomagus of the Itineraries. The town was also designated, like most of the capital towns in Gallia, by the name of the people, as we see in the enumeration of Ammianus (xvi. 2): "Argentoratam . . . Nemetas, et Vangionas et Mogontiacum civitates barbaras possidentes." The name *Wormatia*, which was in use in the middle ages, according to D'Anville, is evidently a corruption of Borbetomagus. [G. L.]

BORCOVICUS, *House-steeds*, on the line of the Vallum in Britain, mentioned for the first time in the *Notitia Dignitatum*. [R. G. L.]

BOREUM, BORI'ON (Βόρειον ἔκπορον). 1. (*Ras Tegomus*), a promontory on the W. coast of Cyrenaica, forming the E. headland of the Greater Syrtis, and the W. boundary of the Cyrenaic Pentapolis, being a little SW. of Hesperides or Berenice. (Strab. xvii. p. 836; Plin. v. 4.; Ptol. iv. 4. § 3; *Stadiasm.* p. 447, where the error of 700 for 70 is obvious; Barth, *Wanderungen*, &c. p. 365.) Adjacent to the promontory was a small port; but there was a much more considerable sea-port town of the same name, further S., which was inhabited by a great number of Jews, who are said to have ascribed their temple in this place to Solomon. Justinian converted the temple into a Christian church, compelled the Jews to embrace Christianity, and fortified the place, as an important post against the attacks of the barbarians (*Itin. Ant.* p. 66; Tab. Pent.; *Stadiasm.* l. c.; Procop. *Aedif.* vi. 2). The exact position of this southern Boreum is difficult to determine. (Barth, l. c. SYRTES.)

2. (*Pt. Pedro and North Cape*), the northern headland of the island of Taprobane (*Ceylon*) opposite to the promontory of Cory, in India. (Ptol. vii. 4. § 7; Marc. Heracl. p. 26.) [P. S.]

BOREUM PROM. (Βόρειον ἔκπορον, Ptol. ii. 2), the most north-western promontory of Ireland, *Malin Head*. [R. G. L.]

BORGODI, a tribe of Arabians, on the east of the Peninsula. (Pliny, vi. 28. § 32.) From their neighbourhood to the Catharrei—doubtless identical with the Cadara of Ptolemy (vi. 7), on the Persian Gulf,—they must have been situated between *Ras Anfirand* and *Ras Mussendom*. Forster finds the name in the modern *Godo*. (*Arabia*, vol. ii. p. 222.) [G. W.]

BORIUM. [BOREUM.]

BORMANUM. [DACIA.]

BORSIPPA (Βόρσιππα, Steph. B.; Strab. xvi. p. 738; Βόρσιππος, Joseph. c. *Apion*. i. 20: *Eth. Borsipponys*), a town in Babylonia, according to Strabo, but according to Stephanus, a city of the Chaldeans. There has been much doubt as to its exact situation, and it has been supposed, from the notice in Stephanus, that it must have been in the southern part of Babylonia. It is, however, more likely that it was near Babylon, as Berossus states that Nabonnedus (Belshazzar) fled thither, on the

capture of Babylon by Cyrus. (Joseph. c. *Apion*. i. 20; Euseb. *Præp. Evang.* ix.) There can be little doubt that the Borsita (Βόρσιτα) of Ptolemy (v. 20. § 6, viii. 20. § 28) represents the same place. Strabo (l. c.) states that Borsippa was sacred to Apollo and Diana; and that it abounded in a species of bat (*γούρεψις*), which, when salted, was used for food. He mentions also a sect of Chaldaean astronomers who were called Borsippeni, probably because they resided in that town. According to Justin (xii. 13) Alexander, on his return from India, when warned by the Magi not to enter Babylon, retired to Borsippa, then a deserted place.

It has been suspected in modern days that the ancient Borsippa is represented by the celebrated mound of the *Birs-i-Nimrud*, and Mr Rich (*Mem. on Babylon*, p. 73) remarks that the word *Birs* has no meaning in Arabic (the common language of the country), while these ruins are called by the natives *Borsara*, which resembles the Borsippa of Strabo (ibid. p. 79). He adds, that the Chaldee word, *Borsip*, from which the Greeks took their name, is, according to the Talmud, the name of a place in Babel, near the Tower. (Rich, l. c.) On the black obelisk found by Mr. Layard at *Nimrud*, Col. Rawlinson reads the name Borsippa, where it is mentioned as one of the cities of Shinar, remarking that in his opinion this name is undoubted; as it occurs in every notice of Babylon from the earliest time to the latest, being written indifferently, Bartschah, Bartselah, or Bartsira. (*As. Journ.* xii. pt. 2, pp. 436-7.) [V.]

BORYSTHENES (Βορυσθένης), BORYSTHENES (Inscr. ap. Gruter. p. 297, 453), afterwards DANAPRIS (Δανάρις: *Dnieper*, *Dnyepyr*, or *Dnepr*), the chief river of Scythia, according to the early writers, or, according to the later nomenclature, of Sarmatia Europæa, and, next to the Ister (Danube), the largest of the rivers flowing into the Euxine, was known to the Greeks from a very early period, probably about the middle of the seventh century B. C. (Eudoc. p. 294; Tzetz. *ad Hes.* pp. 24, 25, Gaisf.; Hermann, *Opusc.* vol. ii. p. 300; Ukert, *Geogr.* &c. vol. iii. pt. ii. p. 17.) By means of the constant intercourse kept up with the Greek colonies on the north coast of the Euxine, and through the narratives of travellers, it was more familiar to the Greeks than even the Ister itself; and Aristotle reproaches the Athenians for spending whole days in the market place, listening to the wonderful stories of voyagers who had returned from the Phasis and the Borysthenes (*ap. Ath.* i. p. 6; comp. Ukert, pp. 36, 449). Herodotus, who had himself seen it, and who regarded it as the greatest and most valuable river of the earth (iv. 17, 18, 53) after the Nile, describes it as falling into the Pontus (*Black Sea*) in the middle of the coast of Scythia; and, as known as far up as the district called GERRHUS, forty days' sail from its mouth (iv. 53: respecting the difficulty which some have found in the number, see Baehr's note; but it should be observed that, as the *main* object of Herodotus is not to describe how far it was *navigable*, but how far it was *known*, he might be supposed to use the word *πλός* in a loose sense, only, in c. 71, he distinctly says that the river is *navigable*, *πρόσπλωτός*, as far as the Gerrihi). Above this its course was unknown; but below Gerrihus it flowed from N. to S. through a country which was supposed to be desert, as far as the agricultural Scythians, who dwelt along its lower course through a distance of ten (or eleven) days' sail from its mouth,

Near the sea its waters mingled with those of the *HYPANIS* (*Boug*), that is, as the historian properly explains, the two rivers fell into a small lake (*êλος*), a term fairly applicable to the land-locked gulf still called the *Lake of Dnieprovskaï*, just as the *Sea of Azov* also was called a lake. The headland between the two rivers was called the Promontory of Hippolatus (*Ἰππολάου ἑσπερ*), and upon it stood the temple of the Mother of the Gods, and beyond the temple, on the banks of the Hypanis, the celebrated Greek colony of the Borystheneitæ [*OLBIA*]. Though not to be compared with the Nile for the benefits it conferred on the people living on its shores, Herodotus regarded the Borysthènes as surpassing, in these respects, all other rivers; for the pastures on its banks were most rich and beautiful, and the cultivated land most fertile; its fish were most abundant and excellent; it was most sweet to drink, and its stream was clear, while the neighbouring rivers were turbid; and at its mouth there were large salting-ponds, and plenty of great fish for salting. (Comp. Scymn. *Fr.* 66, foll., ed. Hudson, 840, foll., ed. Meineke; Dio Chrysost. *Or.* xxxi. p. 75; Eustath. *ad Dion. Perieg.* 311; Plin. ix. 15. s. 17.) The only tributary which Herodotus mentions is the PANTICAPÆS, falling into the Borysthènes on its eastern side (iv. 54). He considered the Gerrhus as a branch thrown off by the Borysthènes (iv. 56; GERHIUS). The account of Herodotus is, as usual, closely followed by Mela (ii. 1. § 6).

As to the sources of the river, Herodotus declares that neither he nor any other Greek knew where they were; and that the Nile and the Borysthènes were the only rivers whose sources were unknown; and the sources were still unknown to Strabo (ii. p. 107, vii. p. 289). Pliny says that it takes its rise among the Neuri (iv. 12. s. 26; comp. Solin. 15; Mart. Cap. vi.; Amm. Marc. xxii. 8. § 40). Ptolemy (iii. 5. § 16) assigns to the river two sources; the northernmost being SW. of M. Budinus, in 52° long. and 53° lat., by which he evidently means that which is still regarded as the source of the river, and which lies among the swamps of the *Alanak* hills N. of *Smolensk*: the other branch flows from the lake *Amadens*, which he places in 53° 30' long., and 50° 20' lat. Some geographers suppose that this branch was the *Beresina*, which, being regarded by the Greeks as the principal stream, gave its name to the whole river, in the Hellenized form *Borysthènes*; but this view can hardly be reconciled with the relative positions as laid down by Ptolemy, unless there be an error in the numbers.

The statement of Herodotus, that the river was navigable for 40 days' sail from its mouth, is repeated by Scymnus of Chios and other late writers (Scymn. *Fr.* 70, ed. Hudson, 843, ed. Meineke; Anon. *Peripl. Pont.* p. 8); but Strabo makes its navigable course only 600 stadia, or 60 geographical miles (vii. p. 306). The discrepancy may be partially removed by supposing the former statement to refer to the whole navigation of the river, which extends from *Smolensk* to the mouth, with an interruption caused by a series of thirteen cataracts near *Kiadak*, below *Kieff*; and the latter to the uninterrupted navigation below these cataracts; but still the difficulty remains, that the space last mentioned is 280 miles long; nor does it seem likely that Herodotus was acquainted with the river above the cataracts.

The mouth of the river is placed by Strabo at the N. extremity of the Euxine, on the same meridian

with Byzantium, at a distance of 3800 stadia from that city, and 5000 stadia from the Hellespont: opposite to the mouth is an island with a harbour (Strab. i. p. 63, ii. pp. 71, 107, 125, vii. 289, 306). Pliny gives 120 M. P. as the distance between its mouth and that of the Tyras (*Dniester*), and mentions the lake into which it falls (iv. 12. s. 26; see above). Ptolemy places its mouth, in the plural, in 57° 30' long. and 48° 30' lat. (iii. 5. § 6). He also gives a list of the towns on its banks (§ 28). Dionysius Periegetes (311) states that the river falls into the Euxine in front of the promontory of Criu-Metopon, and (542) that the island of Leuce lay opposite to its mouth. [LEUCE.]

In addition to the statements of Herodotus respecting the virtues of the river, the later writers tell us that its banks were well wooded (Dio Chrysost. l. c.; Amm. Marc. l. c.); and that it was remarkable for the blue colour which it assumed in the summer, and for the lightness of its water, which floated on the top of the water of the Hypanis, except when the wind was S., and then the Hypanis was uppermost. (Ath. ii. p. 42; Aristot. *Probl.* xxiii. 9; Plin. xxxi. 5. s. 31.)

The later writers call it by the name of Danæpris, and sometimes confound it with the Ister (Anon. *Per. Pont. Eux.* pp. 148, 150, 151, 166; Gronov. pp. 7, 8, 9, 16, Hudson); indeed they make a confusion among all the rivers from the Danube to the Tanais, which proves that their knowledge of the N. shore of the Euxine was inferior to that possessed in the classical period. (Ukert, *Geogr.* vol. iii. p. 191.) A few minor particulars may be found in the following writers (Marcian. *Herac.* p. 55; Priscian. *Perieg.* 304, 558; Avien. *Descript. Orb.* 721). Respecting the town of the same name, and the people Borystheneitæ, see *OLBIA*. [P. S.]

BOSARA (*Βόσαρα*), a town of the Sachalite (Ptol. vi. 7), at the south-east of Arabia, near the Didymi Montes. [See BASA.] Forster finds it in *Masora*, a little to the south of Ras-el-Had (*Arabia*, vol. ii. p. 182.) [G. W.]

BOSPORUS CIMMERIUS (*Βόσπορος Κιμμερίος*, Herod. iv. 12, 100; *Κιμμερικὸς*, Strab.; Polyb.: *Strait of Yeni Kald*), the narrow passage connecting the Palus Maeotis with the Euxine. The Cimmerians, to whom it owes its name (Strab. vii. p. 309, xi. p. 494), are described in the *Odyssey* (xi. 14) as dwelling beyond the ocean-stream, immersed in darkness, and unlit by the rays of Helios. This people, belonging partly to legend, and partly to history, seem to have been the chief occupants of the Tauric Chersonese (*Crimea*), and of the territory between that peninsula and the river Tyras (*Dniester*), when the Greeks settled on these coasts in the 7th century B.C. (Grote, *Hist. of Greece*, vol. iii. p. 313.)

The length of the strait was estimated at 60 stadia (Polyb. iv. 39), and its breadth varied from 30 (Polyb. l. c.) to 70 stadia. (Strab. p. 310.) An inscription discovered on a marble column states "that in the year 1068, Prince Gieff measured the sea on the ice, and that the distance from *Tmutarakan* (*Taman*) to *Kertsch* was 9,884 fathoms. (Jones, *Travels*, vol. ii. p. 197.) The greater part of the channel is lined with sand-banks, and is shallow, as it was in the days of Polybius, and as it may always be expected to remain, from the crookedness of the passage, which prevents the fair rush of the stream from the N., and favours the accumulation of deposit. But the soundings deepen as the passage

opens into the Euxine. (*Journ. Geog. Soc.* vol. i. p. 106.)

Panticapæum or Bosphorus, the metropolis, a Milesian colony, was situated on the W. edge of the strait, where the breadth of the channel was about 8 miles. (Strab. p. 309.) [PANTICAPÆUM.] From Panticapæum the territory extended, on a low level line of coast well known to the Athenian merchants, for a distance of 530 stadia (Strab. l. c.), or 700 stadia (Arrian, *Periplus Mar. Euxæ.*) to Theodosia, also a Milesian colony. [THEODOSIA.] The difference of distance may be accounted for by the lower estimate being probably inland distance; the other, the winding circuit of the coast. Between these two ports lay the following towns from N. to S.: DIA (Plin. iv. 24; Steph. B. places it on the Phasis s. v. *Tyreclatæ* ? of Ptolemy, iii. 6); NYMPHÆUM (*Nymphæion*, Ptol. l. c.; Strab. p. 309; Plin. l. c.; Anon. *Periplus Mar. Euxæ.*), of which there are ruins (Jones, *Travels*, vol. ii. p. 214); ACRA (*Acra*, Strab. xi. p. 494; Anon. *Periplus*; Plin. l. c.; Hierocles); CYTAEA or CYTAE (*Κύτται*, Steph.; *Κύται*, Anon. *Periplus*; Plin. l. c.); CAZACA (*Καζακα*, Arrian, *Periplus*), 280 stadia from Theodosia. To the N. of Panticapæum lay, at a distance of 20 stadia (Strab. p. 310), MYRMÆCIUM (*Μυρμηκίων*, Strab. l. c., p. 494; Mel. ii. l. § 3; Plin. l. c.), and, at double that distance, PARCHENIUM (*Παρθένιον*, Strab. l. c.). Besides the territory already described, the kings of the Bosphorus had possessions on the Asiatic side of the strait. Their cities commencing with the N. are CIMMERIUM (*Κιμμερικόν*, Strab. p. 494), formerly called CERBERION (Plin. vi. 6: *Tenruk* ?); PATRÆUS (*Πατράεις*, Strab. l. c.); CERI MILSITORUM (*Κήρος, Κήραι*, Strab. l. c.; Anon. *Periplus*; Pomp. Mel. i. 19. § 5: *Sienna*), where was the monument of the Queen Comesanja; and PHANAGORIA (*Ψανδαράκη* or *Taman*). [PHANAGORIA.]

The political limits of the Cimmerian Bosphorus varied considerably. In its palmiest days the territory extended as far N. as the Tanais (Strab. p. 495), while to the W. it was bounded on the inland side by the mountains of Theodosia. This fertile but narrow region was the granary of Greece, especially of Athens, which drew annually from it a supply of 400,000 medimni of corn.

Panticapæum was the capital of a Greek kingdom which existed for several centuries. The succession of its kings, extending for several centuries before and after the birth of Christ, would be very obscure were it not for certain passages in Strabo, Diodorus Siculus, Lucian, Polyænus, and Constantine Porphyrogeneta, with the coins and inscriptions found on the coasts of the Black Sea.

It is only necessary in this place to enumerate the series of the kings of the Bosphorus, as full information is under most of the heads given in the *Dictionary of Biography*. The list has been drawn up mainly from the article in *Ersch and Gruber's Encyclopædie*, compared with Eckhel, vol. iii. p. 306, and Clinton, *Fasti Hell.* vol. ii. App. 13; see also *Mém. de l'Acad. des Inscri.* vol. vi. p. 549; Raoul Rochette, *Antiquités Grecques du Bosphore Cimmerien*.

First Dynasty.

| | B. C. |
|--------------------------------|------------|
| Archæanactides | - 502—480. |
| Spartacus (on coins Spartocus) | - 480—438. |
| Seleucus | - 431—427. |

* * * An Interval of 20 Years.

| | B. C. |
|----------------|------------|
| Satyrus | - 407—393. |
| Leucon | - 393—353. |
| Spartacus II. | - 353—348. |
| Parysades | - 348—310. |
| Satyrus II. | - 310. |
| Prytanis | - 310—309. |
| Eumelus | - 309—304. |
| Spartacus III. | - 304—284. |

Here the copies of Diodorus desert us. The following names have been made out from Lucian and Polyænus in the interval between Spartacus III. and Mithridates, to whom the last Parysades surrendered his kingdom.

| | |
|--|--|
| Leucanor, treacherously murdered. (Lucian, <i>Toxar.</i> 50.) | |
| Eubiotus, bastard brother of Leucanor. (Lucian, <i>Toxar.</i> 51.) | |
| Satyrus III. (Polyænus, viii. 55.) | |
| Gorgippus. (Polyænus, l. c.) | |
| Spartacus IV. | |
| Parysades II., who gave up the crown to Mithridates. | |
| Mithridates VI., king of Pontus. | |
| Machares, regent of the Bosphorus under his father for 14 years. | |

| | B. C. |
|---|----------|
| Pharnaces II. | - 63—48. |
| Asander | - 48—14. |
| Scribonius, usurper | - 14—13. |
| Polemon I. | - 13—12. |
| Pythodoris | - — — |
| Rhescuporis I., and his brother Cotys. | |
| Sauromates I., his wife Gepæpiris, contem. with Tiberius. | |

| | A. D. |
|---|------------|
| Polemon II. | - 38—42. |
| Mithridates II. | - 42—49. |
| Cotys | - 49—83. |
| Rhescuporis, contem. with Domitian. | |
| Sauromates II., contem. with Trajan. | |
| Cotys II., died A. D. 132. | |
| Rhæmetaces | - 132—164. |
| Eupator | - 164 |
| Sauromates III. | |
| Rhescuporis III. | |
| Cotys III., contem. with Caracalla and Severus. | |

| | A. D. |
|--|------------|
| Innithemerus | - 235—239. |
| Rhescuporis IV. | - 235—269. |
| Sauromates IV. (V.) | - 276. |
| Teiranes reigned 2 or 3 years. | |
| Thoithorses reigned 25 years, contem. with Diocletian. | |
| Sauromates V. (VI.) | - 302—305. |
| [Rhadamædis or Rhadampsis] | - 311—319. |
| Sauromates VI. (VII.) | - 306—320. |
| Rhescuporis V. | - 320—344. |
| Sauromates VII. (VIII.) | |

[E. B. J.]

BO'SPORUS THERACIUS (*Βόσπορος Θράκιος*: *Eth.* *Βοσπόριος, Βοσπορία, Βοσποριανός, Βοσποριός*, Steph. B.: *Adj.* *Bosporanus, Bosporenus, Bosporicus, Bosporius*), the strait which unites the waters of the Euxine and the Propontis.

I. *The Name.*—According to legend, it was here that the cow Io made her passage from one continent to the other, and hence the name, celebrated alike in the fables and the history of antiquity. (Apollod.

ii. 1. § 2.) Before this it had been called Πόρος Θράκιος. (Apollod. l. c.) Afterwards the natives gave it the name of Μόριος Βόσπορος. (Dionys. ap. Strab. xii. p. 566.) Finally the epithet Θράκιος came into use. (Strab. l. c.; Herod. iv. 83; Eustath. ad Dionys. Perieg. 140.) Sometimes τὸ ὄρμα τοῦ Πόρου. (Xenoph.; Strab.; Polyb.) So also the Latin writers Os Ponticum (Tac. Ann. ii. 54), Os Ponti (Cic. Verr. ii. 4, 58), and Ostium Ponti (Cic. Tusc. i. 20). Pomponius Mela (i. 19. § 5) calls it "canalis," and divides it into the strait "fauces" and the mouth "os." Its modern name is the Channel of Constantinople, in Turkish *Bosphas*.

II. *Physical Features.*—The origin of the Thracian Bosphorus has attracted attention from the earliest times; among the ancients the commonly received opinion was, that the Euxine had been originally separated from the Mediterranean, and that this channel, as well as that of the Hellespont, had been made by some violent effort of nature, or by the so-called deluge of Deucalion. (Diod. v. 47; Plin. vi. 1; comp. Arist. Meteorol. i. 14, 24.) The geological appearances, which imply volcanic action, confirm this current tradition. Clarke (*Travels*, vol. ii.) and Audoussy (*Voyage à l'embouchure de la Mer Noire, ou Essai sur le Bosphore*) have noticed the igneous character of the rocks on either side of the channel. Strickland (*Geol. Trans.* 2nd series, vol. v. p. 386), in his paper on the geology of this district, states that these pyrogenous rocks, consisting of trachyte and trachytic conglomerate, protrude through beds of slate and limestone, which, from the fossils they contain, he assigns to the Silurian system. The prevailing colour of these rocks is greenish, owing to the presence of copper, which gave the name of Cyaneae to the weather-beaten rocks of the Symplegades. (Daubeny, *Volcanos*, p. 335.) This channel forms, in its windings, a chain of seven lakes. According to the law of all estuaries, these seven windings are indicated by seven promontories, forming as many corresponding bays on the opposite coast; the projections on the one shore being similar to the indentations on the other. Seven currents, in different directions, follow the windings of the coast. Each has a counter current, and the water, driven with violence into the separate bays, flows upward in an opposite direction in the other half of the channel. This phenomenon has been noticed by Polybius (iv. 43); he describes "the current as first striking against the promontory of Hermæum. From thence it is deflected and forced against the opposite side of Asia, and thence in like manner back again to that of Europe, at the Hæstian promontory, and from thence to Bous, and finally to the point of Byzantium. At this point, a small part of the stream enters the Horn or Port, while the rest or greater part flows away towards Chalcedon." Rennel (*Comp. Geog.* vol. ii. p. 404), in his discussion upon the harbour current of Constantinople, remarks that it is probable Polybius was not altogether accurate in his description of the indented motions of the stream, or where he says that the outer current flows toward Chalcedon. The stream in a crooked passage is not (as Polybius supposes) banded about from one point to another, but is rather thrown off from one bay to the bay on the opposite side, by the agency of the intermediate point.

Herodotus (iv. 85) makes the length of the Bosphorus to be 120 stadia, but does not state where it begins or ends. Polybius (iv. 39) assigns to it the

same length; this seems to have been the general computation, the measurement being made from the New Castles to as far as the town of Chalcedon. (Milman's Gibbon, vol. iii. p. 5; comp. Menippus, ap. Steph. B. s. v. Χαλκήδων.) The real length appears to be about 17 miles. The breadth is variously estimated by different writers. Strabo (ii. p. 125; comp. vii. p. 319) seems to say the narrowest part is 4 stadia broad, and Herodotus (l. c.) makes the width the same at the entrance into the Euxine. But Polybius (iv. 43) says the narrowest part is about the Hermæan promontory, somewhere midway between the two extremities, and computes the breadth at not less than 5 stadia. Pliny (iv. 24) says that at the spot where Darius joined the bridge the distance was 500 paces. Chesney (*Expedit. Euphrat.* vol. i. p. 326) makes out the width at the narrowest point, between *Rûmîli-Hisar* and *Anadolî-Hisar*, to be about 600 yards. Further onwards the channel varies in breadth, from 600 or 700 yards to about 1000 yards, and at the gate of the Seraglio it extends as far as 1640 yards. The two great continents, though so slightly removed from one another, are not, it seems, as Pliny (vi. 1) states, quite within the range of the human voice, nor can the singing of the birds on one coast, nor the barking of dogs on the other, be heard. With regard to the well-known theory of Polybius as to the choking up of the Black Sea (Euxine), it may be observed, that the soundings which have been made in this strait show a great depth of water. (*Journ. Geog. Soc.* vol. i. p. 107.)

III. *History and Antiquities.*—The pressing forward by the Hellenic race towards the east about twelve centuries before our æra, when regarded as an historical event, is called the Expedition of the Argonauts to Colchis. According to Humboldt (*Cosmos*, vol. ii. p. 140, Eng. trans.), the actual reality, which in this narration is clothed in a mythical garb, or mingled with ideal features to which the minds of the narrators gave birth, was the fulfilment of a national desire to open the inhospitable Euxine. In accordance with this, the names of many of the places of the two opposite coasts bear evidence to their supposed connection with this period of Grecian adventure, while the crowd of temples and votive altars which were scattered in such lavish profusion upon the richly wooded banks of the strait displayed the enterprise or the fears of the later mariners who ventured on the traces of the Argonauts. The Bosphorus has been minutely described by Dionysius of Byzantium, the author of an *ἑνδοπλοῦς Βοσπόρου*, about A. D. 190 (Hudson, *Geog. Minor*, vol. iii.), and by P. Gyllius, a French traveller of the 16th century (Gronovii *Thesaurus*, vol. vi. p. 3086), Tournefort (*Voyage au Levant*, Lettre xv.), and Von Hammer (*Constantinopel und die Bosphorus*).

A. The European Coast.

1. ΑΙΑΝΤΕΙΟΝ (*Fundukia*), an altar erected to Ajax, son of Telamon, and the temple of Ptolemaeus Philadelphus, to whom the Byzantines paid divine honours. (Dionys. B.)

2. ΠΕΤΡΑ ΘΕΡΜΑΣΤΗΣ (*Beschiktasche* or *Cradle Stone*), a rock distinguished for its form; the red-stead near this rock was formerly called ΠΕΝΤΕΟΡΙΟΝ, or Anchorage of the Fifty-oared Ships. Not far from this was the JASONTIUM, called by the later Greeks ΔΙΠΛΟΡΙΟΝ, or double column, and the laurel grove. (Comp. Steph. B. s. v. Δάφνη.)

3. ARCHIAS (*Ortakoi*).

4. ANAPLUS (*Kurutschesme*) or VICUS MCHÆLICIUS, from the celebrated church to the archangel Michael, which Constantine the Great erected (Sozomen, *H. E.* ii. 3), and Justinian renewed with so much magnificence. (Procop. *Aedif.* i. 8.) In the 5th century this place was remarkable for the Stylites or Pillar Saints. (Cedrenus, p. 340.)

5. HESTIÆ (*Arnaudkoi*), the point of the rocky promontory which here shuts in the Bosphorus within its narrowest breadth, and therefore produces the greatest current in the channel (*αἰψα ρεύμα*, Polyb. l. c.). Here stood the church of S. Theodora, in which, under Alexius, the son of Manuel Comnenus, the conspiracy against the Protosebast was commenced. (Le Beau, *Bas Empire*, vol. xvi. p. 314.)

6. CHELÆ (*Bebeke*), a bay on which was a temple to Artemis Dictynna.

7. PROMONTORIUM HERMAEUM (*Rümli-Hisar*), the promontory at the foot of which Mandrocles built the bridge of Dareius, though its site must not be looked for in a straight line between *Rümli-Hisar* and *Anadol-Hisar*, but a little higher up, where the sea is more tranquil. On this and on the opposite side were the *old castles* which, under the Greek empire, were used as state prisons, under the tremendous name of Lethe, or towers of oblivion (Gibbon, vol. iii. p. 6), and were destroyed and strengthened by Mohammed II. before the siege of Constantinople.

8. PORTUS MULIERUM (*Battaliman*, Plin. iv. 12; comp. Steph. B. s. v. *Γυναϊκονόλις*).

9. SINUS LASTHENES or LEOSTHENES (*Stenia*, Steph. B. l. c.). The reading in Pliny (l. c.) should be Leosthenes, instead of Casteus, called by the later Byzantines Sosthenes (Niceph. p. 35; comp. *Epigram* by Leont. Schol. *Anthol. Plant.* 284), the fairest, largest, and most remarkable harbour of the whole Bosphorus.

10. CAUTES BACCHIAE (*Jenikoi*), so called because the currents, dancing like Bacchanals, beat against the shore.

11. PHARMACIA (*Therapia*), derived its name from the poison which Medea threw upon the coast. The euphemism of later ages has converted the poison into health.

12. CLAVES PONTI (*Kefelikoi*), the key of the Euxine, as here the first view of the open sea is obtained.

13. SINUS PROFUNDUS (*Βαθύκολπος*: *Bujukdereh*).

14. SIMAS (*Mesaituani*).

15. SCLERINAS (*Sariyari*).

16. SERAPEION (*Rümli-kavak*, Polyb. iv. 39). Strabo (vii. p. 319) calls it the temple of the Byzantines, and the one on the opposite shore the temple of the Chalcidians. The Genoese castles, which defended the Strait and levied the toll of the Bosphorus in the time of the Byzantine empire, were situated on the summits of two opposite hills.

17. GYPOPOLIS (*Karibidsche*), the mass of rock which closes the harbour of *Bujukliman* (PORTUS EPHESIORUM).

18. CYANEAE INSULAE (*Kuvaréai*, Herod. iv. 85, 89; Diod. v. 47, xi. 3; Strab. i. p. 21; Dem. *de Fals. Leg.* p. 429; *Συμπληρώσεις*, Enrip. *Med.* 2, 1263; *Iphig. in Taur.* 241; Apollod. i. 9. § 22; *Πλάγυρ.* Apoll. Rhod. iv. 860, 939; comp. Plin. vi. 12), the islands which lie off the mouth of the channel. Strabo (p. 319) correctly describes their number and situation; he calls them "two little isles, one upon the European, and the other on the

Asiatic side of the strait, separated from each other by 20 stadia." The more ancient accounts, representing them as sometimes separated, and at other times joined together, were explained by Tournefort, who observed that each of them consists of one craggy island, but that when the sea is disturbed the water covers the lower parts, so as to make the different points of either resemble insular rocks. They are, in fact, each joined to the mainland by a kind of isthmus, and appear as islands when this is inundated, which always happens in stormy weather. Upon the one on the European side are the remains of the altar dedicated by the Romans to Apollo. (Clarke, *Travels*, vol. ii. p. 431.)

B. The Asiatic Coast.

1. ANCYRAEUM PROM. (*Jum-burun*).

2. CORACIUM PROM. (*Fil-burun*).

3. PANTEICHTON or MANCIPIUM.

4. ESTIÆ (Plin. v. 43).

5. HIERON (*Anadolli-kavak*), the "sacred opening" at which Jason is said to have offered sacrifice to the twelve gods. (Polyb. iv. 43.) Here was the temple of Zeus Urius (Arrian, *Peripl.* ad fin.), or temple of the Chalcidians. (Strab. p. 319.) It has been supposed that it was from this temple that Dareius surveyed the Euxine. (Herod. iv. 85.) But as it is not easy to reconcile Herodotus's statement with the common notion of the situation of the temple, it may be inferred that this took place somewhere at the mouth of the strait, as, from its peculiar sanctity, the whole district went under this general title. This spot, as the place for levying duties on the vessels sailing in and out of the Euxine, was wrested from the Byzantines by Prusias, who carried away all the materials. On making peace, he was obliged to restore them. (Polyb. iv. 50—52.) Near this place, on a part of the shore which Procopius (*Aedif.* i. 9) calls MOCHADIUM, Justinian dedicated a church to the archangel Michael; the guardianship of the strait being consigned to the leader of the host of heaven.

6. ARGYRONIUM PROM., with a Nosocomium or hospital built by Justinian. (Procop. l. c.)

7. THE COUCH (*κάβη*) OF HERACLES (*Juscha Tagh*), or mountain of Joshua, because, according to Moslem belief, Joshua is buried here.—*Giant's Mountain*.

8. SINUS AMYCUS (*Begkos*), with the spot named *Δάφνη Μανωπέρη*, from the laurel which caused insanity in those that wore the branches. Situated 80 stadia from Byzantium, and 40 from the temple of Zeus Urius (Arrian, *Peripl.*), formerly famous for the sword-fish, which have now disappeared from the Bosphorus.

9. NICOPOLIS (Plin. v. 43; comp. Steph. B. s. v.).

10. ECHAEAE *περίβορ*, or "stream-girt" (*Kandilli*).

11. PROTOS and DEUTEROS DISCUS (*Ποιζόσαι Ἀκραι*: *Kulle-bagdschessi*), or bluffs against which the waters beat. At this part of the coast, called by Procopius (*Aedif.* i. 8) *Βράχοι*, or, in earlier times, *Ἰπρόχοι*, from its jutting out, Justinian built the church to the archangel Michael which faced the one on the European coast.

12. CHRYSOPOLIS. [CHRYSOPOLIS.] [E. B. J.] BOSTRA (τὰ Βόστρα, ἡ Βόστρα: O. T. Βόστρα, properly BOTZRAH; LXX. Βοσρῶ: Eth. Βοστρινῆς, Βοστρινός, Steph. B.: *Busrak*, *Bosrah*, *Botera*, Ru.), a city of Arabia, in an oasis of the Syrian Desert, a little more than 1° S. of Damascus. It lay in the

S. part of the district of Auranitis, the modern *Haou-ron*, of which it was the capital in the middle ages (*Abulfeda*), and is still one of its chief cities.

Respecting its earliest history, doubts have been thrown upon the identity of the *Bozrah* of the O. T. with the Bostra of writers under the Roman empire, chiefly on the ground that the former was a principal city of the Edomites, whose territory, it is urged, lay too far S. to include the site of Bostra (*Gen. xxxvi. 33; Is. xxiv. 6, liiii. 1; Jer. xlix. 13, 22; Amos, i. 12*), while, in one passage (*Jer. xlviii. 24*), a Bozrah of the Moabites is mentioned; and hence, by a well-known expedient of hasty criticism, it has been inferred that there were two Bozrahs, the one belonging to Edom, and the other to Moab; the latter corresponding to Bostra in Auranitis, and the former occupying the site of the modern *Busseyra*, in the mountains of Idumea. But, as the notices of Bozrah in the O. T. have all the appearance of referring to some one well-known place, and as the extent of the territories of the border peoples varied greatly at different times, it is at least equally probable that the possessions of Edom extended as far as Bostra, and that, from being on the frontier of the Moabites, it had been taken by the latter when Jeremiah wrote. The notice of Bessora (*Βέσσορα*) in the first book of Maccabees (1 *Macc. v. 26*) confirms this view. (*Calmet, ad Jer. xlix. 13; Von Raumer, Paläst. p. 165, and in Berghaus's Annalen, 1830, p. 564; Winer, Bibl. Realörterbuch, s. v. Kitto, Pict. Bibl. n. on Jer. xlix. 13.*)

Cicero mentions an independent chieftain of Bostra (*Bostronum; ad Q. F. ii. 12*). The city was beautified by Trajan, who made it the capital of the Roman province of Arabia, an event commemorated by the inscription NEA TPAIANH BOCTPA on its coins, and also by a local era, which dated from A. D. 105. (*Chron. Pasch. p. 253, ed. Paris, p. 472, ed. Bonn; Eckhel, Doctr. Num. Vet. vol. iii. p. 500, et seq.; John Malala erroneously ascribes its elevation to Augustus, instead of Trajan, Chron. ix. p. 233, ed. Bonn.*) Under Alexander Severus it was made a colony, and its coins bear the epigraph NOVA TRAJANA ALEXANDRIANA COL. BOSTRA. (*Damasc. ap. Phot. Cod. 272; Eckhel, l. c.*) The emperor Philip, who was a native of the city, conferred upon it the title of *Metropolis*. (*Amm. Marc. xiv. 8; Eckhel, p. 502*) It is described at this period as a great, populous, and well fortified city (*Amm. Marc. l. c.*), lying 24 M. P. north-east of Adraa (*Edret*), and four days' journey S. of Damascus. (*Euseb. Onom.; Hierocl.; Not. Imp. Or.*) Ptolemy mentions it, among the cities of Arabia Petraea, with the surname of *Aeryla*, in allusion to the Legio III. Cyrenaica, whose head-quarters were fixed here by Trajan. It is one of his points of recorded astronomical observation, having 14½ hours in its longest day and being distant about two-thirds of an hour E. of Alexandria. (*Ptol. v. 17, § 7, viii. 20, § 21.*) Ecclesiastically, it was a place of considerable importance; being the seat, first of a bishopric, and afterwards of an archbishopric, ruling over twenty bishoprics, and forming apparently the head-quarters of the Nestorians. (*Act. Concil. Nic. Ephes. Chalced. &c.*)

Its coins range from the Antonines to Caracalla. Several of them bear emblems referring to the worship of the Syrian Dionysus, under the name of Dusaes, a fact of importance in connection with the reference to the vineyards of Bozrah in the magnificent prophecy of Isaiah (*liiii. 1—3*). Some scholars

even derive its name from its vineyards. The verbal root *bozrah* signifies to cut off, and hence, on the one hand, to gather the vintage, and, on the other hand, to make inaccessible; and hence some make *Botereh* a place of vineyards, others an inaccessible fortress. (*Eckhel, p. 502; Gesenius, Lexicon, s. v.*)

The important ruins of the city are described by Burckhardt (*Travels, p. 226*) and Robinson (*Bibl. Researches, vol. iii. p. 125*). The desolation of this great city, which, at the time of its capture by the Arabs, was called "the market-place of Syria, Irak, and the Hejaz," furnishes a striking commentary on the prophecy of Jeremiah (*lix. 18*). [*P. S.*]

BOSTRE'NUS (*Βοστρηνός; Nahr el-Auly*), the "graceful" river upon whose waters Sidon was situated. (*Dionys. Per. 913*). The stream rises in Mount Lebanon, N.E. of *Deir-el-Kamr* and *Bted-din*, from fountains an hour and a half beyond the village of *El-Bârik*; it is at first a wild torrent, and its course nearly south-west. (*Burckhardt, Syria, p. 206; Robinson, Travels, vol. iii. p. 429; Chesney, Exped. Euphrat. vol. i. p. 467.*) [*E. B. J.*]

BOTERDUM, a place near Bilbilis, in Hispania Tarraconensis, only mentioned by Martial (*xii. 18. 10—12*):—

"Hic pigri colimus labore dulci

Boterdum Plateamque Celtiberis

Haec sunt nomina crassiora terris." [*P. S.*]

BOTIAEUM (*Βοτταειον*, Steph. s. v.: *Eth. Botraeus*), a city of Phrygia, on a lake Attaea, which produces salt. As the lake is in Phrygia, and a salt lake, it is possible that this Attaea may be Strabo's Tattaea. [*G. L.*]

BOTRYS (*Βότρυς; Botrys, Botrus, Pent. Tab.: Botrups*, Theophan. *Chronogr. p. 193; Eth. Botrupus*, Steph. B.; Hierocles; Plin. v. 20; Pomp. Mag. l. 12. § 3: *Bâtiran*), a town of Phoenicia, upon the coast, 12 M. P. north of Byblus (*Tab. Pent.*), and a fortress of the robber tribes of Mt. Libanus (*Strab. xvi. p. 755*), which was, according to the historian Menander, as quoted by Josephus (*Antiq. viii. 3. § 2*), founded by Ithobal, king of Tyre. It was taken with other cities by Antiochus the Great in his Phoenician campaign. (*Polyb. v. 68.*) *Bâtiran* is a small town, with a port and 300 or 400 houses, chiefly belonging to Maronites, with a few which are occupied by Greeks and Turks. (*Chesney, Exped. Euphrat. vol. i. p. 464.*) [*E. B. J.*]

BOTTIAEA. [*MACEDONIA.*]

BOVIA'NUM (*Βοιανόν, or Βοβιανόν; Eth. Bo-
vianensis; Bojano*), a city of Samnium, situated in the very heart of that country, close to the sources of the river Tifernus, and surrounded on all sides by lofty mountains. We learn from Livy (*ix. 31*) that it was the capital of the tribe of the Pentri, and a very wealthy and powerful city. Hence it plays no unimportant part during the wars of the Romans with the Samnites, especially the second, during which the scene of the contest lay principally in the country of the Pentrians. It was first besieged, but without success, by the Roman consul M. Poetellus and C. Sulpicius in B. C. 314; but three years afterwards was taken by C. Junius Bubulcus, when a greater booty fell into the hands of the victors than from any other Samnite city. (*Liv. ix. 28, 31.*) The Romans, however, did not retain possession of it; and though it was again taken by their armies in B. C. 305, they appear to have evacuated it shortly afterwards: as at the commencement of the Third Samnite War, B. C. 298, it was a third time taken by

the consul Cn. Fulvius. (Liv. ix. 44, x. 12; Niebuhr, vol. iii. pp. 242, 243.) In the Second Punic War it was more than once made the head-quarters of a Roman army, as a point of importance in a military war (Liv. xxv. 13), and during the great Social War it again assumed a position of the highest rank, being made for a time, after the fall of Corfinium, the capital of the confederates and the seat of their general council. (Appian, *B. C.* i. 51.) It was, however, taken by Sulla by a sudden assault; but fell again into the hands of the Marsic general Pompaedius Silo, before the close of the war, and was the scene of his latest triumph. (App. l. c.; Jul. Obsequ. 116.) In the devastation of Samnium which followed, Bovianum fully shared, and Strabo speaks of it as in his day almost entirely depopulated (v. p. 250). We learn, however, that a military colony was established there by Caesar, and Pliny even speaks of two colonies of the name: "Colonia Bovianum vetus et alterum cognomine Undecumanorum." The latter was probably that established by Caesar: the epoch of the former is uncertain, but it appears from its name to have occupied the site of the ancient Samnite city. (Plin. iii. 12. s. 17; Lib. Colon. p. 231; Zumpt *de Colon.* pp. 256, 305.) No subsequent author notices this distinction: but the continued existence of Bovianum under the Roman Empire as a municipal town, apparently of some consideration, with its senate (*Ordo Bovianensium*) and other local magistrates, is attested by inscriptions as well as by Ptolemy and the Itineraries. (Ptol. iii. 1. § 67; Itin. Ant. p. 102; Tab. Pent.; Inscr. ap. Romanelli, vol. i. pp. 442, 443.)

The Roman city of Bovianum, which appears to have been situated in the plain or low grounds on the banks of the Tifernus, was almost entirely destroyed by an earthquake in the 9th century: its site is now covered with marshy alluvial soil, in which ancient remains have been discovered. The modern city of *Bojano* occupies a rocky hill, one of the last off-shoots of the lofty mountain mass called *Monte Matese*, which completely overshadows it on the S. W.; and it is probable that this was the site of the ancient Samnite city. Some portions of its ancient walls, constructed of polygonal blocks in a very massive style, are still visible. (Romanelli, vol. ii. p. 441; Craven's *Abruzzi*, vol. ii. p. 160.) Mommsen, however, the latest author who has investigated the topography of these regions, regards the modern *Bojano* as the site only of "Bovianum Undecumanorum," and would transfer the ancient Samnite city "Bovianum Vetus" to a place called *Pietrabbondante* near *Agnone*, about 20 miles to the N., where there certainly appear to be the remains of an ancient city. (Mommsen, *Unter Ital. Dialecte*, p. 171—173.) The expression of Silius Italicus (*Boviana lustra*, viii. 566) is strikingly descriptive of the scenery in the neighbourhood of *Bojano*: the "narrow glens and impenetrable thickets" of the *Monte Matese*. (Craven, l. c.) [E. H. B.]

BOVILLAE (Βοῦλλαι: *Ἑθ. Βοῦλλανός*, Bovillanus), an ancient city of Latium, situated on the Appian Way about 12 miles from Rome. It is one of the towns whose foundation is expressly assigned to a colony from Alba Longa (*Orig. Gentis Rom.* 17; Comp. Diod. vii. ap. Euseb. *Ann.* p. 185): and the inhabitants appear indeed to have claimed a special relation with that city, whence we find them assuming in inscriptions, of Imperial date, the titles "Albani Longani Bovillenses" (Orell. *Inscr.* 119, 252). After the fall of Alba, Bovillae became an

independent city, and was one of the thirty which in n. c. 493 composed the Latin League. (Dionys. v. 61, where we should certainly read Βοῦλλανός, and not Βοῦλλανόν. Niebuhr, in his discussion of this important passage, has accidentally omitted the name.) Hence we find it long afterwards noticed as partaking in the sacrifices on the Alban Mount. (Cic. *pro Planc.* 9.) It is mentioned both by Dionysius and Plutarch among the cities taken by the Volscians under Coriolanus (Dionys. viii. 20; Plut. *Cor.* 29, where we should read Βοῦλλαι for Βόλλαι): the former calls it at this time one of the most considerable cities of Latium, but its name is not again mentioned during the wars of Rome with the Volscians. Florus indeed speaks of the Romans as having celebrated a triumph over Bovillae (l. 11. § 6), but this is probably a mistake, or a rhetorical inaccuracy. Like many other Latin towns it seems to have fallen into decay in the later ages of the Republic, and though Sulla established a military colony there (Lib. Colon. p. 231), Cicero speaks of it in his time as a poor decayed place, though still retaining its municipal privileges. (*Pro Planc.* 9.)

It was on the Appian Way, close to Bovillae, that Clodius was killed by Milo, whence Cicero alludes to that event by the phrase of "pugna Bovillana" (Appian. *B. C.* ii. 21; Cic. *ad Att.* v. 13); and it was here that the body of Augustus rested on its way to Rome, and where it was met by the funeral convoy of Roman knights who conducted it from thence to the city. (Suet. *Aug.* 100.) The Julian family appears to have had previous to this some peculiar sacred rites or privileges at Bovillae, probably owing to their Alban origin: and after this event, Tiberius erected there a chapel or "sacrum" of the Julia gens; and instituted Circensian games in its honour, which continued to be celebrated for some time. (Tac. *Ann.* ii. 41, xv. 23.) Owing to the favours thus bestowed on it, as well as to its favourable situation close to the Appian Way, and at so short a distance from Rome (whence it is called "suburbanae Bovillae" by Propertius and Ovid), it appears to have recovered from its declining condition, and became under the Roman empire a tolerably flourishing municipal town. (Propert. iv. 1. 33; Ovid. *Fast.* iii. 667; Martial, ii. 6. 15; Tac. *Hist.* iv. 2, 46; Orell. *Inscr.* 2625, 3701.) The name (corruptly written "Bobellas") is found for the last time in the Tabula; the period of its destruction is unknown, but it appears to have completely ceased to exist in the middle ages, so that its very site was forgotten. Holstenius placed it at a spot called the *Osteria delle Fratochie*, rather too near Rome: the actual town, as proved by the ruins lately discovered, lay a short distance to the right of the Appian Way, and a cross road or *diverticulum*, which led to it, branched off from the high road at the 12th milestone. The station given in the Tabula must have been at this point, and it is therefore clear that the distance should be xii. instead of x. Recent excavations have brought to light the remains of the Circus, in which the games noticed by Tacitus were celebrated, and which are in unusually good preservation; also those of a small theatre and the ruins of an edifice, supposed with much plausibility to be the sanctuary of the Julian gens. A curious altar of very ancient style, with the inscription "Vediovel Patrei Gentiles Julii," confirms the fact of the early connexion of this gens with Bovillae. (Nibby, *Descrizione di Roma*, vol. i. pp. 302—312; Gell's *Top. of*

Rome, pp. 123—125; Orell. *Inscr.* 1287; Klausen, *Aeneas und die Penates*, vol. ii. p. 1083. [E. H. B.]
BOVINDA (Βοβινδία, Ptol. ii. 2 § 8), a river in Ireland, the *Boyne*. [R. G. L.]

BOVIUM, a place in Britain, ten miles, according to the Itinerary, from Deva (*Chester*), in the direction of Uroconium (*Uroaster*), and placed, by modern inquirers, at *Bangor, Alford, Bumbury, Stratton*, and other unsatisfactory localities south of *Chester*. In order to increase the claims of *Bangor* the *v* has been changed into *n*, and *Bonium* suggested. (Horsley, *Britannia Romana*, iii. 2.) [R. G. L.]

BOXUM, a place in Gallia, on the road between Aquae Nisinei (*Bourbon l'Anci*), and Angustodunum (*Autun*), according to the Table. D'Anville supposes that it may be *Bussière*, the distance of which from *Autun* agrees pretty well with the distance 8 in the Table from Boxum to Angustodunum. [G. L.]

BOZRAH. [BOSTRA.]

BRABONIACUM, mentioned only in the Notitia, and probably but another form for Bremetonacae (*Overborough*). [R. G. L.]

BRA'CARA AUGUSTA (Βρακαρ Ἀδύστυρα, Ptol. ii. 6 § 39; Augusta Bracara, Geog. Rav. iv. 43; *Braga*, Ru.), a city in the NW. of Hispania Tarraconensis, the capital of the Callaeci Bracarii, who dwelt between the rivers Durus and Minus, and the seat of a conventus iudicis. It stood at the meeting of four roads, some distance from the sea, and not far from the left bank of the river Nabis (*Cavado*). Among its ruins are the remains of an aqueduct and amphitheatre. (Plin. iv. 20. s. 34; *Itin. Ant.* pp. 420, 422, 423, 427, 429; Auson. de Nob. Urb. 8, *quaeque sinu pelagi jacet se Bracara dines*; Morales, *Ant.* pp. 102, 103; Miliano, *Diccion.* vol. ii. p. 136.) [P. S.]

BRA'CARI, BRA'CARII. [GALLAECIA.]

BRA'CCUM. The following inscription found at *Brugh*, near *Askrigg*, has suggested the word *Braccium*, as the name *Brugh*, in its Roman form.

IMP. CAES. L. SEPTIMO

PIO. PERTINACI. AVG. V.

IMP. CAESARI. M. AURELIO. A. . . .

PIO. FELICI. AVGVSTO. . . .

BRACCHIO. CAEMENTICIVM.

VI. NERVIVM. SVB. CVRA. L. A.

SENECION. AMPLISSIMI.

OPERI. L. VI. SPVS. PRAE.

.. LEGIO.

[R. G. L.]

BRACHMA'NES (Βραχμᾶνες, Steph. B.: in other writers generally in the genitive, τῶ ἔθνος Βραχμᾶνων, τὸ ἔθνος Βραχμᾶνων: also Βραχμαί, Steph. B.), the Brahmins, or priestly caste of the Hindoos, called by the Greeks σοφισταί, and, from their habit of practising bodily asceticism in a state of nudity, γυμνοσοφισταί. In the expedition of Alexander, their peculiar sentiments and practices and position among the natives excited the conqueror's attention, and led to inquiries, the results of which are preserved in the fragments of the contemporary historians, and in the compilations of later writers. The particulars of these accounts, agreeing as they do, to a great extent, with the better information gained through our own intercourse with India, it is superfluous to insert here; the reader who wishes to compare them with modern knowledge must carefully consult the original authorities. It should be observed that Alexander's intercourse with them

was not entirely peaceful; for they are found inciting the natives to resist the invader, and suffering severely in consequence. (Aristob. Fr. 34. p. 105, ed. Didot; ap. Strab. xv. p. 714; Onesicrit. Fr. 10. p. 50, ed. Didot, ap. Strab. xv. p. 715, and Plut. *Alex.* 65, Fr. 33, p. 57, ap. Lucian. de *Mort. Peregr.* 25; Nearch. Fr. 7. p. 60, ap. Strab. xv. p. 716, Fr. 11, p. 61, ap. Arrian. *Ind.* 11, Fr. 37, p. 71, ap. Arrian. *Anab.* vii. 3. § 8; Cleitarch. Fr. 22. a, p. 83, ap. Diog. Laërt. *Proem.* § 6; Diod. xvii. 102—107; Strab. xv. p. 712, foll.; Arrian. *Anab.* vi. 7. § 4, vi. 16. § 5; Lucian. *Fugit.* 6; Plut. *Alex.* 69; Aelian, *V. H.* ii. 41; Curt. viii. 9. § 31; Cic. *Tusc.* v. 25; Plin. vi. 21; vii. 2; Apul. *Flor.* vol. ii. p. 130, Bip.; Suid. s. v.; Schneider, *Annot. ad Aristot. de Animal.* vol. ii. p. 475; Bohlen, *Alt. Ind.* vol. i. pp. 279, 287, 319, vol. ii. p. 181; Creuzer, *Symbolik*, vol. i. p. 482; Droysen, *Alex.* p. 503; Lassen, de *Nominibus quibus a veteris appellantur Indorum philosophi*, in the *Rhein. Mus.* 2nd series, vol. i. p. 171, for 1832. See also INDIA.) In several of the passages now cited, the Brachmans are spoken of as a distinct tribe, having their own cities; and various geographical positions are assigned to them. This natural result of imperfect information assumes a definite form in Diodorus (xvii. 102, 103), who mentions Harmatelia (Ἀρματήλια) as the last city of the Brachmans on the Indus, and in Ptolemy (vii. 1. § 74), who places the Βραχμᾶναι μάκροι at the foot of a mountain called Betigo (Βητιγία), and says that they extend as far as the Batae, and have a city named Brachma (Βραχμα). [P. S.]

BRACHODES (Βραχώδης ἑκτα, Ptol. iv. 3. § 10), a promontory on the E. coast of Byzacium, in N. Africa, forming the N. headland of the Lesser Syrtis. It is called Ammonis (ἄκρα Ἀμμωνος Βαλβωος) by Strabo, who mentions the tunny-fisheries off it (xvii. p. 834). It was called Caput Vada (Καπὸὺτῶν ὠδῶν) in the time of Justinian, who built upon it a town of the same name, in memory of the landing of Belisarius in the Vandalic War (Procop. *Aed.* vi. 6); and it still retains the name *Kapondia*, with the ruins of the city. (Shaw, *Travels*, p. 101; Barth, *Wanderungen*, pp. 176, 190.) [P. S.]

BRADANUS, a river of Lucania, the name of which is found only in the Itinerary of Antoninus (p. 104), but which is undoubtedly the same still called the *Bradano*, a considerable river, which rises in the mountains near Venusia, and flows into the gulf of Tarentum, immediately to the N. of Metapontum. It appears to have formed in ancient times the boundary between Lucania and Apulia or Calabria, as it still does between the provinces of *Basilicata* and *Terra d'Otranto*. Appian (*B. C.* v. 38) speaks of a river of the same name (νότατος ἐπὶ νηυσὶν), near Metapontum, which can hardly be any other than the *Bradano*; hence it would appear that near its mouth it was known by the name of that city, although in the upper part of its course it was termed the Bradanus. [E. H. B.]

BRANCHIDAE (Βράχχιδαι). "After Poseidon, the promontory in the territory of the Milesians, is the oracle of Apollo Didymus at Branchidae, about 18 stadia the ascent (from the sea)." (Strab. p. 634.) The remains of the temple are visible to one who sails along the coast. (Hamilton, *Researches*, &c., vol. ii. p. 29.) Pliny (v. 29) places it 180 stadia from Miletus, and 20 from the sea. It was in the Milesian territory, and above the harbour Panormus. (Herod. i. 187.) The name of the site of the temple

was Didyma or Didymi (*Διδύμα*, Steph. s. v.; Herod. vi. 19), as we might also infer from the name of Apollo Didymeus; but the place was also called Branchidae, which was the name of a body of priests who had the care of the temple. Croesus, king of Lydia (Herod. i. 46, 92), consulted the oracle, and made rich presents to the temple. The god of Branchidae was consulted by all the Ionians and Aeolians; and Neocos, king of Egypt, after he had taken Cadytis (Herod. ii. 159), sent to the god the armour in which he had been victorious. We may infer that the fame of this god had been carried to Egypt by the Milesians, at least as early as the time of Neocos. After the revolt of Miletus, and its capture by the Persians (B. C. 494) in the time of the first Darius, the sacred place at Didyma, that is the sacred place of Apollo Didymeus, both the temple and the oracular shrine were robbed and burnt by the Persians. If this is true, there was hardly time for the temple to be rebuilt and burnt again by Xerxes, the son of Darius, as Strabo says (p. 634); who also has a story that the priests (the Branchidae) gave up the treasures to Xerxes when he was flying back from Greece, and accompanied him, to escape the punishment of their treachery and sacrilege. (Comp. Strab. p. 517.)

The temple was subsequently rebuilt by the Milesians on an enormous scale; but it was so large, says Strabo, that it remained without a roof. A village grew up within the sacred precincts, which contained several temples and chapels. Pausanias (vii. 2) says that the temple of Apollo at Didymi was older than the Ionian settlements in Asia. The tomb of Neleus was shown on the way from Miletus to Didymi, as Pausanias writes it. It was adorned with many most costly and ancient ornaments. (Strabo.)

A road called the Sacred Way led from the sea up to the temple; it "was bordered on either side with statues on chairs, of a single block of stone, with the feet close together and the hands on the knees,—an exact imitation of the avenues of the temples of Egypt." (Leake, *Asia Minor*, p. 239.) Sir W. Gell copied from the chair of a sitting statue on this way, a Boustrophedon inscription, which contains *ταπολλων*, that is *το Απολλωνι*. The temple at Branchidae was of white marble, in some parts bluish. There remain only two columns with the architrave still standing; the rest is a heap of ruins. The height of the columns is 63 feet, with a diameter of 6½ feet at the base of the shaft. It has 21 columns on the flanks, and 4 between the antae of the pronaos, 112 in all; for it was decastyle dipteral. Chandler describes the position and appearance of the ruins of Apollo's temple at Didyma (c. 43, French Tr. with the notes of Servois and Barbé Du Bocage; see also the *Ionian Antiquities*, published by the Dilettanti Society). [G. L.]

BRANCHIDAE (*Βραγχίδαί*, Strab. xiv. p. 633; *τὸ τῶν Βραγχιδῶν ἄστυ*, Strab. xi. p. 517), a small town in Sogdiana which Alexander the Great destroyed, because it was said to have been built by the priests of the temple of Apollo Didymeus, near Miletus. [See above.] Xerxes subsequently allowed them to settle at a place in Sogdiana, which they named Branchidae. Curtius (vii. 5) gives a graphic account of what he justly calls the cruel vengeance of Alexander against the descendants of these traitors, remarking that the people still retained the manners of their former country, and that, though they had acquired also the native language of their new home,

they still spoke their own tongue with little degeneracy. [V.]

BRANNODU'NUM, in Britain, mentioned in the *Notitia* as being under the "Comes Litoris Saxonici per Britanniam." Name for name, and place for place, it agrees with *Brancaster*, in Norfolk, and was the most northern station of the Litus. It was under a Praepositus Equitum Dalmatarum. [R. G. L.]

BRANNOGE'NIUM (*Βραννογένιον*), a place in Britain, mentioned by Ptolemy (ii. 3. § 18) as a town of the Ordovices. H. Horsely agrees with Camden in considering it to be the Brannonium, and also the Bravinium, of the Itinerary, but differs from him in fixing it in the parts about *Ludlow*, rather than at *Worcester*. [R. G. L.]

BRANNOVICES or BRANNOVII, a Gallic people mentioned by Caesar (*B. G.* vii. 75). D'Anville conjectures that they may have been in the canton of *Brionnois*, in the diocese of *Mâcon*. Walckenaer (*Géog.* vol. i. p. 331) has some remarks on these people. In Caesar (*B. G.* vii. 75) there are also readings "*Blannovicibus*" and "*Blannovius* (Oudendorp. ed. Caes.);" and Walckenaer proposes to place the Blannovices or Brannovices in the district of *Mâcon*, where D'Anville also places the Brannovices or Brannovii. Walckenaer urges, in favour of this supposition, the existence of a place called *Blannot* in the district of *Mâcon*. There is another *Blannot* in the department of *Côte d'Or*, about 4 leagues from *Arnay*, and here Walckenaer places the Blannovii. All this is very uncertain. [G. L.]

BRASIAE. [PRASIAE.]

BRA'TTIA (*Brazza*), an island off the Dalmatian coast of Illyricum. (Plin. iii. 26. s. 30; Tab. Peut.; It. Ant.; Geogr. Rav.)

BRATUSPANT'NIUM, a town of the Bellovaci. Caesar (*B. G.* ii. 13), in B. C. 57, marched from the territory of the Suessones into the territory of the Bellovaci, who shut themselves up and all they had in Bratuspantium. After the surrender of the place he led his troops into the territory of the Ambiani. The old critics concluded that Bratuspantium was the chief town of the Bellovaci, but D'Anville (*Notitiae*, &c.) being informed that there existed two centuries before his time some traces of a town called *Bratuspante*, one quarter of a league from *Breteuil*, was inclined to suppose that this was the Bratuspantium of Caesar. But Walckenaer (*Géog.* vol. i. p. 423) shows that there is not sufficient authority, indeed, hardly anything that can be called authority, to prove the existence of this name *Bratuspante*, or *Bratuspans*, before the 16th century, though there has been undoubtedly a Roman town near *Breteuil*. Now as Caesar mentions no town of the Bellovaci except Bratuspantium, and as everything that he says seems to show that was their chief place, even if they had other towns, it is a reasonable conclusion that this town was the place which Ptolemy calls *Caesarmagus*, which is the Bellovaci of the late empire, and the modern *Beauvais*. It is true, that we cannot determine what Roman town occupied the site near *Breteuil*, and this is a difficulty which is removed by the supposition of its being Bratuspantium, a name however which occurs only in Caesar. [G. L.]

BRAURON. [ATTICA, p. 332. a.]

BRVINNIUM (Bravinum, Bravonium), in Britain, mentioned in the Itinerary; and probably *Leintwardine*, in Shropshire. Placed, also, at *Ludlow* and *Worcester*. [R. G. L.]

BREGAE'TIUM, BREGET'IO, BRIG'ITIO, BREGENTIO or BREGENTIUM (*Βρέγατιον*),

one of the chief towns in Lower Pannonia. It was a very strong place of the rank of a Roman municipality, and was situated on the Danube, to the east of the river Arco, on the road from Carnuntum to Aquincum. The fifth cohort of the Legio I. Adjutrix had its head-quarters there, and the emperor Valentinian died there, in the midst of his preparations against the Quadi. Ruins of the place still exist near *Söny*, in Hungary, a little to the east of *Comorn*. (Ptol. ii. 15. § 3; Ann. Marc. xxx. 5, foll.; Aurel. Vict. *Epit.* 45; *Itin. Ant.* pp. 263, 265; Orelli, *Inscr.* no. 499; Notit. Imp.) [L. S.]

BREMIENUM (*Bpēviov*, Ptol. ii. 3. § 10), in Britain, is simply mentioned in Ptolemy as a city of the Ottadini. It appears also in the list of the Geographer of Ravenna. In the Itinerary it is placed 20 miles in a north or north-western direction of Corstopitum (*Corbridge*). Name for name *Brampton* coincides with it. *Riechester*, *Newcastle*, have also been suggested. [R. G. L.]

BREMETENRACUM, in Britain, either *Old Penrith*, or a misplacement in the Notitia of Bremetacae (*Oberborough*). [R. G. L.]

BRENTHE (*Bpēthē*; *Elh. Bpēthatos*, *Bpēthēds*), a town of Arcadia in the district Cynuria, near the right bank of the river Alpheus, and on a small tributary called Bretheates (*Bpēthēdēs*), only 5 stadia in length. It corresponds to the modern *Karitena*. (Paus. viii. 28. § 7, v. 7. § 1; Leake, *Morea*, vol. ii. p. 292; Ross, *Reisen im Peloponnes*, vol. i. p. 90.)

BRETTIA. [BRITANNIA.]

BREUCI (*Bpewci*), a tribe in Lower Pannonia. (Ptol. ii. 16. § 3; Strab. vii. p. 314.) Their war with the Romans under their chief Baton, and their defeat, are described by Dion Cassius (lv. 29, foll.; comp. Plin. *H. N.* iii. 28). [L. S.]

BREUNI, BREONES or BRIONES (*Bpēvov*), a Raetian tribe dwelling in the north of the modern Tyrol, about Mount Brenner, whose capital is called by Pliny (iii. 24). *Brennum* caput, and is probably identical with the modern *Brencken*. The Breuni were one of the Alpine tribes conquered in the reign of Augustus. (Plin. l. c.; Strab. iv. p. 206; Hor. *Carm.* iv. 14. 11; Venant. Fortunat. *Vit. S. Martini*, p. 470, ed. Luchi; Cassiod. *Var.* i. 11; Paul. *Diac. Longob.* ii. 13.) [L. S.]

BREVIODURUM, in Gallia, is placed in the Antonine Itin. on a road between Julibona (*Lillebonne*), in the country of the Caleti, on the north side of the *Seine*, and Noviomagus (*Lisieux*), in the department of *Calvados*, on the south side of the *Seine*. The Table, in which it is called *Breviodorum*, places it on a road between Julibona and Rotomagus (*Rouen*). The name shows that it was at the ford or passage of a river. D'Anville places it at *Pont-Audemere*, on the *Risle* or *Rille*. The Itin. makes 17 and the Table 18 Gallic leagues between Julibona and Breviodorum, which seems a great deal too much, as the direct distance is only about half of this. But the distance from *Rouen* to *Pont-Audemere* agrees better with the 20 of the Table, between Rotomagus and Breviodorum. Walckenaer places Breviodorum at *Pont-Authon*, 4 or 5 miles from *Montfort-sur-Rille*. [G. L.]

BRIANA (*Bpiana*), a place in Phrygia Paesiana, in the list of Hierocles. Its existence is confirmed by the evidence of two coins, one autonomous, with the epigraph *Bpianaw*. (Cramer, *Asia Minor*, vol. ii. p. 55.) [G. L.]

BRIANNIAE (*Bpavvriai*), a small town of Sicily, mentioned by Thucydides, who calls it a fortress or

stronghold (*ἔρμα*) in the territory of Leontini. It was occupied in B. C. 422 by a body of exiles from Leontini, who held it against the Syracuseans. (Thuc. v. 4.) But no subsequent mention of the name occurs, except in Stephanus by Byzantium, who probably took it from Thucydides. It was evidently but a small place, and its site cannot now be determined with precision. [E. H. B.]

BRIGACIINI (*Bpυακινοι*, Ptol. ii. 6. § 30), a tribe of the ASTURES in Hispania Tarraconensis, with a capital Brigacium (*Bpυακιον*, Ptol.) or Brigecum (*Itin. Ant.* pp. 439, 440), 40 M. P. SE. of Asturica, near *Berecenta*. The Trigaecini of Florus (iv. 12) are probably the same people. [P. S.]

BRIGANTES (*Bpυαγρες*). 1. A people of Britain, the subjects of Cartimandua, reduced by Ostorius, occupants of the parts between the *Humber* and *Tyne*. (Tac. *Ann.* xii. 32, *Hist.* iii. 45, *Agri.* 17; Ptol. ii. 3. § 16.)

2. Of Ireland, mentioned by Ptolemy (ii. 2. § 7) as the most south-eastern Hibernians; their probable locality being the county *Kilkenny*. [R. G. L.]

BRIGANTII (*Bpυαγριοι*), a tribe of the Vindelici, on the eastern shore of the Lacus Brigantinus. Their capital Brigantium or Brigantia (the modern *Bregenz*) was situated on the lake, on the great high road leading from the east into Gaul. In the 7th century the town was already in ruins (*Vita S. Magni*, 6), but several objects of antiquarian interest are still discovered there from time to time. The Brigantii must not be confounded with the Raetian tribe of the Brixantae of Ptolemy (ii. 12. § 3), who occupied the district of the modern *Brixia* (Strab. iv. p. 206; Ptol. ii. 12. § 5, viii. 7. § 3; Ann. Marc. xv. 6; *Itin. Anton.* pp. 237, 239.) [L. S.]

BRIGANTINUS LACUS (*Bodensee*, or *Lake of Constanz*), also called Lacus Brigantiae (Ann. Marc. xv. 4), while Pomponius Mela (iii. 2) mentions it under the names of Lacus Venetus and Lacus Aconius, the former being probably the name of the upper part of the lake, and the latter that of the lower. (Comp. Plin. ix. 29; Solin. 24; Strab. iv. pp. 192, 207, vii. pp. 292, 313, who mentions the lake without stating its name.) The general opinion of the ancients is, that the lake is formed by the Rhine, but that its waters do not mix with those of the river. This belief, however, is unfounded. According to Strabo, the lake was one day's journey from the sources of the Ister, and the tribes dwelling around it were the Helvetians in the south, the Raetians in the south-east, and the Vindelicians in the north. According to Ammianus Marcellinus, the form of the lake was round, and the lake itself 360 stadia in length. Its shores were covered with thick and impenetrable forests, notwithstanding which the Romans made a high road through the thickets, of which traces still exist at some distance from the northern shore, where the lake anciently appears to have extended further than it now does. Not far from an island in the lake, probably the island of *Reichenau*, Tiberius defeated the Vindelicians in a naval engagement. (Strab. vii. p. 292; comp. G. Schwab, *Der Bodensee*, Stuttgart, 1828, 8vo.) [L. S.]

BRIGANTIUM (*Brigancion*, in the department of Hautes Alpes) is marked in the Table as the first place in Gallia after Alpis Cottia (*Mont Genève*). At Brigantium the road branched, to the west through *Grenoble* to Vienna (*Vienne*), on the Rhone; to the south through Ebrodunum (*Embrun*), to Vapincum (*Gap*). Both the Itin. and the Table give the route from Brigantium to Vapincum. The Table

places Brigantium 6 M.P. from Alpis Cottia. Strabo (p. 179) mentions the village Brigantium, and on a road to the Alpis Cottia, but his words are obscure. Ptolemy mentions Brigantium as within the limits of the Segusini, or people of *Segasio*, *Susa*, in Piedmont; but it seems, as D'Anville observes, to be beyond the natural limits of the Segusini. Walckenaer (vol. i. p. 540) justifies Ptolemy in this matter by supposing that he follows a description of Italy made before the new divisions of Augustus, which we know from Pliny. Walckenaer also supports his justification of Ptolemy by the Jerusalem Itin., which makes the Alpes Cottiae commence at *Ruma (La Casse Rom)* between *Embrun* and *Brigantion*. [G. L.]

BRIGANTIUM (Βριγάντιον, Dion Cass. xxxvii. 53; Flavius Brigantium, Φλαβιον Βριγάντιον, Ptol. ii. 6. § 4; Brigantia, Oros. ii. 2), an important seaport town of the Callaici Lucenses, on the Magnus or Artabrorum Portus (*Bay of Ferrol and Coruña*), 35 M. P. NW. of Lucus Augusti (*Itin. Ant.* p. 424). Some geographers identify it with *El Ferrol*, others with *Betanzos*, and others with *La Coruña*, identifying the ancient tower at this place with the great lighthouse of Brigantium mentioned by Orosius. (Flores, *Esp. S.* xix. 14; Ukert, vol. ii. pt. i. p. 437.) [P. S.]

BRIGANTIUM. [BRIGANTII.]

BRIGE (*Brough-ton*), a place in Britain, mentioned in the Itinerary between *Venta Belgarum (Winchester)* and *Sorbiadunum (Old Sarum)*. [R. G. L.]

BRIGIANI, an Alpine people, whose name occurs in the trophy of the Alps which is preserved in Britain (iii. c. 20). A certain order is observed in the names; and as the Brigiani are mentioned with the Caturiges, the Brigiani may represent the people of Brigantium. [G. L.]

BRIGIOSUM, a place in Gallia, on the road between *Mediolanum Santonum (Saintes)* and *Limonium (Poitiers)*, according to the Table. D'Anville places it at *Briou*. [G. L.]

BRILESSUS. [ATTICA, p. 322, a.]

BRINIATES, a Ligurian tribe, known to us only from a passage in Livy (xli. 19), from which we learn that they dwell beyond (i. e. to the N. of) the Apennines. But the exact sense in which he uses this expression is uncertain; and there seems some reason to believe that the upper valley of the *Vara* (a confluent of the *Magra*) was the abode of the Briniates. The name of *Brugnato*, a small town in this district, seems to preserve some trace of the ancient appellation. (Walckenaer, *Géogr. des Gaules*, vol. i. p. 158.) [E. H. B.]

BRISOANA (Βρισόνα, Ptol. vi. 4. § 2; *Briscana*, Arrian. *Ind.* 39), a small river on the coast of Persia, described by Arrian as a winter torrent, near which Nearchus found the anchorage very difficult owing to the breakers and shoals on the coast. Its position cannot be determined accurately, nor what is its modern name. It is stated to be two stadia from Rhogonis, which Dr. Vincent identifies with the modern *Bunderuk*. Dr. Vincent considers that the Brisoana of Ptolemy and the Brizana of Arrian, cannot be the same place, unless the Brisoana of the former geographer has been transposed from the east to the west of the headland he calls Chersonesus. (Vincent, *Voyage of Nearchus*, vol. i. pp. 404, 405.) [V.]

BRITANNICAE INSULAE (Νῆσοι Βρεταννικαί, Aristot. *de Mund.* 3; Ptol. ii. 2. § 1, 3. § 1; Νῆσοι Βρεταννικαί, Polyb. iii. 57; Strab. ii. p. 93;

Βρεττανία, Dion Cass. lix. 21; Βρεττανία, Paus. viii. 43. § 4; Νῆσοι Βρεταννίδες, Dionys. Per. 566; Βρεταννοί, *Ibid.* 283; Πρεταννικαί Νῆσοι, Marcian. in Lat. Britannia, Britannii).

I. ORTHOGRAPHY.

Assuming that the texts represent the best MSS., the orthography seems to be with the double τ in the Greek, and with the single t in the Latin classics, at least amongst the prose writers. In verse there is a slight difference. Though the *Britannia* of the Latin is always short, the Greek form is not always long; on the contrary, Dionysius Periegetes gives—

ἔνθα Βρεταννοί

Λεύκα τε φύλα, κ.τ.λ. (283.)

Also—

Διοσαί νῆσοι ἑσσι Βρεταννίδες, κ.τ.λ. (566.)

It must be remembered, however, that the earliest Greek poets who give us the name of the British Isles in any form are later than the majority of the Roman ones.

II. HOW FAR THE SAME AS BRITIA OR BRETTIA?

A statement in Procopius gives us a more equivocal form than any above-mentioned — *Brittia* (Βριττία and Βρεττία). The extent to which it is distinguished from Britannia may be seen in the extract itself; besides which there are several other passages to the same effect, i. e. distinguishing the *Brittiani* of Britannia from the *Brittones* of *Brittia*. "About this time, war and contest arose between the nation of the Varni and the insular soldiers, who dwell in the island called Brittia, from the following cause. The Varni are seated beyond the river Ister, and they extend as far as the Northern Ocean and the river Rhine, which separates them from the Franks and the other nations situated in this quarter. The whole of those, who formerly dwelt on either side of the river Rhine, had each a peculiar name, of which one tribe is called Germans, a name commonly applied to all. In this (northern) ocean lies the island *Brittia*, not far from the continent, but as much as 200 stadia, right opposite to the outlets of the Rhine, and is between *Britannia* and the island *Thule*. For *Britannia* lies somewhere towards the setting sun, at the extremity of the country of the Spaniards, distant from the continent not less than 4,000 stadia. But *Brittia* lies at the hindermost extremity of Gaul, where it borders on the ocean, that is to say, to the north of Spain and Britain; whereas *Thule*, so far as is known to men, lies at the farthest extremity of the ocean towards the north; but matters relating to Britain and *Thule* have been discoursed of in our former narrative. Three very numerous nations possess *Brittia*, over each of which a king presides, which nations are named Anglii, Phrissones, and those surnamed from the island *Brittones*, so great indeed appears the fecundity of these nations, that every year vast numbers migrating thence with their wives and children go to the Franks, who colonize them in such places as seem the most desert parts of their country; and upon this circumstance, they say, they formed a claim to the island. Inasmuch indeed, that not long since, the king of the Franks dispatching some of his own people on an embassy to the Emperor Justinian at Byzantium, sent them also certain of the Anglii; thus making a show as though this island also was ruled by him. Such, then, are the

matters relating to the island called Britia." (Procop. *de Bell. Goth.* iv. 20.)

Britia, then, was not *Britannia*. As little was it *Thule*. The Thule of Procopius seems to have been Scandinavia: "Thule is extremely large, being ten times larger than Britain, from which it is very far distant to the north." (*Bell. Goth.* ii. 15.)

The following passage engenders fresh complication:—"Moreover, in this isle of Britia, men of ancient time built a long wall, cutting off a great portion of it; for the soil and the men, and all other things, are not alike on both sides; for on the eastern side of the wall, there is an wholesomeness of air in conformity with the seasons, moderately warm in summer, and cool in winter. Many men inhabit here, living much as other men. The trees with their appropriate fruits flourish in season, and their corn lands are as productive as others; and the district appears sufficiently fertilized by streams. But on the western side all is different, insomuch indeed that it would be impossible for a man to live there even half an hour. Vipers and serpents innumerable, with all other kinds of wild beasts, infest that place; and what is most strange, the natives affirm, that if any one, passing the wall, should proceed to the other side, he would die immediately, unable to endure the unwholesomeness of the atmosphere; death also attacking such beasts as go thither, forthwith destroys them. But as I have arrived at this point of my history, it is incumbent on me to record a tradition very nearly allied to fable, which has never appeared to me true in all respects, though constantly spread abroad by men without number, who assert that themselves have been agents in the transactions, and also hearers of the words. I must not, however, pass it by altogether unnoticed, lest when thus writing concerning the island Britia, I should bring upon myself an imputation of ignorance of certain circumstances perpetually happening there. They say, then, that the souls of men departed are always conducted to this place; but in what manner I will explain immediately, having frequently heard it from men of that region who relate it most seriously, although I would rather ascribe their asserations to a certain dreamy faculty which possesses them.

"On the coast of the land over against this island Britia, in the ocean, are many villages, inhabited by men employed in fishing and in agriculture, and who for the sake of merchandise pass over to this island. In other respects they are subject to the Franks, but they never render them tribute; this burden, as they relate, having been of old remitted to them for a certain service which I shall immediately describe. The inhabitants declare that the conducting of souls devolves on them in turn. Such of them, therefore, as on the ensuing night are to go on this occupation in their turn of service, returning to their dwellings as soon as it grows dark, compose themselves to sleep, awaiting the conductor of the expedition. All at once, at night, they perceive that their doors are shaken, and they hear a certain indistinct voice, summoning them to their work. Without delay, arising from their beds, they proceed to the shore, not understanding the necessity which thus constrains them, yet nevertheless compelled by its influence. And here they perceive vessels in readiness, wholly void of men; not, however, their own, but certain strange vessels, in which embarking they lay hold on the oars, and feel their burden made heavier by a mul-

titude of passengers, the boats being sunk to the gunwale and rowlock, and floating scarce a finger above the water. They see not a single person; but having rowed for one hour only, they arrive at Britia; whereas, when they navigate their own vessels, not making use of sails, but rowing, they arrive there with difficulty, even in a night and a day. Having reached the island, and been released from their burden, they depart immediately, the boats quickly becoming light, suddenly emerging from the stream, and sinking in the water no deeper than the keel. These people see no human being either while navigating with them, nor when released from the ship. But they say that they hear a certain voice there, which seems to announce to such as receive them the name of all who have crossed over with them, and describing the dignities which they formerly possessed, and calling them over by their hereditary titles. And also if women happen to cross over with them, they call over the names of the husbands with whom they lived. These, then, are the things which men of that district declare to take place; but I return to my former narrative." (Procop. *Bell. Goth.* iv. 20, seq.; the translation from the *Monumenta Britannica*, pp. lxxxiv., seq.)

A reference to the article *ÆSTUT* will suggest the notion that one author of antiquity, at least, confounded the Prutheni (*Prassians*) of the Baltic with the Britanni of Britain, and that the language of the amber-country of East Prussia and Courland, which Tacitus calls *Britannicæ propior*, was really Pruthenian. How far will the hypothesis of a similar confusion on the part of Procopius explain the difficult passages before us? It will not do so without the further alteration of certain minor details. In the first place, the locality of the Varni requires alteration. The *Rhine* of Procopius was probably the *Elbe*; on the northern bank of which, in the present duchies of Lauenburg and Mecklenburg Schwerin, we find the *Varnavi*, *Warnabi*, and *Varnahi* of the Carlovingian historians (*Adam of Bremen*, *Helmoldus*, &c.).

Two islands then claim notice, Heligoland and Rugen. The former lies more in conformity with the description of Procopius, and was almost certainly peopled by Frisians and Angles (in the eyes of whom it was a holy island), but not so certainly by any population akin to the Pruthenian, and, as such, likely to be confounded with the Britanni. Rugen, on the other hand, might easily have been so peopled, or, at least, it might be resorted to by the Pruthenians of Prussia and their allied populations. To the Angles and Frisian it would be less accessible, though by no means an impossible locality. Each island, then, has its claims; but we may go a step further towards reconciling them.

Rugen and Heligoland are the two islands which have, upon different degrees of evidence, been supposed to represent the holy island, with its sacred grove (*castum nemus*) of the Germania of Tacitus,—an object of respectful visitation to the various tribes of Rendigni, Angli, Aviones, Varini, Eudoces, Suardones, and Nuithones (c. 40); and the preceding remarks have led to the notion that the Britia of Procopius and island of Tacitus are one and the same. Its relations to the Angli and Varini, its relations to Britain and Thule, its mysterious and holy character, all indicate this. So that what applies to the one applies to the other also. Yet the statement of Tacitus is difficult. The very fact of

some commentators identifying his island with Rugen, and others with Heligoland, shows this.

Now, the following are the reasons for believing that the *Brittia* of Procopius and the *Island of the Sacred Grove* of Tacitus, was neither Rugen exclusively, nor Heligoland exclusively; but a *tertium quid*, so to say, arising out of a confusion between the attributes of the two. The parts about the Lower Elbe were really in the neighbourhood of two holy islands; *i. e.*, Rugen was as truly a holy island as Heligoland, and *vice versa*. Heligoland, when the full light of history first illustrates its mythology, was the sacred isle of the Angles and Frisians, Germanic tribes whose worship would be that of the goddess *Hertha*. Rugen, when similarly illustrated, is just as sacred; sacred, however, not with the Germanic *Angli*, but with the Slavonic *Varnahi* (*Varini*), near neighbours of the Angles, and not distant ones of the *Prutheni*. Now this, in the case of so good a writer as Tacitus, and, *à fortiori*, with one like Procopius, gives us the elements of a natural and excusable error,—since the holy islands with corresponding *casta nemora* were two in number, at no great distance from each other, and visited, respectively, by neighbouring nations. How easily would the writer, when he recognised the insular character of the two modes of *cultus*, refer them to one and the same island; how easily, when he knew the general fact that the Angli and Varini each worshipped in an island, be ignorant of the particular fact that each worshipped in a separate one.

The *hypothesis*, then, that explains the *Brittia* of Procopius, separates it from *Britannia*, identifies it with the island of the *castum nemus* of Tacitus, and sees in the latter an island so far real as to be either Heligoland or Rugen, but so far unreal as to be made out of a mixture of the attributes of the two.

Lest the suggested confusion between the ancient names of Britain and Prussia be considered unlikely, the reader is reminded that the *ss* in the latter word represents the combination *ts*, or *tsch*, as is shown by the name *Bruteno*, the eponymus of the ancient Prussians:—"duces fuerunt duo, nempe *Bruteno* et *Wudawutto*, quorum scilicet *Wudawutto* sacerdotem crearent, alterum scilicet *Wudawutto* in regem elegerunt." (*Fragment from the Borussorum Origo ex Domino Christiano*, Voigt, vol. i. p. 621.)

Again, when we investigate the language in which the ultimate sources of the information of Tacitus lay, we find that it must have been either German or Slavonic. Now, in either case, the terms for British and Prussian would be alike, *e. g.*—

| | | |
|-----------|--------------------|--------------------|
| English, | <i>British</i> , | <i>Prussian</i> . |
| German, | <i>Bryttisc</i> , | <i>Pryttisc</i> . |
| Slavonic, | <i>Britskaja</i> , | <i>Prutskaja</i> . |

III. AUTHORITIES.

The term *British Isles* is an older name than *Britannia*; and the *British Isles* of the writers anterior to Caesar are the two large ones of *Albion* and *Ierne*, along with the numerous smaller ones that lie around and between them. *Albion* means England and Scotland; *Ierne*, *Ire-land*. The distinction between *Britannia* (= Great Britain), as opposed to *Ierne*, begins with Caesar; the distinction between *Britannia* (= South Britain), as opposed to *Caledonia*, is later still. The Greek writers keep the *general* powers of the term the longest.

Herodotus, as may be expected, is the earliest

author who mentions any country that can pass for our island, writing, "that of the extremities of Europe towards the west" he "cannot speak with certainty. Nor" is he "acquainted with the islands called *Cassiterides*, from which tin is brought" (iii. 115). A refinement upon this passage will be found in the sequel, embodying a reason, more or less valid, for believing that between the Azores and the British Isles a confusion may have arisen,—the one being truly the *Cassiterides* (or Tin Islands), and the other the *Oestrymnides*, a different group. However, as the criticism stands at present, the two words are synonymous, and the knowledge of the one group implies that of the other,—the designation only being varied.

Still, taking the text of Herodotus as it stands, the *real* fact it embodies is that the tin country of western Europe was known to him; though, whether all the statements that apply to it are unequivocal, is doubtful. His sources were, of course, Phœnician.

So are those of Aristotle:—"Beyond the Pillars of Hercules the ocean flows round the earth; in this ocean, however, are two islands, and those very large, called *Bretannic*, *Albion* and *Ierne*, which are larger than those before mentioned, and lie beyond the Kelti; and other two not less than these, *Taprobane* beyond the Indians, lying obliquely in respect of the main land, and that called *Phœbe*, situate over against the Arabic Gulf; moreover, not a few small islands, around the *Bretannic* Isles and *Iberia*, encircle as with a diadem this earth, which we have already said to be an island." (*De Mundo*, c. 3.)

Polybius' notice contains nothing that is not involved in those of Aristotle and Herodotus, special mention being made of the tin (iii. 57).

The assertion that Herodotus is the first author who mentions the British Isles, merely means that he is the first author whose name, habitation, and date are clear, definite, and unequivocal. What if a notice occur in the Orphic poems, so-called? In such a case the date is earlier or later according to the views of the authorship. This may be later than the time of Herodotus, or it may not. It is earlier, if we refer the extract to any of the Orphic poet forgeries. Be this as it may, the ship *Argo*, in a so-called Orphic poem, is made to say (1163):—

Νῦν γὰρ δὴ λυγρῇ τε καὶ ἀλγευῇ κακότητι
ἔρχομαι ἦν νῆσισιον Ἰερπιδιον ἄσσον ἱκναι, κ.τ.λ.

And again (1187):—

ὦν εὐρέα δάματ' ἀνάσσει
Δημητρός.

Now, nothing is more certain than that, when we get to notices of Britain which are at one and the same time Roman in origin, and unequivocal in respect to the parts to which they apply, nothing explanatory of these *Demetrian* rites appears. And it is almost equally certain, that when we meet with them—and we *do* so meet with them—in writers of the fourth, fifth, and sixth centuries, the passages in which the allusion occurs must by no means be considered as independent evidence; on the contrary, they are derived from the same source with the Orphic extracts, and may possibly [see *CASSITERIDES* and *OESTRYMNIDES*] have their application elsewhere.

Strabo and Diodorus, though later than Caesar, are more or less in the same predicament. Their authorities were those of Herodotus and Aristotle.

Caesar himself must be criticised from two points of view. It may be that, in nine cases out of ten, he

writes as Caesar the personal observer; yet in the tenth, perhaps often, he writes as Caesar the scholar. This is better shown in Gaul than in Britain. His specific details are his own. His generalities are taken from the Alexandrian geographers.

Strabo's authority, in respect to the similarity of the British rites to those of Cores, was also an Alexandrian, Artemidorus (iv. p. 277).

Ptolemy's notices are important. He specially quotes Marinus Tyrius, and, generally, seems to speak on the strength of Phœnician authorities. His account of Great Britain, both in respect to what it contains and what it omits, stands in contrast to those of all the Roman authors; and, besides this, he is as minute in the geography of *Hibernia*, as in that of *Britannia* and *Caledonia*. Now Ireland was a country that, so far as it was known at all, was known through the Greeks, the Iberians, and the Phœnicians (Punic or Proper Phœnician, as the case might be), rather than through the Britons, Gauls, and Romans.

How far were the Oestrymnides and Cassiterides exclusively Britanica?—A question has been suggested which now claims further notice. Just as a statement that applies to *Britia* may not apply to *Britain*, a statement that applies to the *Cassiterides* may not always apply to the *Tin Country*. The true tin country was *Cornwall*, rather than the *Scilly Isles*; the *Cassiterides*, "ten in number, lying near each other in the ocean, towards the north from the haven of the *Artabri*" (Strab. iii. p. 239), are the *Scilly Isles* rather than *Cornwall*. Again, "one of them is a desert, but the others are inhabited by men in black cloaks, clad in tunics reaching to the feet, and girt about the breast, walking with staves, and bearded like goats. They subsist by their cattle, leading for the most part a wandering life." This may or may not be *Cornish*; it may or may not be *British*. The following is both: viz., that "they have metals of tin and lead." Hence, some part of Strabo's account is undoubtedly, some part probably, *British*. In the next writer, however, we find, side by side with something that *must* be *British*, something that *cannot* be so. That writer is *Pestus Avienus*. The islands he notices are the *Oestrymnides*; his authority, *Phœnician*. His language requires notice in detail.

"Sub hujus autem prominentis vertice
Sinus dehiscit incolis *Oestrymnicus*
In quo Insulae sese exserunt *Oestrymnides*,
Laxe jacentes, et metallo divites
Stanni atque plumbi."

Thus far the *Oestrymnides* are *Britanica*. Then follows a sketch of their occupants, equally *Britanica*. So is the geographical notice as to their relations to *Ireland*:

"Ast hinc duobus in *Sueram* (sic *Insulam*
Dixerat *prisci*) solibus cursu rati est.
Haec inter undas multa cespitem jacet,
Etiamque late gens *Hibernorum* colit.
Propinquus rursus insula *Albionum* patet."

The term *Sacra Insula* shows two things:—1st, that the name *Eri* is of great antiquity; 2nd, that it passed from the *Phœnician* language to the *Greek*, wherein *Eri* became *Ἰερα* (*Nḡros*).

What follows is any but *British*:—

"Tartessusque in terminis *Oestrymnidum*
Negotandi mos erat; *Carthagini*
Etiam coloni, et vulgus, inter *Herenis*
Agitans columnas haec adibat aequora:

*Quae Himilco Poenus mensibus ipse quatuor,
Ut ipse semet res probasse retulit*
Enavigantem, posse transmitti adscrit,
* * * * *

Adjicit et illud plurimum inter *gurgites*
Exstare fucum, et saepe virgulti vice
Retinere puppim; dicit hic nihilominus
Non in profundum terga demitti maris
Parvoque aquarum vis supertexi solum."

Orac Maritum. Description. l. 94, et seq.

This, as already stated, is not *Britannic*; yet is not a fiction. The *fucus* that checked the hardy mariners of *Himilco* was the floating *Sargassum* of the well-known *Sargasso Sea*. In the eyes of the naturalist this floating *fucus* fixes the line of *Himilco's voyage* as definitely as the *amber-country* fixes the *Aestui* of *Tacitus*. Yet the *Cassiterides* are not simply and absolutely the *Azores*, nor yet are the *Oestrymnides* simply and absolutely the *Scilly Isles*. As in the supposed case of the *isles of Rugen and Heligoland*, there is a confusion of attributes—a confusion of which the possibility must be recognised, even by those who hesitate to admit the absolute fact,—a confusion which should engender caution in our criticism, and induce us to weigh each statement as much on its own merits as on the context. That there were *orgies* in *Britain*, and that there was *tin*, stand upon the same testimony, since *Strabo* mentions both. Yet the certainty of the two facts is very different. The *orgies*—and even the black tunics and long beards—may, possibly, be as little *British* as the *fucus* of the *Sargasso Sea*. The *fucus* of the *Sargasso Sea* belongs to the *Azores*. Its notice is a great fact in the history of early navigation. The *orgies* and the bearded men may go with it, or go with the *tin*.

Upon the whole, the notices of certain *isles* of the west, as often as they occur in authors writing from *Phœnician* sources, are only unimpeachably *Britannic* when they specially and definitely speak to the tin-country and the tin-trade, and when they contain *British* names, or other facts equally unequivocal. The *Britannic* locality of the *Demetrian orgies* (in the later writers they become *Bacchic*) is only a probability.

The *Roman authorities* will be considered when the historical sketch of *Roman Britain* is attempted. The point that at present requires further notice is the extent to which the two sources differ.

As a general rule, the *Greek authorities* differ from the *Roman* in being second-hand (i.e. derived from *Phœnicia*), in dealing with the western parts of the island, in grouping their facts around the leading phenomena of the tin trade, in recognising the existence of certain *orgies*, and in being, to a certain extent, liable to the charge of having confused *Britain* with the *Azores*, or the true *Cassiterides* with the *Oestrymnides*: the *Roman authorities*, so far as they are based upon *Greek* ones, being in the same category. *Josephus*, who alludes incidentally to *Britain*, is à fortiori *Phœnician* in respect to his sources.

The *Phœnician* origin of the *Greek* evidence is the general rule; but it is only up to a certain date that the *Greek authorities* are of the kind in question; i.e. *Phœnician* in their immediate origin. It is only up to the date of the foundation of the colony of *Massilia (Marseilles)*, when commerce had developed itself, and when there were two routes of traffic—one *via* the *Spanish ports* and in the hands of the *Phœnicians*, the other *overland*.

Of the latter Diodorus gives an account. It was probably the Massilian Greeks that converted *Ιερ-νῆ* into *Ἰέρα Νῆρος*. See HIBERNIA.

The Byzantine historians will be noticed in the sequel.

IV. ORIGIN OF THE WORD BRITANNIA.

Supposing the Phœnicians to have been the first who informed the Greeks of a country named Britain, who informed the Phœnicians? in other words, in what language did the names *Britanni* and *Britannia* originate? The usual doctrine is that these were native terms; i. e. that the occupants of the British Islands called themselves so, and were therefore so called by their neighbours. Yet this is by no means certain.

The most certain fact connected with the gloss is that it was Greek before it was Roman. Whence did the Greeks get it? From one of two sources. From the Phœnicians, if they had it anterior to the foundation of Marseilles, and from the population of the parts around that city in case they got it subsequent to that event. Now, if it were Phœnician, whence came it originally? More probably from Spain than from either Gaul or Britain—in which case *Britannia* is the *Iberic* name for certain British islanders rather than the native one. It may, of course, have been native as well: whether it were so is a separate question.

And if it were Massilian (i. e. from the neighbourhood of Marseilles), whence came it? Probably from the Gauls of the parts around. But this is only a probability. It may have been *Iberic* even then; since it is well known that the Iberians of the Spanish Peninsula extended so far westward as the Lower Rhone. Hence, as the question stands at present, the presumption is rather in favour of the word being *Iberic*.

Again, the *form* is *Iberic*. The termination *-tan*, comparatively rare in Gaul, abounds in the geography of ancient Iberia; e. g. Turde-tan-i, Carpetan-i, &c.

In all speculations upon the etymology of words, the preliminary question as to the language to which the word under notice is to be referred is of importance. In the present instance it is eminently so. If the root *Brit* be Gallic (or Keltic), the current etymologies, at least, deserve notice. If, however, it be *Iberic*, the philologist has been on the wrong track altogether, has looked in the wrong language for his doctrine, and must correct his criticism by abandoning the Keltic, and having recourse to the Basque. Again, if the word be *Iberic*, the *t* is no part of the root, but only an inflexional element. Lest, however, we overvalue the import of the form *-tan* being *Iberic*, we must remember that the similarly-formed name *Aqui-tan-ia*, occurs in Gaul; but, on the other hand, lest we overvalue the import of this, we must remember that *Aquitania* itself may possibly be *Iberic*.

Probably the word was *Iberic* and Gallic as well. It was certainly Gallic in Caesar's time. But it may have been Gallic without having been native, i. e. British. And this was probably the case. There is not a shadow of evidence to the fact of any part of the population of the British Isles having called themselves *Britons*. They were called so by the Gauls; and the Gallic name was adopted by the Romans. This was all. The name may have been strange to the people to whom it was so ap-

plied, as the word *Welsh* is to the natives of the Cembro-Briton principality.

Probably, too, it was only until the trade of Massilia had become developed that the root *Brit* was known at all. As long as the route was *via* Spain, and the trade exclusively Phœnician, the most prominent of the British Isles was *Ireland*. The Orphic extract speaks only to the *Ternian Isles*, and Herodotus only to the Cassiterides.

V. THE TIN-TRADE OF BRITAIN.

One of the instruments in the reconstruction of the history of the early commerce and the early civilising influences of Britain is to be found in the fact of its being one of the few localities of a scantily-diffused metal—tin. This, like the amber of the coasts of Prussia and Courland, helps us by means of archaeology to history. Yet it is traversed by the fact of the same metal being found in the far east—in Banca and the Malayan peninsula. Hence, when we find amongst the antiquities of Assyria and Egypt—the countries of pre-eminent antiquity—vessels and implements of bronze, the inference that the tin of that alloy was of British origin is by no means indubitable. It is strengthened indeed by our knowledge of an actual trade between Phœnicia and Cornwall; but still it is not unexceptionable. When, however, writers so early as Herodotus describe tin as a branch of Phœnician traffic in the fifth century B.C., we may reasonably carry its origin to an earlier date; a date which, whatever may be the antiquity of the Aegyptian and Assyrian alloys, is still reasonable. An early British trade is a known fact, an equally early Indian one a probability. In round numbers we may lay the beginning of the Phœnician intercourse with Cornwall at B.C. 1000.

The next question is the extent to which the metallurgic skill thus inferred was native. So far as this was the case, it is undoubtedly a measure of our indigenous civilisation. Now if we remember that it was almost wholly for tin that the Phœnicians sought the Cassiterides, we shall find it difficult to deny to the earliest population of the tin-districts some knowledge and practice—no matter how slight—of metallurgic art; otherwise, it must have been either an instinct or an accident that brought the first vessel from the Mediterranean to the coast of Cornwall. Some amount, then, of indigenous metallurgy may be awarded to its occupants.

Perhaps they had the art of smelting copper as well—though the reasoning in favour of this view is of the *à priori* kind. Copper is a metal which is generally the first to be worked by rude nations; so that whenever a metal less reducible is smelted, it is fair to assume that the more reducible ore is smelted also. On the other hand, however, the absence of pure copper implements in the old *tumuli* suggests the notion that either the art of alloying was as old as that of smelting, or else that tin was smelted first.

From the knowledge of reduction and alloys, we may proceed to the question as to the knowledge of the art of casting. The main fact here is the discovery of moulds, both of stone and bronze, for the casting of axes and spear-heads. The former we can scarcely suppose to have been imported, whatever opinion we may entertain respecting the latter. Whether the invention, however, of either was British, or whether the Phœnicians showed the way, is uncertain. The

extent to which the moulds of different countries—France, Germany, Scandinavia—resemble each other, even in points of apparently arbitrary detail, is (to a certain extent) against the native claim.

The uniformity of the alloy is no more than what we expect from the chemical conditions necessary for the achievement of a good implement—indeed it is rather less. It varies from one of tin and seven of copper, to one of tin and twelve of copper; whilst it is the opinion of experienced metallurgists that the best alloy (one tin to ten copper) could easily be hit upon by different artists wholly independent of intercommunication.

The Damnonian Britons sold tin. What did they take in payment? In all histories of commerce these questions are correlative. Dr. Wilson (*Pre-historic Annals of Scotland*, p. 196) truly remarks that Strabo's account of the Cassiterides is not greatly to be relied on. For their tin and lead they took in exchange salt, skins, and bronze vessels (*χαλκόμενα*). This latter is a strange article of import for a country of tin, copper, and moulds.

The earliest gloss that has a bearing upon the geography of Britain is the word *Cassiterides*; for it must be observed that whilst the word *Britannia* is non-existent in Herodotus, the Orphic extract knows only the Irish (*Iernian*) isles. Now this, though bearing upon Britain, is no British word. It is the oriental term *Kastira*.

This distinction is important. Were the word *British* in origin, we should be enabled to enhance the antiquity of the Cornish tin-trade—since the word *κασσίτερος* occurs both in Homer and Hesiod. Who, however, shall say that, however much the probabilities may be in favour of the Homeric and Hesiodic tin having been Cornish, it was not Indian—i. e. Malayan? The name, at least, is in favour of the greater antiquity of the Eastern trade. The two trades may have been concurrent; the Eastern being the older—at least this is what is suggested by the name.

BRITANNIA PROPER.

We may now deal with the proper British portion of the British isles, i. e. South Britain and Caledonia.

VI. HISTORY.

When the archaeological period ceases and the true and proper civil history of Britain begins, we find that a portion of the island, at least, was in political relations with Gaul—Divitiacus, the king of the Suessones, a Belgic tribe, holding the sovereignty. In the following year these relations are also Gallic, and the *Venetii*, of the parts about the present town of *Vannes*, obtain assistance against Caesar from the Britons. Thus early are our maritime habits attested. In chastisement of this, Caesar prepares his first invasion (B.C. 55); Volusus, one of his lieutenants, having been sent on beforehand, to reconnoitre.

We may measure the intercourse between Britain and Gaul by some of the details of these events. His intended invasion is known almost as soon as it is determined on, and ambassadors are sent from Britain to avert it. These are sent back, and along with them Comminus the Atrebatian, of whose influence in Britain Caesar made use. Having embarked from Gessoriacum, lands; is opposed; conquers; and again receives an embassy. His fleet suffers during the high tides of the month of August,

and in September he returns to Gaul. His successes (such as they are) are announced by letter at Rome, and honoured with a twenty-day festival.

His second expedition takes place in the May of the following year. He is opposed on landing by Cassivelaunus. The details of this second expedition carry us as far westward as the present county of Hertfordshire, wherein the Hundred of Cassio is reasonably supposed to give us the stockaded village, or headquarters of Cassivelaunus, with whom the Trinobantes, Cenomagni, Ancalites, and Bibroci are in political relations. The reduction of Cassivelaunus is incomplete, and Caesar, when he departs from the island, departs with the whole of his army, and with the real independence of the country unimpaired. The boundary between the counties of Oxford and Berks seems to have been the most western part of the area affected, either directly or indirectly, by the second invasion of Caesar. The first was confined to the coast.

The best evidence as to the condition of Britain under Augustus is that of the Monumentum Ancyranum:

ΠΡΟΣ ΕΜΕ ΚΕΤΑΙ ΚΑΤΕΦΥΓΟΝ ΒΑΣΙΛΕΥΣ ΠΑΡΘΟΝ ΜΕΝ ΤΕΙΡΙΑΛΤΗΣ ΚΑΙ ΜΕΤΕΠΕΙΤΑ ΦΡΑΑΤΗΣ ΒΑΣΙΛΕΥΣ ΦΡΑ[Α]ΤΟΥ ΤΙΟΣ ΜΗΔΩΝ [Δ]Ε ΑΡΤΑ * * * * * ΒΡΕΤΑ[Ν]ΩΝ ΔΟΜ[ΩΝ] ΒΕ[Λ]ΛΑΤΥΝΟΣ[ΤΕ] ΚΑΙ[ΤΙΜ] * * *

The commentary on this comes no earlier than Dion Cassius. From him we learn, that although it was the intention of the emperor to have reduced Britain, he proceeded no farther than Gaul, where he received an embassy. So late a writer as Jordanes is our authority for believing that he exercised sovereignty over it,—"servire coegit, Romanisque libibus vivere" (*De Regn. Success.*)—for the inscription only shows that certain Britons sought the presence of Augustus at Rome. The further statement that *tribute* was taken is from the utterly unceritcal Nennius, whose evidence seems to rest upon the scriptural expression that "all the world was taxed," and upon the inference that, if so, *fortiori*, Britain. His text is "tenente Octaviano Augusto Monarchiam totius mundi; et censum ex Britannia ipse solus accepit; ut Virgilius,

'Purpurea intexti tollunt aulæa Britanni!'

The use of the word *census* instead of *tributum* is important. The original word is *κῆνος*; and, Nennius, who uses it, took his English history from the Evangelists.

A single event is referable to the reign of Tiberius. The petty kings (*reguli*) sent back to Germanicus some of his soldiers, who had been either thrown on the coast of Britain by stress of weather, or sold. (*Tac. Ann.* ii. 24.) *Friendly relations* is all that is proved by this passage. The notion that Tiberius succeeded to the empire, and (amongst other nations) ruled Britain, rests on a passage of Henry of Huntingdon, evidently an inference from the likelihood of the successor of Augustus exercising the same sway as Augustus himself.—"Tiberius, privignus Augusti, post eum regnavit annos xxiii, tam super Britanniam quam super alia regna totius mundi."

The evidence of Caligula's intentions is essentially the same as that of Augustus: namely, Dion Cassius. Caligula having passed the Rhine, "seemed to meditate an attack upon Britain, but retreated from the very ocean." (*lxx. 21.*) Then follows the ac-